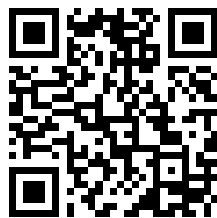

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= Z. Per 25

104-5

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= Z. Per. 14



HEBRAICA.

A MONTHLY JOURNAL IN THE INTERESTS OF HEBREW STUDY.

MANAGING EDITOR:

WILLIAM R. HARPER, PH. D.,

PROFESSOR OF HEBREW AND THE COGNATE LANGUAGES IN THE CHICAGO BAPTIST UNION
THEOLOGICAL SEMINARY.

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SEMITIC LANGUAGES IN JOHNS HOPKINS UNIVERSITY.



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◀ HEBRAICA ▶

VOL. I.

MARCH, 1884.

NO. 1.

THE PURPOSE OF HEBRAICA.

BY WILLIAM R. HARPER.

I.

The study of the Hebrew language, except for distinctly theological uses, and the study of the other Semitic languages, except for the assistance derived from them for the Hebrew, receive but slight attention at the hands of American scholars. These studies are carried on almost exclusively in the divinity hall, where they are necessarily secondary. Nor even here are they emphasized as they deserve. The time of both instructor and student is occupied largely in the discussion of questions strictly theological. Discussions of a philological nature are neither required, nor expected. The professor is crowded with work of one kind or another; he cannot engage in original investigations. The time at his disposal is short. It must be given to the Old Testament, and not to Hebrew. He cannot afford to be a professor of language merely. He studies the language, only so far as he is obliged to do so, to fit himself for a tolerable performance of his duties as a theological instructor. He teaches the rudiments of the language a few hours a week during a portion of the Junior year. The remainder of the course, so far as concerns Hebrew, is given to exegesis, an exercise in which, because of the lack of preparation for it on the part of the pupil, the professor works, while the student rests.

Is there no work to be done in Semitic philology? When we remember that America has yet to produce a Hebrew lexicon, that almost nothing is accessible on the subject of Hebrew synonyms, that the meaning of a large number of Hebrew words is as yet not satisfactorily determined, that for our grammars and for our texts we must go to England and Germany, that no comparative Semitic grammar has yet appeared, that practical text-books for the study of Chaldee, Syriac, Ethiopic, Arabic and Assyrian are yet to be written, that we have no texts of separate books edited with notes, that no genuine work in textual criticism has yet been done, that the texts of the ancient versions are in a deplorable state, that great and important questions in Semitic ethnology are yet unsettled, that biblical chronology is a matter of the greatest uncertainty, that a critical Introduction in English to the Old Testament, is demanded by the times.—when we recall these facts, we realize certainly that there is work to be done. And that it is a great and growing work, will not be questioned by those who, for a moment, reflect. Who will do this work, if not the Professors of Hebrew? Is it not demanded of

the men who occupy the Old Testament chairs of our theological seminaries that they throw themselves with energy into these literary and philological fields, and not devote all their strength to "discussions as to technical minutiae of the Jewish schoolmen?" Shall not American scholars take hold of this work, in larger numbers and with greater zeal than ever before?

HEBRAICA will endeavor to furnish a medium for the publication of some of the results of this study. It will aim to serve as a means of inter-communication between scholars engaged in the various departments of Semitic work. It will particularly encourage original investigation. Its pages will be open to the discussion of all topics relating to the Semitic languages, literature, or history. It will urge those whose profession calls them to undertake the investigation of such topics to do their duty in this matter by using the opportunities afforded them, to render a valuable and a lasting service to the cause of higher education and learning.

II.

That Christian ministers ought to know Hebrew, is a generally accepted truth. It is necessary now in but few cases to enlarge upon the reasons for this study. In the case of those clergymen who do not have at least some knowledge of the language, it may be supposed that they earnestly desire it, and, indeed, would have it, but for unfavorable circumstances in the past or present. One will not go far wrong in saying that at least *eighty* out of every hundred ministers are alive to the importance of this subject. Of these eighty, however, not more than *ten*, probably, endeavor to do any systematic or consecutive work. Of the remaining *seventy*, there are *ten*, not more, who may reasonably satisfy themselves that they ought not to do such work. These are men who are physically or mentally unable. After deducting from every hundred cases, *twenty* who are not sufficiently interested in their work to make that preparation for it which may justly be regarded as indispensable, *ten* who may be supposed to be carrying on such study, and *ten* who may reasonably be excused from it, there remain *sixty*, who will confess that such study is desirable, and, indeed, necessary, yet do not undertake it. These sixty men have either commenced the study and dropped it, or they have never taken it up. In the former case, they may have had an instructor, who was a scholar, and an exegete, but not a teacher; or, a sufficient amount of time may not have been given in the curriculum of study to this department, and hence they did not attain that degree of knowledge which would have enabled them to carry on the study without further assistance; or, they may have regarded the study as of no importance, and consequently have shirked it at every possible opportunity. In the latter case, they may have entered the ministry without the ordinary preparation, laboring under the delusion, that without their immediate help the Kingdom of God must perish; or, they may have studied in the seminary, everything but the Bible.

Whatever be the reason assigned, the fact remains that sixty ministers out of every hundred, although they ought to have a living acquaintance with this language, and acknowledge this to be so, and desire the same, yet do not have it, and take no steps toward obtaining it. And why? Because they have formed a distaste for the study and cannot overcome it; or, because they are pressed with other claims of a more immediate nature, and have not the will-power needed to push them to one side; or, because they find it difficult to carry on such study alone and cannot, in the nature of the case, withdraw from their work to attend

a school where instruction may be obtained; or, because they have not had that encouragement which was needed to bring them to decide to undertake the study.

HEBRAICA will endeavor to interest these ministers, sixty out of every hundred, more deeply in the study of Hebrew; to stimulate them, if possible, to engage in such study, and to aid them, if possible, in its prosecution. These things it will aim to do by publishing words of incitement and encouragement from men who are in the midst of the work, and by means of actual help, afforded in the pages of the Journal, toward a better understanding of the principles and structure of that language in which is written three-fourths of God's revelation to man.

III.

Hebrew being a professional study, and being taught, consequently, only in the theological seminary, it might be supposed that a reasonable amount of time would be given that department in connection with which it is studied, that the best methods would be adopted by those who give this instruction, and that at least a fair knowledge of the language be gained by those who undertake the study. What are the facts?

(1) The time spent in the entire Old Testament department, in the majority of our seminaries, is not quite equivalent to that which is spent in the study of Latin or Greek during two years of a preparatory course. Classes average one recitation a day, for four days in the week. In the course, about two hundred and ninety hours of recitation are included. If the same amount of time were spent consecutively it would amount to about four and a half or five months of work. During this time, the student must master the Hebrew language, of which at the beginning of his course he is wholly ignorant; he must also learn the Aramaic, and must read as large a portion as possible of the Hebrew Bible. He must, likewise, become acquainted with the geography and archaeology of Palestine. The ancient versions of the Old Testament must receive some attention. A thorough grounding must be received in the three great sub-departments, Old Testament Hermeneutics, Old Testament Introduction, Old Testament Theology. To the department of the New Testament, the same amount of time is given, although the student is, from the beginning, thoroughly versed in the language which forms the basis of work. It is true, also, that the matter to be studied, although in some respects confessedly more important, covers but one-third as much ground, and is of a nature far less difficult. (2) Of the time spent in the Old Testament department, short as it is, probably not one-third is usually given to work of a linguistic character. The teaching of the principles of the language is regarded as drudgery. Few instructors take much interest in it. The work assigned from day to day is a task, burdensome alike to pupil and teacher. These tasks are prepared, but in many cases, only because they are required. The class is hurried into exegesis. Three chapters of Genesis, in some cases, have been painfully gone through with, when the Psalms, or Job, or one of the minor Prophets is taken up. From this time, the work is of a theological character and no longer linguistic. Is it supposed that the study of exegesis can be carried on with no adequate knowledge of the original language? (3) When we consider then the small amount of time given to the study of Hebrew and the injudicious method followed by many teachers in the study, we may be prepared for the statement that only a very small proportion of our seminary graduates take away with them a respectable knowledge of the language. This will pass undisputed. Theological students

not seldom sell their Hebrew books. Few ministers, as stated above, give any time to this study. We have a comparatively small number of Semitic scholars in our country. The Semitic work is being done in Germany. Is this as it should be ?

That the present constitution of our seminaries is perfect is not to be supposed. Within a decade, great changes have been made in regard to these very matters. Instead of one man performing the labor of both Old and New Testaments, two men now perform that service ; and in the more wealthy seminaries, an associate professor also is appointed. There is still room for advance. Much can be gained by the judicious use of better methods. At all events, either more instruction must be given the student, and greater acquisitions made by him, or the study of the Old Testament in the original tongues must be given up. In eight cases out of ten, the time spent by theological students in the study of Hebrew is time lost.

HEBRAICA will endeavor to increase the interest in Hebrew study among theological students ; and it will work to advance the interests of that department in the theological seminary which has too often been regarded as the least important, and which has suffered greatly from indifference and neglect.

IV.

Universities and many colleges aim to teach everything. Almost no department of study is unrepresented in the curriculum. It is true, however, that with two or three notable exceptions, Semitic languages have no place. The literature, which of all literatures, has most influenced human thought and action, the history of the people to whom the world is indebted for its religion, that family of languages which is second in importance only to the family of which our own tongue is a member,—the Bible, Jewish history, and the Semitic languages pass unnoticed. This is a condition of things which should not long continue. It is not the place here to assign reasons why these subjects should be recognized in the University and College curriculum, at least as electives. Nor is there space to show why the theological seminary should not be left alone to do a work, which can no longer be regarded as strictly professional. It is sufficient to say, that if America is to perform her share in the great and important departments now, for the first, opening up in the remote districts of the East, if American scholars are to be prepared to take their part in deciding the vital questions that have arisen concerning the integrity of the Old Testament, if American scholarship is to take an active part in that rapidly developing science, the Science of Comparative Religion, surely Oriental studies, and particularly Semitic studies, must be introduced into the curriculum of non-professional schools. These studies must be encouraged in a more active manner than they have ever been. Instruction must be provided for those who desire it. Investigation must be encouraged on the part of those who have the ability and the taste for it.

What HEBRAICA can accomplish in this direction, it will do. Such changes in the established order of things are always slow. But if this is a thing to be done, it will in time be accomplished. If those who believe that Hebrew should be taught in colleges would but unite in an effort to introduce the study, they would soon succeed, for the number would be large and influential. It is possible that such a union of effort may be obtained. This, it will be understood, is one of the purposes for which HEBRAICA has been instituted.

V.

Within three years there has been organized and carried into successful operation a School for the study of Hebrew by Correspondence. This School, at this writing, includes over six hundred clergymen and students. The members of the School are of every evangelical denomination. They reside in almost every State in the Union, in Canada, in England, in Scotland, in Ireland, in Turkey, in China, in Japan, in India. Their sole aim in this work is to attain a thorough acquaintance with the Hebrew language. They are interested in all that pertains to this department of study. They desire aid which is not to be found in dictionaries and grammars. They will appreciate and obtain profit from the discussion of topics, as it comes fresh from the hands of instructors and students. They feel bound together by a common tie. For this class of men, as well as for those clergymen and students who are to-day carrying on regular and systematic study by themselves, *HEBRAICA* is intended. If rightly conducted, it cannot but prove to them invaluable.

To furnish a medium for the discussion of Semitic topics by Semitic scholars, to encourage and aid those who are in the ministry to engage in Semitic study, to advance, if possible, the interests, and to increase the efficiency of the Old Testament department in our various seminaries, to advocate the introduction of Semitic studies into our Universities and Colleges, and to form a bond of connection between the widely scattered members of the Hebrew Correspondence School, *HEBRAICA* is sent forth. May it not receive the sympathy and cooperation of all who have at heart the cause of higher learning?

THE HIGHER CRITICISM, A WITNESS TO THE CREDIBILITY OF THE BIBLICAL NARRATIVE.

BY HERMANN L. STRACK, PH. D., TH. LIC.,

Professor of Theology in the University of Berlin.

Not a few orthodox theologians in Europe, very many in England and America, see in the application of the so-called Higher Criticism to the Holy Scriptures of the Old and New Testaments, a danger to the faith, and consequently by principle stand aloof from all such work.

Now, it is indeed noteworthy, that the Higher Criticism has had its origin and first accomplishment mostly through suggestions which have come from those who were heterodox. It were easy to enumerate many examples. In this periodical devoted to the study of the Old Testament and the Hebrew Language, I give only three of the many names well known in the history of the Pentateuch criticism: *Thomas Hobbes*, whom Thorschmid* has called the "grand-father of all free-thinkers in England," the author of the "*Leviathan*, or the Matter, Form, and Power of a Commonwealth," etc. (London, 1651, Part III., chap. 33); the inventor of the strange Pre-Adamite hypothesis, *Isaac la Peyrere* (*Systema theologicum ex Præadamitarum hypotesi*, 1655 [*sine loco*], IV., cap. 1); and the Jewish

* "Versuch einer vollstaendigen Engellaendischen Freydenkerbibliothek, 1765-67."

pantheist, *Baruch Spinoza* (Tractatus theologico-politicus, 1670, in particular cap. 9). But we are not warranted in concluding from this that the Higher Criticism is necessarily opposed to a positive, orthodox view; and least of all may we Protestants be, from principle, opponents of the Higher Criticism. On the contrary, criticism is inquiry, and it is a holy duty of Protestantism to inquire after truth; we should not believe what has been once handed down simply upon authority, but we should always still *test it for ourselves*. He to whom the truth of the Christian religion is a fact of experience, independent of external evidences, will be able to devote himself to the struggle for knowledge without anxiety respecting the issue. One is not to despair if it many times seems that the results of science work injury to the positive Christian faith. For the fact suggests itself: either what is now regarded as the result is not true and then will come the time of correction or refutation; or the result is true and then it will be made plain that the traditional view was in reality deficient, it may be in the dogmatic premises or in the exegesis or in some other relation.

It has, therefore, given me much joy, that, just as I was about to write this short contribution for this new periodical, I should find essentially the preceding thoughts expressed in a book just received by me from New York. *Charles Augustus Briggs*, Davenport Professor of Hebrew and the Cognate languages in the Union Theological Seminary, New York City, closes the preface of his latest, and very commendable book* with these words: "With an implicit faith in the God of the Bible and the power of grace contained in the holy Word; and with an unwavering recognition of the supreme excellence of the written word as the mirror of the eternal Logos: and with an entire submission to its authority as supreme over all doctrines of men and ecclesiastical decisions, this biblical study is submitted to the judgment of the intelligent reader." He who speaks thus is sheltered from the reproach of rationalism, of unbelief. And the same eminent scholar writes, p. 246, "There is also a prejudice in some quarters against these studies and an apprehension as to the results. This prejudice is unreasonable. This apprehension is to be deprecated. It is impossible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to the triumph of evangelical truth. The Divine Word will vindicate itself in all parts. These are not the times for negligent Eliss or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons."

In the following lines, which others, it may be, will follow with more and better, I would now seek to show that the results of the Higher Criticism can be used in many ways in favor of the credibility of the biblical accounts.

The historian rightly considers a fact to be better proved, and therefore to be more credible, when testified to by several independent authors, than when only one isolated account is at hand. The reports of a single unbiased and intelligent eye-witness are, to be sure, worth more than the accounts of several later witnesses. But so soon as we concede that the Pentateuch was not written by Moses, the very dissimilarity of the original documents incorporated into the Pentateuch is serviceable for the re-establishment of its credibility.

* *Biblical Study, Its Principles, Methods and History, together with a Catalogue of Books of Reference.* New York: Scribner's Sons, 1881. XV., 506 pp. 8vo.

A redactor who welds together what is entirely contradictory is an irrational, injudicious man. Now, those who admit the Pentateuch to have been constructed out of three or four great codes, extol, almost in a body and on numerous occasions, the circumspection, the care, the tact of the redactor. They come, therefore, into evident conflict with themselves when they, in many other places, affirm that between the individual original documents there are discrepancies and even fundamental contrarieties which are irreconcilable. They do not notice what follows. A redactor or author (which name may also be preferred) who compiles from three or four codes a greater work, will take from each of his sources that related in it, which is most evident, most complete, and most suitable to the purpose of the new work; he will partly shorten, partly omit the parallel accounts of the other sources, in order that there may not be too many, and too long, repetitions. Out of that document, naturally, which was most detailed in its treatment of the priests and ceremonial law, was that exclusively or particularly taken which has reference to the priest and the ceremonial law; and what alluded to the prophetic spiritual contemplation of history, peculiar to the Jehovistic document, will have been mostly omitted, because this last document, was in this respect, more detailed and clearer.

If, now, we have analyzed the Pentateuch, according to determined criteria, into its original elements, there will *appear* to be a greater difference than originally existed, between the Priest-codex and the Jehovistic, to speak only of the two sources already named; for of each of these two sources there is wanting to us, according to all probability, the most of that wherein it was closely at one with the other source. The circumstance that an intelligent man has wrought together these diverse documents, is proof that he did not believe in the existence of essential differences. Further, we will be able to perceive, in spite of the incomplete state in which the original documents are preserved to us, that, as regards many an important matter of fact, it was related in more than one of the sources (the calling of Moses, the passage of the Israelites through the Red Sea, &c.); and that is to us weighty testimony in behalf of the historical reality of the leading facts, inasmuch as the diverse sources of the Pentateuch are, if not altogether, still partly, independent of one another. Weighty testimony, we say; for, in modern times, many inquirers have gone so far as to combat the historical reality of the unique legislative and prophetic labors of Moses.

In relation to the Pentateuch analysis, that is, in relation to the question, which parts of the Pentateuch belong to the individual original writings, there has been lately much progress effected. But even, at the present, unproved statements are very frequently made; and the analysis has not come to that degree of trustiness and certitude which is necessary, if far-reaching conclusions are to be built upon it.

The results with reference to Genesis are best assured. We may, in particular, consider it as beyond doubt, that the beginning of this book, the so-called first creation-record (i., 1-II., 4*c*) comes from the Priest-codex, and is only continued in chap. v.; on the contrary the section, II., 4*b*, *sqq.*, has its origin in the Jehovist. We will not here, at this time, canvass the oft discussed question, as to whether and how far differences between these two records of the creation are to be acknowledged; but would rather call attention to something else.

According to the assertion of most of the representatives of the critical tendency, the Priest-codex knows nothing of a Fall, and stands in this respect in

opposition to the Jehovist account. We believe, on the contrary, it may be affirmed that the Priest-codex originally contained an account of the entrance of sin into the creation and that this was only omitted by the redactor in favor of the account of the Jehovist in Gen. III., an account alike detailed and instructive. This assertion we will now seek to prove.

Six times does it say in the first creation-record, speaking of the separate works of God, "It was good" (i., 4, 10, 12, 18, 21, 25); of the entire creation, in consideration of its completeness, on account of the harmony in which the individual parts exist,* and because of the character of the whole which arises from the fact that the parts belong together, there occurs the predicate "very good" טוב מאד (i., 31). This "good," occurring seven times, contains a protest against the view that God is the author of evil.† This word therefore points to the time following, points to the fact that the creation has not remained very good, or even good. Now, it is, according to my conviction, altogether impossible to accept that in the Priest-codex the fifth chapter of Genesis followed directly upon this "good" seven times asserted. At the beginning of this chapter it is said: This is the book of the Toldoth [generations] of Adam. When God created Adam, he made him in the likeness of God (בְּדִמְיוֹת אֱלֹהִים)....; and when Adam was 130 years old, he begat in his own likeness, according to his own image (בְּדִמְיוֹתוֹ כְּצַלְמוֹ) and called his name (the name of the begotten) Seth." Seth's likeness to Adam is not, to be sure, expressly set in antithesis to Adam's likeness to God; nevertheless the acceptance of a distinction [between them] agrees very well with the wording [of the account]. And that in reality a distinction must be made, that between this chapter and the first creation-record there comes the loss of the predicate "good," of this, יָמָה repeating itself throughout the entire fifth chapter with shuddering monotony, furnishes proof. The constant repetition of this word in each succeeding section‡ [Glieder] is certainly intentional. It reminds that death and together with it evil and sorrows have pressed into the world and that death ruled (ἐβασίλευσε, Rom. v., 14), even over him who should govern the earth (Gen. i., 26-28), over man. A genealogical register with this refrain cannot have formed the immediate continuation of the first creation-record. The origin of evil and sorrow, hence the origin of sin, must also have been originally related in the Priest-codex, between the account of the creation and Adam's genealogical register.

Attentive consideration of the fourth verse of the second chapter of Genesis likewise furnishes us with proof of this. It is acknowledged by all who concede an authority to the critical analysis, that II., 5, *sqq.*, is drawn from the Jehovist, and that I., 1-II., 3, belongs to the Priest-codex. But how is it with II., 4? Does this verse belong wholly to the Priest-codex or wholly to the Jehovist; or is it to be so divided that the first half of it may belong to the Priest-codex, the second to the Jehovist?

In order to arrive at a correct judgment, we must take into consideration the following points:

1. The word Toldoth is *constantly* a superscription not a subscription. This is

* Compare the Greek κόσμος, the Latin *mundus*.

† The passage, Is. xlv., 7, is not inconsistent with the above. The interpretation of this verse would lead too far here.

‡ Only with Enoch does there occur a necessary exception.

also true as to Num. iii., 1, and Ruth iv., 18, in which two places alone, outside of Genesis, does Toldoth occur with a following genitive.* According to this, v. 4 would belong wholly to the following.

2. Toldoth is found otherwise only in Elohistic sections, but the following is undeniably Jehovistic; therefore the word Toldoth could not have belonged, at least originally, to the following.

3. Toldoth signifies "begettings", the following genitive designates the begetter: for example xi., 27, **וְאֵלֶּה תּוֹלְדֵי תֵרַח** "*et hæc sunt ea quæ generata sunt (orta sunt, originem ducunt) a Tarah*" [and these are those who were begotten by (arise from, derive origin from) Terah]. In what follows upon **תּוֹלְדֵי פִלְגִּי** [so and so] the begetting of the **פִּלְגִּי** is never treated of; but what comes after declares: whom **פִּלְגִּי** begat, and mostly indeed through several sections [*Glieder*]; what may have become of the begotten or the most important of them; and beside this, how it may have issued with **פִּלְגִּי** after the mentioned begetting or begettings. According to this constant usage of the language, **תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ** cannot denote "the origin of the heavens and the earth," cannot therefore be the subscription of the section (which latter has been assumed in order to avert the conclusion which follows from the fact remarked above *sub*. 1). Rather must these words allude to what has its origin from them (the heaven and the earth).

But does that which follows, *as to its contents*, answer to this requirement? I believe: Yes. Plants and animals, as we know from chap. i., originated conformably to God's will by the co-participation of the earth. Man also is created out of earth (according to chap. ii.). But it might be objected, that of *heaven* nothing whatever is further said in what follows. Against this, it is to be noted that the transposition **אֶרֶץ וְשָׁמַיִם** in v. 4b intimates beforehand that the chief consideration in the mind of the redactor rests upon the *earth*. And further, we have with the very word Toldoth another instance indicating that in the following genitive something superscriptive is mentioned, of which no further notice will be taken in the text: I mean the entirely analogous passage Num. iii., 1, *sqq.*, which, so far as I know, has never yet been put to this service by any one. The chapter begins **וְאֵלֶּה תּוֹלְדֵי אַהֲרֹן וּמֹשֶׁה**. There Moses is mentioned along with Aaron in the superscription, because both together were at that time the heads of the tribe of Levi, of whose muster record is made in Num. iii. But only the sons of Aaron are named; because these only, as forefathers [*Stammvæter*] of the priests were of significance for the future of the tribe of Levi, while the sons of Moses stand back because they belong to the Levite division of the tribe: they are not even called by name among the Kohathites (v. 27).

If we now ask how these three points, which, in the present state of the case, stand in opposition to one another, can be equally right, I see no other possibility than the supposition that, in the Priest-codex, v., 1 did not follow immediately upon the account of the creation (i., 1-ii., 3), but that a section, which **וְאֵלֶּה תּוֹלְדוֹת** began, stood between them and related, in other words, what after creation first of all befell the thing created, related the Fall of man, an epoch-making incident for all the creation. This section has yielded to the Jehovistic account; the redactor has left only the superscription and indeed so that he used it as the superscription of the Jehovistic narrative, taken up by him and made to follow

* Elsewhere it invariably has a suffix.

immediately after. Why the account of the Priest-codex concerning the fall of man, has been omitted, we naturally cannot now specify; it can only be presumed that it occurred because the Jehovistic account was more detailed and clearer.

In any case the fact that *two* written statements of the fall of man, &c., lay before the redactor of Genesis, serves to enhance the credibility of the account respecting the history of these primitive ages.

THE INTERMEDIATE SYLLABLE.

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Questions about the *Intermediate Syllable* arise in the minds of all beginners whose attention has once been called to the subject. There are numbers who have no difficulty here because they have never learned the existence of such a syllable. Many of the grammars in common use make no mention of it;—others merely signify that the syllable exists, but do not give sufficient information even to arouse curiosity or to stir up difficulty. It is not surprising that the older Manuals such as those of Buxtorf, Reineccius, Opitius, and the like, should have nothing to say about the subject,—nor need we expect to find a treatment of it in such brief compends as those of Jones, Wolfe, Tregelles, Arnold, Merowitz, Mannheim and Deutsch; but that such authors as Lee, Nordheimer and Kalisch should have passed the matter by in absolute silence or have given it so little recognition that one is at a loss to seek it in their books, may well excite astonishment. Of those writers, such as Ewald, Gesenius, Bickell, and Green, who have mentioned this syllable, Green alone seems to have recognized its importance, and he fails to give a complete, satisfactory account of it. Ewald has only a few lines devoted to it, telling us in general terms that “*half shut syllables* always arise at the resolution of a vowel by flexion . . . or with very loosely attached and separate *præ-* and *postfix* syllables.” Gesenius, improved by Roediger and translated by Davies, barely alludes to the syllable in saying,—after having mentioned a few words in which it occurs,—that “the Sh’vâ sound is especially slight in consequence of the very short syllable preceding it,”—and, in a foot note, “that this faintest sort of vocal Sh’vâ may well be indicated by a mere apostrophe.” In Mitchell’s Gesenius we have a few more words, but nothing that amounts to a real consideration of the subject. Here we find two kinds of vocal Sh’vâ distinguished. “the Sh’vâ *mobile*, and the Sh’vâ *medium* placed under such consonants as stand at the end of a syllable with a short vowel, and thus effecting at least a slight close of the same, while at the same time they serve as appoggiatura to the following syllable.” A line or so upon the pronunciation of this Sh’vâ *medium*, and we have no more either of it or of the syllable preceding. Even in the few words given, we must note an unguarded expression: “*at the end of a syllable with a short vowel*” is too loose a definition either for Gesenius, or for his representative. According to this, the Sh’vâ may be *medium* in any one of the words תרשא, ברקע, קטלו, קטלו, — and, waving all criticism of mere looseness or inaccuracy of definition of the

Sh'vâ, we must call attention to the fact that the *intermediate syllable* itself is not so much as named. *Bickell*, in his "outlines," called by Dr. Curtiss, the translator, "the most scientific discussion of the Hebrew language which has yet been produced," shows very plainly in the Reading Exercises at the close of his treatise, that he recognizes the syllable as belonging to the language,—shows this in his pronunciation of the Imv. sing. 2 fem. קָטְלִי, yet he makes no mention of it in his discussion of syllables. *Vibbert's Guide*, though treating especially and only of the Hebrew pronunciation, seems to know nothing at all about the matter. We have said that Dr. Green alone, so far as we know, has given real attention to this subject, yet he has not considered it of sufficient importance to give it a place in his classification of syllables. He brings it up under the heads of Vocal Sh'vâ and Dāghēsh-lene, and nearly all that he says of it is placed among his *fine-print observations*. What he *there* says is, however, very full and satisfactory, with the exception of his omission of the article הָ or הֶ as forming, with the following letter, an intermediate syllable, and perhaps a few other omissions. Having collected, in a single paragraph, the different classes of this syllable, and given rules for determining, so far as practicable, in each given case, when the syllable occurs, he dismisses the subject, as if it had nothing to do with the general subject of Hebrew grammar,—and that, too, immediately after an observation to the effect that "these rules are sometimes of importance in etymology."

In etymology and in the pronunciation of the language is to be found the sole importance of these rules, and from certain standpoints of view, we might be content to pass it by with a mere recognition. But if the pronunciation be a matter of any consequence at all, we should certainly see to it that our pronunciation be correct. Thus considered the intermediate syllable appears to be on a perfect level with the *open* and the *closed*,—or the *pure* and the *mixed*. The Massorites evidently so regarded it, for they were careful to keep it distinctly in view, at least in all cases where the B'ghādh-k'phāth letters were concerned, and this portion of their work they carried to such minuteness as to indicate its presence even in the most exceptional cases, as in בְּנִרִי instead of בְּנִרִי.

The fact that in all construct plurals where the vowel has been dropped,—in all Infinitives and Imperatives of the Qāl when additions are made that draw the tone,—in all cases where בְּ and בִּי, the inseparable prepositions, are prefixed,—and in many others that need not be named,—the Dāghēsh-lene is with but few exceptions carefully excluded from the B'ghādh-k'phāth letters following the Sh'vâ, shows most clearly that the punctators of the text considered this syllable as of equal importance with any other part of their work. That the sound which we give to the intermediate syllable is hardly to be discerned from that of the open or the closed is no reason why we should either ignore it or give it inadequate consideration, especially if we undertake to represent the pronunciation of the language in its other characteristics. We can give no sound whatever to the letter 'Alēph, and no man certainly knows what was the power of 'Ayīn, and yet in all attempts to present these letters to the English eye, we either carefully employ some written symbols, or we write the Hebrew form itself. A little practice, however, will enable us to give about as accurate sound to this syllable as to any other in the language. For instance, in such a word as בְּרַכְּכֶם we may touch, as it were, the בְּ but lightly, dividing it into two partial sounds, using the one in

closing the first syllable of the word, the other in beginning the next syllable. We can thus make a sound *intermediate* between what would be **דְּכַרְכֶּם** on the one hand, and **דְּכַרְכֶּם** on the other.

As regards the inseparable prepositions prefixed to the Inf., it would seem that the rule is to make an intermediate syllable when **כִּ** and **כֶּ** are used, but that **לִ** makes the syllable *mixed* or *closed*. Besides the remarks and the examples given by Dr. Green, p. 27, see intermediate syllables in **בְּכַתּוּב** Ps. LXXXVII., 6; **בְּנֶפֶל** Job XXXIII., 15; **כְּנָבֵל** Isa. XXXIV., 4; **כְּנֶפֶל** 2 Sam. III., 34, with many others that might be given,—with **כִּ** and **כֶּ**. Yet here, it must be remarked, exceptions will be found. For *mixed* syllables made by **לִ**, take *Fuerst's Concordance*, and look for the Inf. const. of any verb whose second radical is one of the B'ghādh-k'phāth;—then find **לְנֶדַר** Num. VI., 2; **לְכַכּוֹר** Neh. X., 32.

There seems to be a very good reason for this difference between **לִ** and the other prepositions. As observed by the Editor in the SUPPLEMENT of the April No. of the STUDENT, “it forms a closer union”—and “is treated as part of the grammatical form.” This is because in signification it is more closely allied to the Infinitive than are the other prefixes in question. Like the English *to* it fits into the uses of the Infinitive so nicely that in all probability it became to the Hebrew mind a part of the verb, just as many consider *to* a part of the Infinitive mood in English.

Inasmuch as we have allowed that Dr. Green has given us, in his treatment of the Sh'vâ and of Dāghēsh-lene, a satisfactory view of the intermediate syllable, as it *there* appears, and yet assert that he has not given to the subject the consideration which it demands, we must beg space for one or two remarks additional. Unless we are greatly mistaken we find in this author's work no further mention of the intermediate syllable after he passes on from Dāghēsh-lene. And yet this syllable runs all along through the Hebrew language. There are many *turns* or *angles* in our course through the study at which our way may become somewhat darkened or perplexed, unless we keep it continually in view. Thus we read, not only in Green's, but in the other grammars likewise, that the suffixes **כֵּן**, **כֶּם**, **כִּי** must always be preceded by vocal Sh'vâ (Green, p. 249), but soon the student finds such forms as **דְּכַרְכֶּם** and **דְּכַרְכֶּם**, and he is at a loss to know how it comes that if the Sh'vâ be vocal, there is no Mēthēgh in the latter word, making it **דְּכַרְכֶּם**. If the Sh'vâ be vocal, the **ך** must begin the second syllable, leaving the first as **דְּכִ**, which being *open* and *toneless* must take the Mēthēgh. But there is no Mēthēgh, and the student's perplexity is never removed unless by his own insight into the matter, he discovers the error of the grammars at this point, and sees that the Sh'vâ is *not* a vocal Sh'vâ, but what Gesenius, before alluded to, calls the Sh'vâ *medium*. Before we had observed this nomenclature of Gesenius, we had made for ourself a threefold division of the Sh'vâ as *silent*, *vocal*, and *intermediate*, corresponding to the closed, open, and intermediate syllables. By such a threefold division, quite a number of the minor points of Hebrew grammar may be more clearly presented, as well as a more accurate and consistent pronunciation of the language. With such divisions we see that the rule just given for the suffixes **כֵּן**, **כֶּם**, **כִּי** needs to be modified. These are preceded by *vocal* Sh'vâ when the preceding vowel is long, as in **שְׁלַחְךָ דְּכַרְכֶּם**, etc., but *intermediate* when

said vowel is short, as in **אֶהְיֶה, גִּאֲלֶכֶם, מִקְלָכֶם, יִשְׁלַמְךָ, שְׂמֶרְךָ, דְּבִרְכֶּם** and, from the examples given, it will be seen that the rule is applicable both to nouns and verbs, when receiving these suffixes.

Since writing the above our attention has been kindly called by Prof. Harper to the treatment of the intermediate syllable by Dr. Davidson. On turning to the grammar of the latter, we find that we had indicated, by pencil marks upon the margin, our appreciation of his comparatively full exposition of the subject. Yet here there are the same defects as those just considered, when we come to view many of the etymological processes of the language. And besides, the Doctor's definition of the intermediate or, as he calls it, the *half-open* syllable is very defective. He tells us—p. 10—that “another kind of syllable, not uncommon, is the *half-open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following—e. g., **בְּקֶטֶל** which is not *bĕq-ṭōl* nor *bĕ-q-ṭōl*.” This definition does very well for all such examples as that given,—those in which the closing consonant has *Sh'vâ* under it, but will not answer for those in which such consonant has a vowel, as in **אָחִים, אַחֵר**, and the like, together with many which are formed by some of the prefixed particles, **הוּא** etc. Green's definition—p. 27—is equally at fault because it likewise proceeds upon the idea of a *Sh'vâ* being always under the closing consonant of the syllable. Had these authors taken into consideration the *acute* or *sharpened* syllables as a separate class, they had doubtless discovered their defective definitions,—the *acute* syllable terminating with the same letter that the next syllable begins with,—in other words, a *double* letter, as in **קֶטֶל**. On a little consideration it will be seen that the intermediate syllable partakes of the nature both of the *open* and *closed*, as in **דְּבִרְכֶּם**, and of the *open* and *acute* or *sharpened*, as in **אָחִים**.

CONTRIBUTIONS TO HEBREW SYNONYMY.

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I.

מִשְׁפָּט — דִּין

The Septuagint translates both **דִּין** and **מִשְׁפָּט** by *κριμα, κρισις*, and even by *δικη*, and the Vulgate by *causa* and *judicium*. In Hebrew the words are by no means used indiscriminately. **דִּין**, a common Semitic word, has the primary meaning to rule, to govern. In the East executive and judicial authority are often vested in the same official, and hence executive administration is intimately blended with the function of a lawgiver or a judge, as when Darius says, *di-na-a-tav at-tu-u-a kul-lu'*, “my laws (or decrees) they fulfilled” (Nashi Rustam Inscr. 11). The word soon passed from its primary meaning into that of judging or deciding suits affecting property or civil rights. This general reference to matters affecting individuals it retains in post-biblical Hebrew, where the Great Sanhedrin is called the **בֵּית דִּין**, a judicial sentence **גִּזְרֵי דִין**, a fine **דִּין קֶנָּס**, and a capital sentence **דִּין נָפִישׁ**.

שָׁפֵט, with the fundamental thought of erecting, setting upright, gives the verbal substantive מִשְׁפָּט, which designates the establishment of truth or justice in a cause on trial. It differs from דִּין by having an implied reference to an objective standard of right. A מִשְׁפָּט is a judgment in harmony with justice and truth; a דִּין should be just and equitable, but it has no inherent moral reference. The former is a judicial embodiment of absolute rectitude, the latter of legal justice which may be far from being equitable; the one is an infallible righteous judgment, the other a fallible judicial utterance. These distinctive meanings are exhibited in Ps. ix., 4. בִּי־עֲשִׂיתָ מִשְׁפָּטִי וְדִינִי, "For thou hast maintained my right and my cause," i. e., assisted him in securing a righteous judgment and a favorable decision. See also Ps. cxl., 13; Is. x., 2. The moral element of מִשְׁפָּט appears conspicuously in passages like Job xxvii., 2, where the Almighty is charged with taking away, not the patriarch's דִּין but his *just judgment*; and Is. lili., 8 where the Messiah is said to be snatched away, not from a legal, but from a righteous sentence. While, then, דִּין is used in biblical Hebrew almost exclusively to designate judgments in respect to disputes or grievances arising between man and man, מִשְׁפָּט, by virtue of its moral reference, is used almost as exclusively to designate the judgments of God, these being understood to embrace not only the exhibitions of his compensative justice, but the entire *corpus juris divini* of laws, statutes, regulations, precepts, etc.

BOOKS FOR THE STUDY OF ASSYRIAN.

BY PROFESSOR D. G. LYON, PH. D.,
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1. FRIEDRICH DELITZSCH.—Assyrische Lesestuecke Ed. 2. Leipzig: *J. C. Hinrichs*, 1878. Price 24 marks (= \$6).
2. WILHELM LOTZ.—Die Inschriften Tiglathpileser's I. Leipzig: *J. C. Hinrichs*, 1880. Price 20 marks. (Contains a long text transcribed, with translation, commentary and glossary.)
3. EBERHARD SCHRADER.—Die Keilinschriften und das Alte Testament. Ed. 2. Giessen: *J. J. Richter*, 1883. Price about 15 marks. (Contains numerous translations and a long and valuable glossary.)
4. "A selection from the Miscellaneous Inscriptions of Assyria." Edited by H. C. Rawlinson and T. G. Pinches. London, 1880. Price 10 shillings (= \$2.50). (This is the first half of Vol. V. of "The Cuneiform Inscriptions Western of Asia," and contains the finest Assyrian inscription yet published.)
5. D. G. LYON.—Keilschrifttexte Sargons Koenig's von Assyrien (722-705, v. Chr.). Leipzig: *J. C. Hinrichs*, 1883. Price 24 marks. (Contains the origin-

al texts in cuneiform character, together with transliteration, translation, commentary and glossary.)

FOR FURTHER INDEPENDENT STUDY OF THE LANGUAGE.

6. "The Cuneiform Inscriptions of Western Asia." Edited by H. C. Rawlinson and others. London, 1861-1875. Vols. I.-IV. Price 20 shillings a volume. Vol. IV. is said to be out of print.
7. HENRI POGNON.—L'Inscription de Bavian. Paris: *F. Vieweg*, 67 rue Richelieu, 1879. Price about 15 francs (= \$3).
8. PAUL HAUPT.—Sumerische Familien Gesetze. Leipzig: *J.C.Hinrichs*, 1879. Price 12 marks.
9. CARL BEZOLD.—Die Achaemenideninschriften. Leipzig: *J. C. Hinrichs*. Price 24 marks.
10. PAUL HAUPT.—Akkadische und Sumerische Keilschrifttexte (in five parts, of which four have appeared). Leipzig: *J. C. Hinrichs*, 1881. Price 36 marks (for the four parts).

There are several Assyrian grammars, but these are necessarily quite imperfect. The best are:

11. A. H. SAYCE.—"An Elementary Grammar; with full syllabary and progressive reading book, of the Assyrian language." London: *Sam. Bagster & Sons*. Has had two or three editions. Get the latest. Price about 10 shillings.
12. J. MENANT.—Manuel de la Langue Assyrienne. Paris: *L'Imprimerie Nationale*. Price about 15 francs. Well worth having.

→GENERAL NOTES.←

The Ethical Dative.—An unemphatic pronoun in the dative, joined to the verb in the same person with it, may very palpably express the way in which the action returns upon itself, is terminated and completed; as *הָיָה לוֹ* *he is gone* [Ger. *er ist sich gegangen*], i. e., he has taken himself off, made off with himself, is quite vanished, as it were, Cant. II., 11; Gen. XII., 1; nay, such a pronoun may even accompany a reflexive verb as *לָחַץ הָרֶתֶק לוֹ* Ps. LVIII., 8; a similar expression is *לָחַץ נֶפֶשׁ לוֹ* *he fled for himself*, i. e., betook himself to flight, Isa. XXXI., 8; Cant. VIII., 14; Amos VII., 12, though, in prose, *נֶפֶשׁ* and *בָּרַח* alone [i. e., without the reflexive pronoun] are always used in the same meaning. In most cases, however, this mode of expression rather indicates a special participation in the action by the agent or speaker, a certain earnestness or zeal with which he acts; but it occurs, as an expression of heartiness, more in the diffuse and easy-going popular style, both in poetry and in unimpassioned prose; thus, *קָנְנוּ לָנוּ* *they hoped for themselves* (i. e.,

almost our *earnestly*), Job vi., 19: with an intransitive participle, which is at the same time applied to an inanimate object, as, *the cart* **הַמְלֵאָה לָהּ** *which is full for itself* (i. e., which has quite filled itself) *with sheaves*, Amos ii., 13; and especially in sentences in which advice is tendered or a question asked, such a dative is apt to intrude itself, Isa. ii., 22, xxiii., 7. The strong liking on the part of certain later poets for the use of the participle, in the Aramaic fashion, is clearly evidenced by Ps. cxx., 6, cxxii., 3, cxxiii., 4. On the other hand, the extensive accumulation of pronouns having a reflex reference produces a degree of pleasantry, such as is found in the Lat. *ipsissimi*, Ger. *hochstselbst*: **הֵמָּה . . . הֵמָּה לָהֶם**, Eccles. iii., 18. —*Ewald's Hebrew Syntax*.

The word יָאֵר.—This word, meaning “river” or “channel,” commonly regarded as an Egyptian word and explained, by the Egyptian *aur* “Nile,” is undoubtedly a genuine Hebrew word. This opinion is supported by the passage Job xxviii., 10, where **יְאֵרִים** means “fountains in the rocks” or, according to some commentators, “subterraneous passages hewn out in the rocks.” See also my remarks in *Paradies*, p. 312. The Assyrian form of the word, *ya'ûrê* “streams,” occurs in an inscription of Ramannirari I. (c. 1320 B. C.). Another derivative of the same root **יָאֵר** or **יָאֵר**, which I believe means “to send,” may be seen in the large inscription of Nebuchadnezzar (col. vi., 46), where the vast ocean *ti'âmtu gallatu*, is called *ya-ar-ri*. i. e., *yâri murti* “the bitter stream” on account of its salt-water. The Hebrew name of the Nile, **יָאֵר** (Assyr. *Yaru-u-u*) is probably an adaptation of the Egyptian word to the good Semitic name for “stream,” *ya'û-ru*, *yâru*, **יָאֵר**. —*Frederic Delitzsch, in Hebrew and Assyrian*.

Davidson on Delitzsch's Hebrew New Testament.—In the fifth edition of the Hebrew New Testament, edited for the British and Foreign Bible Society, by Prof. Delitzsch of Leipzig—a work carefully executed—there are several things still which need alteration and correction. We have dipped into the volume in several places and have found words incorrect or unsuitable. Thus for ἀγγέλων *their* in Hebrews i., 6, *Elohim* is put; a plural which never signifies *angels*. In Galatians vi., 18, **אָחִי** “my brethren,” with a pause accent, is not the proper representative of ἀδελφοί alone. In Matthew xxii., 37, and Luke x., 27, **כִּדְעַ** is given for δάσναι, which is not the best word. The Septuagint has for it *συνειδυμαι* in Ecclesiastes x., 20. In John viii., 44, **הַכֹּזֵב** is introduced after **אָבִי** at the end of the verse, giving an interpretation more than doubtful. The uncertainty of the original Greek should have been retained.

In Acts iii., 16, **הָאֲרוֹכָה** is not the best equivalent for *ὀψομακρολογία*; the proper word is **כְּתָם**. In Romans ii., 4, for *μακροθυμία* there should be **אָפִים אֲרֶךְ** not **אֲרֶךְ רַחוּ**. In Philippians ii., 6, the difficult word *ἀπαγάγους* is rendered **שָׁלַל**, which fails to give the true sense. In Jude 19, the rendering **הַפְּרָשִׁים מִן־הַצִּבּוֹר** “who separate from the congregation,” is too free, being an interpretation rather than a translation. And the interpretation is an incorrect one, for, according to the true reading, the meaning of the Greek is, “who create schisms.” In He-

brews xi., 10, the word "foundations" is rendered by a singular noun יסודתה "its foundation," whereas the plural of יסוד should be used.

In Revelation xiii., 2, נדופים stands for *blasphemia*, which is too mild a word, since it means "reproaches;" נאצה is a better substitute. In Revelation xiii., 4 a better verb than שמים would be תמה. The Hithpāl of שמים does not occur in the Bible with אחרי after it. In Revelation xxi., 11 אור is the wrong word for the Greek φωστήρ; it should be מאור. The text, taken as the basis, is the Elzevir of 1624; but several various and better readings are indicated in different parts. A critical text should have been adopted, such as Tischendorf's last, to which Delitzsch himself is favorable. But the Bible Society seems to stand in the way of such an innovation, however desirable at the present day.—*From Modern Review.*

Rules of Life.*

מי זה האיש שחר שלום ועד קבר
לישבת בטח כל ימיו מסער.
פה בדרכי תלך אל תט אל עבר.
כי זה היכל כל טוב, אף זה הישער:

על הון תשיש, רק לא תחת על שבר.
אתה תחכם, רק לא תבז איש בער.
בנעם תתראה לקראת כל נבר.
את הישש תהדר, תחון הנער:

אל נא תהנה אם לא תשפט כל אכר.
אל נא תשפט אם לא תחקר כל טעם.
אל נא תחקר את הנשגב מחמר:

אם יש עולתה בך, אחר אל תכח.
אם זר שמך נאץ אל תט בזעם.
שיתה תמיד יראת שדי אל נכח:

* From אלה בני הנעורים, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

➤EDITORIAL NOTES.◀

The publication of HEBRAICA has been undertaken, because it is believed that such a journal may be the means of aiding study in the department to which it is devoted. The responsibility involved in the undertaking is very great, and the factors which must be utilized to insure success are numerous. But such a journal *seemed* to be called for, and in the absence of any other effort, this one is made. Whatever may be the result, those interested are to be assured that every reasonable exertion will be put forth to accomplish the end proposed.

The Associate-editors, Drs. Strack and Haupt have most kindly consented to share the burden of the editorial responsibility. It is but justice to them, however, to say that since they reside at so great a distance from the place of publication, they cannot be regarded as responsible for minute details, such as those of typography, etc. Each will do certain specified work in connection with the journal, the nature of which will be announced in another place. Their interest in the undertaking is very great, and their hearty co-operation is assured.

It is understood that the name of each editor will be signed to the matter of which he is the author, and that the editors are personally responsible only for their own publications. All matter published will be such as has been prepared expressly for HEBRAICA, except the selections printed under the head "General Notes." Contributions written in German will be translated. In this work the Managing-editor desires to acknowledge his indebtedness both for what has been done and for what shall yet be done to Rev. O. O. Fletcher, of Ottawa, and to Mr. Ira M. Price, of Morgan Park.

The general purpose of the journal has already been indicated. To make it what it ought to be in point of character, will be difficult. If profitable to one class, viz., Old Testament Professors and Hebrew scholars, it will be beyond the reach of those who are mere students. Will not both classes bear with us patiently until once the journal is fairly started? The consideration, aid and encouragement of all who are in any way interested in Semitic studies, is requested.

The field which the journal is intended to occupy is a large one. Many departments, and these quite distinct, are included. Articles on topics in all of these departments cannot be furnished at one time; even if it were possible to obtain them, there is not sufficient space. Care will be taken to introduce as great a variety as possible. Short articles or "Notes" touching upon interesting and important points will be a prominent feature.

The number of pages will be increased from twenty-four to thirty-two, and even to a greater number, as soon as the size of the subscription-list will seem to justify such an enlargement.

The present will never be fully understood until the Orient be made to yield up her stores of ancient treasures. This is equally true of the moral and religious, as well as of the secular history of man. This explains the present activity of oriental scholars, in turning and overturning, unravelling and deciphering the records of the past. In the interests of this work, three new Journals for oriental study have come into existence within six months. In October, 1883, appeared the first number of *Literatur-Blatt fuer Orientalische Philologie*, edited by Prof. Dr. Ernst Kuhn of Munich, aided by Johannes Klatt of Berlin. This Journal takes

up discussions of Oriental Languages in the broadest sense. In January, we received the first number of *Zeitschrift fuer Keilschriftforschung und Verwandte Gebiete*, edited by Drs. Bezold and Hommel, Privat-docenten in Munich, with the co-operation of Amiaud and Babelon of Paris, Lyon of Cambridge, and Pinches of London. This number contains articles by Schrader, Sayce, Guyard, Oppert and others. The intimate relationship between Assyrian and the other Semitic tongues and a strong corps of editors, bespeak a useful and profitable future for this Journal. Articles in both of these Journals are printed either in English, German, French, or Italian.

In March, HEBRAICA ventures to claim recognition as a periodical with a definite end in view, with a distinct and important work to accomplish. It shrinks from a comparison with the others just mentioned, or with those older Journals of which Germany is rightly so proud. It would be judged by what it desires and hopes to be, rather than by what it is. But what department of study can show the institution of three such Journals within six months?

The question of the *Intermediate Syllable* probably never before formed the subject of an article. It may be inquired, why consider a matter of comparatively so small importance? It may be answered that no question, however insignificant, is a matter of small importance, when accuracy is desired. No student of Hebrew has, in any sense, mastered that language who is unable to pronounce it correctly and without hesitation. But this is something no student can do, without a clear and intelligent understanding of the *intermediate syllable*.

He who pronounces קָטֵל qāṭ-lû, and בְּרֵיחַ bîdh-gāth has evidently made an incorrect pronunciation. Why is it not better to pronounce such words correctly, qāṭ-lû, bî-dh'ghāth? It is true, some deny the existence of this syllable. We confess that the term *intermediate* is liable to be misunderstood, especially by beginners. Dr. Green defines the term clearly and is consistent in his use of it, but many who study his grammar misinterpret his meaning. In § 20. 2. *a* the syllable is called *intermediate*, as "being in strictness neither simple nor mixed, but partaking of the nature of both." Everything in § 22. *a* is in accordance with this. The term is used, therefore, not, as many suppose, to indicate the *position* of a certain syllable, but to indicate the *nature*. In many respects, the term *half-open* is preferable. The question has been asked us, what do the old Jewish grammarians say about the so-called *intermediate* syllable? We have referred this question for answer in our next number to two learned Hebraists of Chicago, Rabbi B. Felsenthal, and B. Douglass, Esq.

It seems certain that we are on the eve of a new era in Semitic studies. This is due, we believe, more to the prominence now being assumed by the Assyrian than to all other causes combined. Assyrian is to do for Semitic what the Sanskrit has done, and is doing for Indo-Germanic. The work done by Bopp, Mueller, Williams, Whitney and many others, in the one family, is being done in the other family by Delitzsch, Haupt, Schrader, Sayce, Lyon, Pinches and others. But the field is a very broad one. There is a loud call for men to come forward and devote themselves to this study. Could a more attractive work present itself to the mind of one who really desired to accomplish something? Why is it that so many students are entirely satisfied to do over what has already been done many times

before? It is said, that the difficulties which one must overcome who would learn Assyrian are so many and so great that such work is entirely out of the question. This may have been true five years ago, but it is not to-day. With Prof. Haupt at Baltimore, Prof. Brown at New York, and Prof. Lyon at Cambridge, what better advantages could be desired? We are assured, moreover, by an eminent Assyriologist, that the language is not so difficult as it is popularly supposed to be. To a man well-acquainted with Hebrew, Assyrian is no more difficult than is the Hebrew to one, who, for the first time, takes up Hebrew. At our request Professor Lyon has kindly furnished a list of books for those who desire to begin the study of Assyrian. Not all of these books need be purchased at once. The list includes the most valuable books yet published in this department. Why should not every well furnished public library, whether of college or city, purchase a set of these books, and thereby render it possible for some one to take hold of this study, who for lack of means would otherwise be prevented?

QUESTIONS AND ANSWERS.

1. How is the vowel \hat{u} in the H \ddot{o} ph'al of ע"ע verbs to be explained? G.
The form הוֹסֵב is for הוֹסֵב. With this is to be compared הוֹשֵׁב for הוֹשֵׁב, from הוֹשֵׁב (וֹשֵׁב) and הוֹקֵם for הוֹקֵם from הוֹקֵם. In הוֹשֵׁב, the origin of ו (= $\ddot{u} + v$) is evident. In the case of הוֹקֵם, it has been suggested that הוֹקֵם, by the transposition of ו, becomes הוֹקֵם, and this הוֹקֵם. It may be, however, that both verbs ע"ע and ע"ע merely follow the analogy of verbs פ"פ. The difficulty lies in the fact that while \ddot{a} of the Q \ddot{a} l, N \ddot{y} ph., and H \ddot{y} ph, is heightened to \bar{a} , and \ddot{i} of the H \ddot{y} ph. to \bar{e} , the \ddot{u} is *lengthened* to an unchangeable \hat{u} , rather than heightened to a changeable \bar{o} . Unless some such explanation as the one given, which, indeed, is only an expedient, is adopted, the \hat{u} must be regarded as irregular, and may be compared with the \hat{i} of the H \ddot{y} ph., where in accordance with the laws of the language, we should have expected \bar{e} .

2. On what principle is the Article prefixed to the construct Infinitive דַּעַת, as in Gen. II., 9, עֵץ הַדַּעַת טוֹב וְרָע, and Jer. XXII., 16, הֲלֹא-הִיא הַדַּעַת אֹתִי?

It being understood that neither an Infinitive construct nor a noun in the construct state may receive the article, it may be said:

1) That four times out of seven (1 Kgs. VII., 14; Hos. IV., 6 (twice); Dan. XII., 4) דַּעַת treated as an abstract verbal noun, and not as an Infinitive construct, receives the article according to Ges., 109. 3. c). Here may be compared

(a) the nominal form דַּעַה which is also sometimes used as an Inf. (Ex. II., 4); and

(b) the two cases of הַשֵּׁבֶת (1 Kgs. X., 19 and 2 Chron. IX., 18); the former case showing that while דַּעַת, the Inf., may be used as a noun, דַּעַה the noun (cf. also דַּרָּה, Gen. XLVI., 3) may be used as an Inf.; the latter showing the possibility of the פ"פ Infinitive being used substantively.

2) In Gen. II., 9, 17, where דַּעַת is found not only with the article but also

with a following noun in some manner dependent on it, it is insufficient to say either (a) that, contrary to the rule, דָּעַת has the article simply to make עֵץ definite (*Green's Chrestomathy*), or (b) that this is one of twenty-five cases in which a noun in the construct state has the article (*Kalisch*), or (c) that דָּעַת, an Infinitive, has the article because דָּעַת טוֹב וְרָע is regarded as one word (*Keil*). The true explanation is that דָּעַת, a verbal substantive, receives the article as expressing an abstract idea, and governs an object in the accusative just as the verb from which it is derived would do. Although the verbal nouns, having the form of an Inf., are found both with the article and with the accusative, but never with both at the same time, דָּעַת, inasmuch as it is used as a substantive more than the other Infinitives, and receives in these texts (Gen. II., 9 and Jer. XXII., 16) a special emphasis, not only as a noun has the article, but also as a verbal noun takes an accusative.

3. Is the use of אֵת as the sign of the definite object constant or somewhat variable? McC.

In answer to this question it may be said: 1) אֵת is *necessary* only with nominal suffixes where they must be separate from the verb; (2) its use with nouns, is *variable*, being used more commonly before names of persons than of things; 3) it is used much more rarely in poetry than in prose, and in the earlier literature than in the later. The fullest treatment of the particle will be found in Ewald's *Hebrew Syntax*, pp. 36-39.

4. What is the force of the construct state in עַל-יָד יְמִינָךְ, Ps. CXXI., 5?

C. C. H.

Compare the same phrase in Judg. XX., 16; 2 Sam. XX., 9. The exact force of this case is expressed in English by a noun and an adjective, *thy right hand*; e. g. שׁוֹק הַיְמִינִי *the right leg*; כָּל-עֵין יְמִין *all the right eyes*, 1 Sam. XI., 2. The relation is the explicative or appositional, *Ges.* 114. 3, 116. 5; *Mueller*, 79; *Ewald*, p. 88.

➤BOOK NOTICES.◀

DELITZSCH'S HEBREW AND ASSYRIAN.*

This book is a reprint of seven articles printed in the *Athenaeum*, May-August, 1883. The purpose of the book is a definite one, viz., to show that not from Arabic, as hitherto, but from Assyrian, must be obtained the assistance needed in explaining (1) many Old Testament passages which have not yet been settled; (2) many single words, such as the names of certain animals referred to in the Levitical law, the names of plants, nouns and verbs of rare occurrence, and even verbs of common use, some of which have several derivatives; (3) some grammatical questions. It is claimed that the value of Arabic, for Hebrew lexicography, has been greatly exaggerated, and that Assyriology is actually inaugurating a new era in this depart-

* *The Hebrew Language, viewed in the light of Assyrian Research.* By DR. FREDERIC DELITZSCH, Professor of Assyriology in the University of Leipzig. London: Williams & Norgate. 7½x5. Pp. XII., 71. Price, \$1.25.

ment. The reasons urged why Assyrian ought to be, and indeed is, more valuable, are (1) the fact that the Babylonian and Hebrew peoples at one time dwelt together in long continued and close intercourse, and (2) the fact that the Assyrian and Hebrew literature were co-existent, while Arabic literature dates only from the seventh century of our era. Without entering into any criticism of the book we cite, for the information of those students whose attention has not been called to this subject, a few of the many examples presented: (1) נָהַל (Pi. נִהַל) is usually explained by the Arabic نَهَلَ *to drink*, hence *to give to drink, lead to water, lead, guide*. Assyriology shows that it is a synonym of רָבַץ *lie down*, and נָח *rest*. Cf., in view of this, Ps. XXIII., 2, and 2 Chron. XXXII., 22 with 1 Chron. XXII., 18. (2) רֶאֶם or רִים (Job XXXIX., 9-10) is neither (a) *unicorn* (cf. Ps. XXII., 21), nor (b) a kind of antelope (last two editions of Gesenius), nor (c) *buffalo* (Ges.), but is (d) the Assyrian rimu, "a strong-horned, fierce-looking wild bull, skilled in climbing mountains, and whose colossal and formidable likeness was placed by the Assyrian kings, before the entrance of their palaces to ward off and terrify the approaching enemy." (3) נִסְיָן is not the *budding-month* (cf. נֵץ *bud. flower*), but = the Assyrian nisanu, *the starting month*, cf. נָסַע *depart*. (4) חָתָן, whence חָתָן *father-in-law*, is not from the Arabic meaning *to cut, cut into* (Ges. 8th ed.), the father-in-law gaining entrance to another family, but from Assyrian hatānu, *to surround, protect, help, support*; the parents-in-law, according to this, being those who support the young family. Cf. חָם *father-in-law*, חֲמוֹת *mother-in-law*, from חָמָה *surround, protect*, whence also חוֹמָה *wall*. (5) צֶאֱן *flock*, is not from an Arabic root meaning to be *small, sick* (Ges. 8th ed.), but is the same as the Assyrian sēnu, from a root which is synonymous with טוֹב, *to be good, kind*, the flock being so called because of the tameness and gentleness of the animals composing it. (6) אֲדָם is from a root = בָּנָה *build, beget*, and is the same as בֶּן *son* from בָּנָה, while אֲדָמָה is the *cultivated ground*. (7) אִם *mother*, אִמָּה *cubit*, and אֲמָה *nation*, are from an Assyrian root meaning *be wide*, whence ummu (= אִם), *the womb*, a roomy receptacle for the child, *mother*; ammatu (= אִמָּה), *width, length, cubit*; ummu (= אֲמָה), *nation*, a vast or numerous body of men. Space forbids the insertion of other examples. Professor Delitzsch has completed a Hebrew dictionary along with his Assyrian dictionary, but is uncertain whether he shall publish it at once.

LEHRBUCH DER NEUHEBRAEISCHEN SPRACHE.*

We have before us only the Prospectus of this volume from which we gather the following facts. To do thorough work in the study of post-biblical literature is rendered possible only by having a knowledge of the variations of the modern from the post-biblical Hebrew. No good assistance in this department of study has been furnished. Nor has there existed any bibliography of the subject such as would be of service to a Christian student. For a long time, Dr. Strack has been intending to supply the demand by furnishing a text-book which should serve both as a grammar and as a reading-book. The prominence which the study of Rabbinica has

* *Lehrbuch der Neuhebraeischen Sprache und Literatur*, von HERMANN L. STRACK und CARL SIEGFRIED. I. Grammatik der Neuhebraeischen Sprache, CARL SIEGFRIED; II. Abriss der Neuhebraeischen Literatur, HERMANN L. STRACK. Karlsruhe und Leipzig: H. Reuther.

recently assumed in the German Universities has compelled a more speedy completion of the book than was originally proposed. At the request of Dr. Strack, therefore, Carl Siegfried has prepared in accordance with a general outline furnished, the grammatical portion of this volume. Dr. Strack's work in the literature of the department is intended to give a general survey of the most important writings and to furnish the student a motive and basis for still further study. Only a few articles that appear in Journals have been included in the list. If the undertaking meets with favor Dr. Strack promises to enlarge this second part into a small volume. A third part which is yet to follow will contain a Chrestomathy, Vocabulary, and a list of the most important abbreviations. The preface closes with the expression of a hope that by means of this volume the study of Jewish literature, in many respects so important, which in Buxtorf's time was zealously pursued, and has produced rich fruits, may bloom into a rich and vigorous life.

BALLIN'S HEBREW GRAMMAR.*

The noteworthy feature of this grammar is the fact that the "Exercises," English into Hebrew as well as Hebrew into English, consist almost entirely of phrases and sentences taken from the Bible. This is certainly a better plan than that of manufacturing short meaningless clauses, adopted in many grammars; but it is in many respects impracticable. We do not believe that the ordinary student will be able to do satisfactory work with this grammar. The principles are stated in a confusing and disconnected manner. There is no uniformity of statement, and no continual reference, as there should be, to the great underlying laws of the language, which govern the inflection throughout. Numerous instances might be selected of faulty, misleading and even incorrect statements. One will suffice: "§ 123. In verbs having one of the letters ב, ג, ד, כ, פ or ת in the root, those letters take *dagesh lene* when preceded by a silent *shēva*, excepting:—(a) In the construct infinitive *Kal* with the prefixes ב, כ, as בכתב, ככתב; (b) verbs with the aspirate as the third radical never take a *dagesh lene* in it, as כתבו, כתבי." Here (1) the *Sh'vā* is not silent but vocal, and (2) such a statement as (b), the only reference to this peculiarity of the Imperative, is manifestly inaccurate and insufficient.

With every sentence in the Exercises, there is given the book, chapter and verse of the Bible in which this is found. This, it seems, would be sufficient to render the Exercises, valuable though they are, of little service to the learner. It is better to place the "key" to grammatical exercises only in the hands of teachers. The typography is accurate, and the book itself is a model of beauty so far as execution and arrangement go. It is an interesting fact that it is prepared by a sister and a brother.

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EINIGE SCHRIFTEN

VON

DR. PH. HERMANN L. STRACK,

PROFESSOR DER THEOLOGIE IN BERLIN.

HEBRAEISCHE GRAMMATIK mit Uebungsstuecken, Litteratur und Vokabular. Zum Selbststudium und fuer den Unterricht.

Karlsruhe u. Leipzig, 1883. H. Reuther.

New York: B. Westermann.

Chicago: Amer. Publication Society of Hebrew.

XV, 163 pp. 2 Mark 70 Pfennig.

Pp. 1—118 Grammatik in leicht verstaendlicher und doch wissenschaftlicher Form; pp. 121—127 Verzeichniss der wichtigsten Schriften ueber die hebraeische Sprache; pp. 129—150 Uebungen, nach dem Gange der Grammatik geordnet, nur wirklich vorkommende Formen, und zwar meist Vokabeln die in der Genesis oder in den Psalmen sich finden.

PIRKE ABOTH. Die Sprueche der Vaeter. Ein ethischer Mischna-Traktat mit kurzer Einleitung, Anmerkungen und einem Wortregister.

Karlsruhe u. Leipzig, 1882. H. Reuther.

New York: B. Westermann.

Chicago: Amer. Publication Society of Hebrew.

58 pp. 1 Mark 20 Pfennig.

Die Sprueche der Vaeter, ein sehr interessanter Abschnitt der Mischna, vergleichbar den Proverbien oder dem Ecclesiasticus, nur dass in den P. A. meist der Lehrer genannt wird, von welchem die Sentenz stammt. Alle Abweichungen vom biblischen Sprachgebrauch sind erklart, so dass der, welcher die hebraeische Bibel lesen kann, zum Verstaendniss dieses Traktats keinen Lehrer braucht, sondern diese zum Theil aus der Zeit Jesu stammenden Sprueche auch allein lesen kann!

PROLEGOMENA CRITICA in Vetus Testamentum Hebraicum, quibus agitur I) de codicibus et deperditis et adhuc exstantibus, II) De Texta Biblicarum Hebraicarum qualis Talmudistarum fuerit. Leipzig, 1873. Hinrichs. 131 pp.

A. FIRKOWITSCH und seine Entdeckungen. Ein Grabstein den hebraeischen Grabschriften der Krim. Leipzig, 1876. Hinrichs. 44 pp. 1 Mark.

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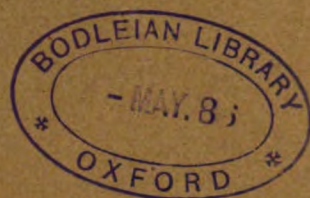
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❖ HEBRAICA ❖

VOL. I.

APRIL, 1884.

NO. 2.

A PHœNICIAN INSCRIPTION IN NEW YORK.

BY ISAAC H. HALL, PH. D.,

Philadelphia, Pa.

The most important of the Phœnician inscriptions in the di Cesnola collection, in New York, like most of the others on marble in the same collection, came from a temple on a tongue of land between the salines and the sea, south-west of the modern Marina or Scala of Larnaca. The temple was dedicated, as appears from the inscriptions, to a deity named Eshmun-Melqarth, or Esculapius-Hercules; probably identical with the Greek Palæmon or the Roman Portumnus or Portumus. Not far away was a temple to Artemis Paralia, or Diana of the sea-shore, which may call to mind the story of Iphigenia as priestess of Artemis among the Taurians. The date of this inscription, like that of most of the rest, is in the fourth century B. C. This inscription has been published before, but always imperfectly or incorrectly, by Rödiger in *Monatsbericht der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, for May, 1870; by Schröder in same for May, 1872; and by Renan in *Corpus Inscriptionum Semiticarum*. It originally consisted of eight lines; and almost all the *lacunæ* may easily be filled. The following is its transliteration in Hebrew letters, putting letters supplied in brackets:

בִּשְׁנַת לַמֶּלֶךְ פִּמִּיָּתוֹן
 מֶלֶךְ כְּתִי וַאֲדִיל בֶּן
 מֵלְכִיתָן מֶלֶךְ כְּתִי ו
 אַדִּיל מִנְחָתָּהּ " אֲזֵ אֵשׁ
 יָתָן וַיִּטֵּנָה עֶבֶד אֵלָן?
 עֶבֶד מֶלְקָרְתָּ בֶּן עֶבֶד?
 רֵשֶׁפֶה לְאֲדֹנִי לְאַדִּין
 אֲשֶׁמְנִי לְקָרְתָּ

In English: "In the year of king Pumiathon king of Citium and Idalium, son of Melekyathon king of Citium and Idalium, these [are] two offerings which the god's (?) servant 'Ebedmelqarth son of ['Ebed-] Resheph gave and dedicated to his Lord, to the Lord Eshmun-Melqarth."

The first line is supplied from the matter of other inscriptions and the neces-

sity of the case; and the supplied matter is justified by the few strokes which remain of the letters of that line. The other matter to be supplied is obvious, till we come to the end of line five. At first the א appeared to be the last letter of the line, and the natural supply suggested was דני, making the word mean "of his (or, my) Lord." But a ל is there, plainly; which requires, apparently, אל, or אלנם or אלה; either of which is good in Phœnician; but the middle one of the three would be plural. In the last line there was room for the common close of such inscriptions; and it may have been there. It would be יברך "May he bless." The word supplied at the end of line six may be said to be uncertain; but it was some word of composition with the following שף[ר]. This last word, alone, is an epithet of Apollo. Several different words enter into composition with it to form proper names. It is, perhaps, unnecessary to add here that ' _ is a suffix of the third person in Phœnician, as well as of the first. The tenor of this inscription, standing by itself, may make it doubtful whether it is to be considered first person or third; but test cases of the sort show it generally to be of the third; and as such it gives the better sense here.

Concerning the first line, I have observed that the day and month are not uniformly given, in addition to the year of the sovereign's reign, when the inscription (as here) records the offering of a private person. There was evidently no room for the day and the month in the line; while as above supplied, the number of letters tallies well with that of the other lines severally.

THE PSALMS WITH THEIR SUPERSCRPTIONS, Including Kind of Poem, Author, and Musical Directions, with some remarks on these.

BY BARNARD C. TAYLOR.

Crozer Theological Seminary, Upland, Pa.

BOOK I.

No. of Ps.	Kind.	Author.	Musical Directions.
Pss. 1. and 2.	No notes.		
Ps. 3.	מזמור	לדוד	סלה* (9—3, 5, 9.)
" 4.	"	"	" (9—3, 5.)
" 5.	"	"	למנצח
" 6.	"	"	אל-הנחילות
" 7.	שגיון	"	בנגינת על-השמינית
" 8.	מזמור	"	סלה (18—6.)
" 9.	"	"	על-הגתית
" 10.	No notes.	"	על-מות לבן " (21—17, 21.)
" 11.	"	"	"
" 12.	מזמור	"	על-השמינית
" 13.	"	"	"
" 14.	"	"	"
" 15.	"	"	"

* The figures give No. of verses in Ps. and verses that end with סלה.

No. of Ps.	Kind.	Author.	Musical Directions.
Ps. 16.	מכתם	לדוד	
" 17.	תפלה	"	
" 18.		"	למנצח
" 19.	מזמור	"	
" 20.	"	"	סלה (10-4.)
" 21.	"	"	" (14-3.)
" 22.	"	"	על-אילת השחר
" 23.	"	"	
" 24.	"	"	" (10-6, 10.)
" 25.		"	
" 26.		"	
" 27.		"	
" 28.		"	
" 29.	"	"	
" 30.	"	"	(שיר חנכת הבית)
" 31.	"	"	"
" 32.	משכיל	"	" (11-4, 5, 7.)
" 33.		"	
" 34.		"	
" 35.		"	
" 36.		"	"
" 37.		"	
" 38.	מזמור	"	להזכיר
" 39.	"	"	לידיתן
" 40.	"	"	"
" 41.	"	"	"

BOOK II.

Ps. 42. }	לבני-קרח משכיל	למנצח	
" 43. }			
" 44.	"	"	סלה (27-9.)
" 45.	"	"	על-ששנים
" 46.	"	"	על-עלמות שיר
" 47.	מזמור	"	" (12-4, 8, 12.)
" 48.	שיר	"	" (10-4.)
" 49.	"	"	" (15-9.)
" 50.	"	לאסף	" (21-14, 16.)
" 51.	"	לדוד	" (23-6.)
" 52.	משכיל	"	" (11-5, 7.)
" 53.	"	"	על-מחלה
" 54.	"	"	בנגינת
" 55.	"	"	בנגינת
" 56.	מכתם	"	על-יונת אלם רחקים
" 57.	"	"	סלה (12-4, 7.)
" 58.	"	"	אל-תשחת
" 59.	"	"	אל-תשחת
" 60.	ללמד	"	על-שושן עדות
" 61.	"	"	על-נגינת

No. of Ps.	Kind.	Author.	Musical Directions.	
Ps. 62.	מזמור	לדוד	למנצח	סלה על-ידותון (13-5, 9.)
" 63.	"	"	"	
" 64.	"	"	"	
" 65.	"	שיר	"	
" 66.	"	"	"	" (20-4, 7, 15.)
" 67.	"	"	"	" (8-2, 6.)
" 68.	"	"	"	" (36-8, 20, 33.)
" 69.	"	"	"	על-שושנים
" 70.	"	"	"	להזכיר
" 71.				
" 72.	לשלמה			

BOOK III.

Ps. 73.	מזמור	לאסף		
" 74.	משכיל	"		
" 75.	מזמור	שיר	למנצח	סלה אל-תשחת (11-4.)
" 76.	"	"	"	בננית " (13-4, 10.)
" 77.	"	"	"	על-ידותון " (21-4, 10, 16.)
" 78.	משכיל	"		
" 79.	מזמור	"		
" 80.	"	"	"	אל-ששנים ערות
" 81.	"	"	"	על-הגתית " (17-8.)
" 82.	"	"	"	" (8-2.)
" 83.	שיר	"	"	" (19-9.)
" 84.	"	לבני-קרח	"	על-הגתית " (13-5, 9.)
" 85.	"	"	"	" (14-3.)
" 86.	תפלה	לדוד		
" 87.	לבני-קרח שיר מזמור	"	"	" (7-3, 6.)
" 88.	{ משכיל	להימן	{ על-מחלת לענות " (19-8, 11.)	
" 89.	משכיל	לאיתן		סלה (53-5, 38, 46, 49.)

BOOK IV.

Ps. 90.	תפלה	למשה		
" 91.	No notes.			
" 92.	מזמור שיר			ליום השבת
" 93-97.	No notes.			
" 98.	מזמור			
" 99.	No notes.			
" 100.	לתודה	מזמור		
" 101.	מזמור	לדוד		
" 102.	תפלה			
" 103.		לדוד		
" 104-106.	No notes.			

BOOK V.

Ps. 107.	No notes.		
" 108.	לדוד שיר מזמור		
" 109.	מזמור	"	למנצח

No. of Ps.	Kind.	Author.	Musical Directions.
Ps. 110.	מזמור	לדוד	
" 111—119.	No notes.		
" 120.	שיר המעלות		
" 121.	שיר למעלות		
" 122—134.	שיר המעלות		
" (122, 124, 131, 133.	לדוד		
" (127.	לשלמה		
" 135—137.	No notes.		
" 138.		לדוד	
" 139.	מזמור	"	למנצח
" 140.	"	"	"
" 141.	"	"	סלה (14-4, 6, 9.)
" 142.	משכיל	"	
" 143.	מזמור	"	סלה (12-6.)
" 144.	"	"	
" 145.	תהלה	"	
" 146—150.	No notes.		

Let me call attention to some of the facts presented in this table. And first it will be noticed that in Book I., containing forty-one psalms, the term **משכיל** occurs but once, **תפלה** once, **מכתם** once, **שגיון** once, (the only time in the whole collection) while **מזמור** occurs twenty-two times. But four of these psalms are without any notes, and these only are anonymous, the other thirty-seven being ascribed to David. **למנצח** is prefixed to nineteen. Other notes are prefixed to nine, indicating the time, instrument, kind of voices or occasion to which the psalm was adapted. The term **סלה** occurs in eight.

In the 2nd Book, containing thirty psalms (counting the 42nd and 43rd as one) the first three are termed **משכיל**, the next not named (except the term **שיר**), the next five termed **מזמור**, the next four **משכיל**, then five **מכתם**, one not named, then seven **מזמור** or **שיר מזמור**, the last four not named.

The first seven are ascribed to the sons of Korah, the next to Asaph, and the rest to David except the last to Solomon (?) and three anonymous.

למנצח is prefixed to all but five. Fifteen have other notes prefixed indicating the tune, &c.

The term **סלה** occurs in seventeen of the thirty.

In the 3rd Book, containing seventeen psalms, the term **מזמור** occurs twelve times, **תפלה** once, **משכיל** three times and once in the double title of the 88th psalm. The first eleven are ascribed to Asaph, then two to the sons of Korah, one to David, two more to the sons of Korah, and the last to Ethan. None are anonymous. **למנצח** is prefixed to eight. Seven have other notes indicating tune, &c. The term **סלה** occurs in eleven.

In the 4th Book, containing seventeen psalms, the term **תפלה** is given to two, **מזמור** to four, while eleven are not named. One is ascribed to Moses, two to David and the rest are anonymous. No other musical directions occur.

In the 5th Book, containing forty-four psalms, the term **מזמור** is given to seven, **משכיל** to one, **תהלה** to one, **שיר המעלות** to fifteen, the remaining twenty not named. Fifteen are ascribed to David, (three of these occurring together in one group, and eight in another), and one to Solomon. The other twenty-eight are

anonymous. למנצח is only prefixed to three, and סלה occurs in but two, no other musical notes appear.

Now it will be observed that in the 4th and 5th Books, containing fifty-one psalms, there are no directions for the choir whatever except with four psalms, and these are Davidic. While of the first eighty-nine psalms sixty-five have such directions. If, as is claimed by some, the collection of psalms was especially arranged for the Second Temple, why do we not find the most choice notes with the later psalms?

The way in which they occur clearly indicates a more elaborate service of song with the former Temple. And this corroborates the statements found in Chronicles.

It seems certain that these "notes" were not added by some late editor, but have been retained as they were found with the various psalms when they were put in their present form.

The occurrence of "notes" with only the four psalms in the 4th and 5th Books, tends to confirm the genuineness of their ascription to David. And the fact that there are some of David's writing in the later Books renders it probable that all ascribed to him were written by him. Of course internal proof may contradict this probability.

The question then arises: How is it that we find Davidic psalms in the last Book? And this suggests the future question: When were the psalms arranged in the five Books as we have them? There are different answers to this question. One view is that the 1st Book was collected about the time of David, the second in the days of Hezekiah, when the collector thought he had all the Davidic psalms, the 3rd probably in the days of Josiah, and the 4th and 5th after the Exile. But the question arises: How were Davidic psalms preserved (especially if unknown), during nearly 600 years, apart from the book or books of Psalms? The reply by some is that these are not David's writings. This reply, however, is only necessitated by the theory of gradual collection. Others say there was no attempt to produce a collection for the Temple service till after the Exile, and then the collection was made from earlier smaller collections. The musical notes, however, point clearly to the service of the first Temple.

Taking into consideration all the facts, is there no more in favor of the view that the psalms were put in their present form and divisions, near the close of the period of the production of the Psalms, and that the collector rearranged collections used in the first Temple and added psalms not before collected! In favor of this view could be urged the classification according to author, kind of psalm, use of the Divine name, and chronology. Whatever view is taken, it is evident that no one principle of classification has been followed.

Without entering into a discussion of the manner of collecting and arranging, I would especially urge the proof furnished by the "choir notes" that the use of the psalms prevailed in the first Temple. And this fact may further help us in determining to what extent the Hebrew writings generally were collected, and in what esteem they were held before the Exile.

I would call attention to the figures in the table with the word סלה, which show the number of verses in the psalm and the verses which end with סלה. It will be observed that in four psalms the term appears at the end of the psalm. Will its position help us to determine whether it means "to rest" or "repeat" or "let the instruments strike up," "let the song rise higher," or disprove all of

these meanings? In no psalm does it occur more than three times except in the eighty-ninth, where it occurs four times. One certain thing about it is that it is so ancient that nothing certain can be determined as to its significance.

CONTRIBUTIONS TO HEBREW AND ASSYRIAN PHILOLOGY.

By DR. K. KOHLER.

New York City.

1. שָׁכֹי = *the cock*. This is the Rabbinical explanation of Job xxxviii., 36, which Delitzsch in his excellent commentary on Job, p. 468, adopts in preference to any other. He derives the name from סָכַה = discern, see, hence "the morning-seer." The Arabic word ثُكْهَي = cock connects, says Delitzsch, rather with the root שָׁכַח = שכא to be strong, reminding of גִּבּוֹר = man, another Rabbinical (and Syrian) name for cock. As to the latter, I do not venture to bring in the Hindoo name 'תְּכִי 1 Kgs. x., 22 = peacock for comparison. But it is remarkable that the word *sikkim* שִׁכִּים occurs in the *Izdubar legends*. In Smith's Chaldean Account of Genesis p. 184, the 12th and 13th line of the first fragment is given thus: "The spirits of Erech Suburi turned to *Sikkim* and went out in companies." This corresponds to the preceding verse: "The gods turned to flies and flew away in droves." In Sayce's second edition of Smith's Genesis, however, I find on p. 193 the word *sikkim* (which Fr. Delitzsch has also in his German edition) translated with *cocks*.

That the שִׁים "the spirits" stood in close relation to cocks in Oriental and Occidental mythology, is known to all those versed in the subject. The Rabbis, see Talmud Berachoth 6^a and 7^a, believe the spirits had cock's legs and their presence could be ascertained through cocks.

2. זֵי שֶׁרִי Ps. L., 11, corresponding to the preceding זֵי הָרִים, is translated all that moves about, roams on the fields. A Rabbinical tradition in Midrash Rabba Leviticus Par. XXII. takes זֵי as a *gigantic bird*, large enough to obscure the sun by its wings, which occupies the same position among the birds as the *Leviathan* among the fishes and the *Behemoth* among the wild beasts. That the לֵוִיתָן and בְּהֵמוֹת are mythical animals, and *not* the common Crocodile and the Walrus, would have been admitted long ago but for the theological bias prevailing in Biblical philology. A striking parallel to the *Leviathan* of Job and the Psalmist is offered in the Crocodile *Maco* son of Set of the Egyptian Ritual of the Dead XXXI. and XXXII. (quoted in Lenormant's Chaldean Magic p. 97) and in the Dragon *Tihamat*, the *scaly monster* רִהַב with which Bel Marduk fights at the time of the creation. The Egyptian derivation of *Behemoth* was exploded long ago, but our conservative professors of Hebrew still adhere to it as to any other dogma. Let one read the description of the *Leviathan* in Job and that of *Midgard's worm* in Norse Mythology (Anderson p. 99) and he will perhaps find the poetry to come nearer the truth than reality does. But to return to our mythical giant-bird Ziz—זֵי, I think it is the same mentioned in Assyrian Mythology as the divine bird *Zu* (cf. Sayce ed. of Smith's Chaldean Genesis p. 122 f. where this storm-bird *Zu* is identified with the Arabian Roc and the Chinese storm-bird "which in flying obscures the sun"). About this divine bird *Zu* we are told that

"he went out as the god Ungal Turda to a remote mountain far away from all habitation to become a storm-bird (see Lenormant's *Magic*, Germ. ed. p. 128), and the story reminds one vividly of the Persian *Simurgh* [and the bird *Kamek*, (probably *Simurgh* the correct reading *Spiegel Eran. Alterthumsk.* III. p. 561), which also "obscures the sun with its wings"]. The *Simurgh* or "giant-bird" is, like *Zu*, endowed with the miraculous powers of restoring life and health, and many of the Oriental and Occidental legends about life-restoring powers possessed by great magicians like *Virgil*, *Faust*, *Maimonides*, *Theophrastus* can be traced back to the *Zu-Simurgh* legend. I refer here to H. Petermann's "Reisen im Orient II. 106-109, Legends of the Mandeans," which collection of folk tales seems to have escaped the notice of C. R. Conder in his recent most instructive work on *Heth and Moab* in his treatment of the *Zir (Sal)* legends on pp. 356-362. There can be little doubt, also, that the Rabbinical legend of the big egg of *Bar Yochni* בִּיצַת בָּר יֹכְנִי which in breaking inundated sixty cities and felled three hundred cedar trees (*Bechoroth* 57^b) belongs to the same class. Compare Hygrin's Fables 197 "The Egg of Venus" (*Davkina* = יֹכְנִי?).

In what connection this bird *Zu* stands to the nest of precious stones "in the forest of the Gods," mentioned in table IX. of the *Izdubar* legend, I do not venture to express any opinion, but that the *Cherub* in *Ezekiel* xxviii. "the bird on the mountain of the gods who walks in the midst of stones of fire and all kinds of precious stones" must also be reckoned among this class of mythical storm-birds is certain (see *Cheyne Isa.* I., 36-37 and II., 272 f.). The son and the kindred spirits of the god *Ungal Turda* or *Zu*, and of *Marduk* were, indeed, the guardians of the precious stones in the bowels of the earth.

The relation of the *Prometheus* legend to the *Zu* bird and his wife "the goddess of perfumes," Sayce has hinted at in his *Babylonian Literature* p. 40.

3. הָאָח and הַיָּדָד are generally explained as simple interjections for which a derivation is deemed unnecessary. A deeper examination into such words has, however, disclosed the fact that these, too, were originally regularly articulated words, and this rule applies to our two words as well. They were originally used as exclamations of woe at the mourning over *Tammuz* (= *Adonis*) and the full words were: הָאָח הוּא and הַיָּדָד הוּא "Woe oh brother! Woe oh friend!" Thus the passage in *Jer.* xxii., 18 has been happily explained by the weeping of *Ishar* and *Kharimat* over the dead *Tammuz* their husband and brother (*Chaldean Genesis* p. 246 f.), and these lively airs gradually became popular exclamations. Compare the exact parallel offered by the Egyptian *Maneros* and the Phœnician *Ailinos* (אֵילִינוּ) song derived from the lamentations of *Isis* and *Nephthys* over *Osiris* and from the *Adonis* festivals in Greece.

4. Many *Cabbalistic* ideas can now be directly traced back to *Chaldea*, as e. g. the קִלְפוֹת, the evil incrustations of impure and malign spirits which can be dispelled by magic spells of holy names (see *Delitzsch's Chaldean Genesis* p. 295 and *Lenormant's Chaldean Magic*, Germ. ed. p. 75); the warding off of evil by holy things (idols) placed at the entrance of houses, the exact parallel to *Bible texts* put at the Jewish door posts מִזְוָה, and magic texts with knots fastened to the body or garments like the *phylacteries* (תַּפְּלִין וּקְמִיעוֹת) and the knots of the fringes of צִיצִית (compare *Lenormant's Magic and Sorcery* p. 45 f). Even the sacred name with its magical powers is already a secret of the god *Hea* or *Maruduk* whose weapon of fifty heads, the murderous weapon of *Anu*, the god of heaven,

8. I close with the question whether the Assyrian word *Surubat* = might, in Smith's History of Sennacherib, offers a clue to the curious name *Sarbath Sarbani El*, under which title the Maccabean history has come down to us according to the words of Origen?

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חֲזָקָה, חֲזָק, חֲזִיל, עֵז, כַּח, גְּבוּרָה, אֶז.

פָּנָה, from the unused radical פָּנָה which means primarily to breathe, derives its meaning of power from the hard breathing, the panting, occasioned by the expenditure of power, by that which is done *anhelatus ictibus*. This meaning

appears clearly in **אָן**, the working one's self weary, hence fatigue, trouble, sorrow. From the supposed analogy of newly broken land yielding its richest strength to the first crop, **אָן** became a poetical designation of procreative force and its first fruits, Gen. XLIX., 3. The signification of power develops in **אָן**, as in **אָן**, the further signification of substance, riches,—that which is obtained by the exertion of power; in the same manner the German "Vermögen" designates both ability and property.

In **גְּבוּרָה** the conception of power springs from the primary reference of its root **גבר** to the act of binding, making fast, compressing, which is also the sense of the Arab. **جَبَر**. Like **אָן** it points to the outward manifestation of power rather than to its inward possession. **גְּבוּרָה** differs from **אָן**, however, in that while the latter looks more to the exercise of physical or personal strength (Job XL., 16, Isa. XL., 29), the former looks to the putting forth of power in its largest sense. But **גְּבוּרָה**, like *κράτος*, while referring originally to bodily strength, soon abandons this restricted notion, and passes into the broader conception of self-asserting might, rule, or lordship,—from power to might, from *δύναμις* to *δυναστεία*. This last, accordingly, is its most frequent rendering in the Septuagint. Hence **גְּבוּרָה** becomes pre-eminently the designation of divine, or royal autocratic power, which is able to execute its purposes, and to vindicate itself against opposition. In post-biblical Hebrew God himself is called simply **הַגְּבוּרָה**, the Almighty, whose creative and sustaining power is manifested throughout the universe (cf. Levy's Neu-hebr. u. chald. Wörterb.). Traces of this usage are found even in the New Testament, as in Matt. XXVI., 24. The use of the plural **גְּבוּרוֹת**, like the Syr. **ܕܝܢܐ** to designate the mighty works of God, or miracles in their positive aspect, follows naturally from preceding usages.

Unlike **גְּבוּרָה**, which in every signification points to the manifestation of power, **כֹּחַ** represents power as quiescent, latent. The former is dynamic and extensive, the latter static and intensive. This conception springs doubtless from the primary meaning *juicy, marrowy* (Fürst), hence full of life, and of the robust strength which accompanies fullness and freshness of life. Thus the Psalmist (XXII., 16) exclaims, "My strength, **כֹּחַ**, is dried up like a potsherd;" and Job (XXI., 24), enumerating evidences of strength, speaks of the breasts being full of milk, and the bones moistened with marrow. The proper equivalent of **כֹּחַ**, therefore, is strength, *ισχύς*, *robur*, inherent capacity of power, whether of body (Jud. XVI., 5, and so in most instances), or of mind (Prov. XXIV., 5, Dan. I., 5). Hence also the Rabbins designated the five senses of man **כֹּחַ שְׂמִימָה**, and vegetative power as **כֹּחַ צִמְיָה** (Nork's Hebr., chald. u. rabbin. Wörterb.). These inward and outward aspects of power are clearly discriminated in 1 Chron. XXIX., 12. **בִּיד כֹּחַ וְגִבּוֹרָה** (and also in Septuagint *ισχύς κ. δυναστεία* and in the Vulg. *virtus et potentia*), where **כֹּחַ** covers merely the idea of passive, indwelling power, and **גְּבוּרָה** conveys the notion of sovereign power actively manifested in authority and dominion. Both terms are equally appropriate in denoting the almighty power of God, considered from different points of view. Even in such a passage as Jer. x., 12, where the creation of the earth is ascribed to the **כֹּחַ** of God, the reference is chiefly to that inherent omnipotence of which creation is the external evidence.

עָז, another term for power, is from עָז, of which the root עָז, Arab. عَز has the primary meaning to make fast or secure. From this arises the kindred notion of strength; more especially strength divine (1 Chron. xvi., 11), human (Ezek. xxx., 6), or brute (Job xli. 22 [14]), employed for *offensive or defensive purposes*. As a fitting and frequent designation of divine power, it not only embraces כַּח and גְּבוּרָה in their inward and outward aspects of power, but adds to these its own peculiar shade of significance. עָז is not simply גְּבוּרָה, God's sovereign might, but this might actively enlisted in behalf of the poor and oppressed who cry unto him for help (Ps. lxxvi., 3); it is not simply כַּח, God's inherent strength, but this strength viewed as a secure refuge, an impregnable bulwark against every foe who threatens the welfare of God's people (Ps. xxviii., 7): Even in Ps. viii., 2 (3) עָז has the signification of bulwark, defense, which God has created out of the mouth of babes.

There is a number of words which, like גְּבוּרָה, derive their signification of power from the sense of tying fast, binding together, girding tightly. This meaning always proceeds from the primary idea of turning, encircling, winding. Hence these words, חֵיל, חֹזֶק, חֻזְקָה are to be distinguished from each other only as in actual usage they pass into various significations wherein the conception of power still remains central and controlling. Thus חֵיל, from חָלַל, develops its conception of power along the line of personal valor, considered of as something with which a man is tightly encircled, "Thou hast girded me with חֵיל," 2 Sam. xxii., 40. As womanly virtue corresponds to manly valour, each being considered a distinguishing characteristic, חֵיל becomes, moreover, the designation of virtue in woman, as it does of bravery in man. Like אֵין it signifies also wealth, riches, viewing these not simply as material equivalents for energy expended, but, poetically, as acquisitions won by valorous enterprise, whether legitimate or illegitimate. It does not exclude the notion of forcible acquisition, as suggested by Delitzsch (Job xx., 15), for the word has no reference to the moral quality of the act by which the riches are obtained. That it points to acquisition by bold, successful ventures, rather than by the slow process of natural accumulation is indicated by the use of the phrase עָשָׂה חֵיל both in the sense of doing valiantly (Ps. lx., 14), and of getting wealth, (Deut. viii., 17, 18); cf. the English phrase "making money." Hence also the frequently recurring phrase גְּבוּר חֵיל.

חֹזֶק with its derivatives means properly to wind around tightly, as e. g. by throwing the arms about anything, whether for the purpose of holding it fast, or of holding it up; hence the exertion of power in seizing, or in supporting. It is used in Gen. xli., 51, to indicate the tight grip with which the famine held the land. In connection with a house or city it expresses the idea of holding up, repairing, fortifying that which is about to fall. It is also used figuratively to denote the act of holding up the weak hands, that is, making anyone courageous in the pursuit of any desired end. "Hence, in this way, its frequent connection with the heart, the physical heart of flesh and blood, the seat of animal and sentient vigor, or, if it is predicated of the heart in a more spiritual sense, it is as the supposed seat of emotions and desires, having no reference to the moral state of that heart, but only to its spiritual firmness in carrying out its purposes or impulses, good or bad. Nothing can be farther from the real meaning of this phrase [וַיְחֹזֶק יְהוָה אֶת-לֵב פִּרְעֹה].

as thus applied, than any idea of rendering hard or cruel what in itself, and without this, was mild and compassionate.... It means the giving strength, firmness, tightness, to a cowardly heart whether that heart be morally good or bad. Here in the case of Pharaoh it was a base evil heart that God tightened, strengthened, hardened. It was the only way in which it could be made to reveal itself.... It was as though there had been given to his base, cowardly spirit an invigorating *cordial*; that is an *heart-strengthenener*." (Taylor Lewis in *Princeton Review*, March, 1883, pp. 187-188; an admirable exegesis of the above troublesome and often misunderstood passage.)

PIRKE ABOTH ; or, SAYINGS OF THE FATHERS.

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[What is included in brackets is by the translator].

CHAPTER I.

1. Moses¹ received the Law² on Mount Sinai³ and delivered⁴ it to Joshua⁵, and Joshua to the elders⁶, and the elders to the prophets⁷, and the prophets delivered it to the men of the Great Synagogue⁸. They said three things : be deliberate in judgment, and raise up many disciples, and make a fence about the law⁹.

* Dr. Pick has not translated all the "notes" published in Professor Strack's edition. Many of the "notes" in this edition are intended only as an aid in the study of the text. These and some others have been omitted for lack of space.—[Editor.]

¹ Lev. xxvi., 46.

² i. e., Both the written and unwritten law.

³ i. e., From God. In the Talmud we often meet with the phrase הרכה למשה מסיני [i. e., a rule according to Moses from Sinai.] Eduyoth viii., 7; Jadayim iv., 3.

⁴ From מִסְרָה tradere, transmit, comp. v., 8; from this is derived מִסְרֵת tradition, especially the tradition respecting the explanation of the Bible, the oral law, iii., 13. Comp. Matth. xv., 2, παράδοσις τῶν προφητῶν. The word came also to denote the tradition concerning the text of the Bible, Massora.

⁵ Josh. i., 7. Numb. xxvii., 18-21.

⁶ Josh. xxiv., 31 [Judg. ii., 7].

⁷ Jer. vii., 25.

⁸ According to tradition an assembly which convened after the return from Babylonia, which for a long time decided over all legal (religious) matters. See Neh., ix., 10. Comp. Joh. Eberh. Rau, *Diatribe de Synagoga Magna*, Utrecht 1727; C. Aurivillius, *Dissertationes* (ed. J. D. Michaelis), Goett. and Leip. 1790, p. 139-160; A. Th. Hartmann, *Die Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 120-166; Abr. Kuenen, *Over de mannen der groote Synagoge*, Amst. 1876; [D. Hoffman, *Ueber die Maenner der grossen Versammlung in Magazin fuer die Wissenschaft des Judenthums*, Berlin, 1883, p. 45 sq.]. The legal traditions, it is true, were preserved by the scribes, but also further developed.

⁹ [Mr. Westcott, in quoting this sentence, remarks: "The difficulty of social and national life, the conflicting interests of ruler and subject, the anxious effort to realize in practice the integrity of state and citizen, when both were imperilled by foreign supremacy, are attested by the *first command*, which could never have occupied such a space in the land of a settled government and certain independence. The *second command* points to the true source of strength in an age of transition and conflict. The evils of doubt and dissension are best removed by the extended knowledge of the principles embodied in the state. In proportion as the different classes of the Jewish people were instructed in the writings of Moses and the prophets, priestly usurpation on the one hand, and popular defection on the other, became impossible. The *third command* alone

2. Simeon the Just was the one of the last men of the Great Synagogue. He used to say: The world exists by virtue of three things—the law,¹ the service,² and the acts of benevolence.³

3. Antigonus of Sacho⁴ received the tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving reward, but be ye like servants who serve the master not for the sake of receiving reward, and let the fear of Heaven⁵ be upon you.

4. José, the son of Joëzer of Zereda, and José, the son of Jochanan of Jerusa-

contains the warning of the coming end. The fence was necessary, because the law was not only fixed, but dying. Religion already seemed capable of being defined by rule, duty had ceased to be infinite. Stern uprightness, devotion to the law, scrupulous ritualism,—all springing from a heroic faith and tending to a lifeless superstition,—such were the characteristics of the city which, on the frontier of the East, awaited with undaunted courage the approach of the conquering hosts of Alexander." (*Introduction to the Study of the Gospels*, Boston, p. 81). More interesting, however, is the remark of the late Dean Stanley on this sentence: "But there is one traditional saying ascribed to the great Synagogue which must surely have come from an early stage in the history of the scribes, and which well illustrates the disease, to which as to a parasitical plant, the order itself, and all the branches into which it has grown, has been subject. It resembles in form the famous mediæval motto for the guidance of conventual ambition, although it is more serious in spirit. 'Be circumspect in judging—make many disciples—make a hedge round the law.' Nothing could be less like the impetuosity, the simplicity, or the openness of Ezra than any of these three precepts. But the one which in each succeeding generation predominated more and more was the last: 'Make a hedge about the law.' To build up elaborate explanations, thorny obstructions, subtle evasions, enormous developments, was the labor of the later Jewish scribes, till the Pentateuch was buried beneath the Mishna, and the Mishna beneath the Gemara. To make hedges round the Koran has been, though not perhaps, in equally disproportioned manner, the aim of the schools of El-Azas and Cordova, and of the successive Fetuahs of the Sheyks-el-Islam. To erect hedges round the Gospel has been the effort, happily not continuous or uniform, of large and dominant sections of the scribes of Christianity, and the words of its Founder have well-nigh disappeared behind the successive trenchments, and fences, and outposts, and counterworks of councils, and synods, and popes, and anti-popes, and sums of Theology and of Saving Doctrine, of Confessions of Faith and Schemes of Salvation,—and the world has again and again sighed for one who would once more speak with the authority of self-condemning Truth and 'not as the scribes' (Matt. vii., 29). A distinguished Jewish Rabbi of this century, in a striking and pathetic passage on this crisis in the history of the nation, contrasts the prospect of the course which Ezekiel and Isaiah had indicated with that which was adopted by Ezra, and sums up his reflections with the remark that: "Had the spirit been preserved instead of the letter, the substance instead of the form, then Judaism might have been spared the necessity of Christianity." (Herzfeld ii., 32-36). But we in like manner say that, had the scribes of the Christian Church retained more of the genius of the Hebrew prophets, Christianity in its turn would have been spared what has too often been a return to Judaism, and it was in the perception of the superiority of the Prophet to the Scribe that its original force and unique excellence have consisted." (*Lectures on the History of the Jewish Church*, iii., p. 165 sq., New York, 1877.)

¹ *Treatise Nedarim* fol. 32, col. 2: Great is the Thora; for if it were not given, heaven and earth would not exist; comp. Jer. xxxiii.; 25.

² *Abhodha*, i. e., sacrificial service. After the destruction of the Temple עֲבוֹדָה is also used to denote "prayer."

³ Comp. *Succa* fol. 49, col. 2: In the three particulars is benevolence (נְמִילוֹת חֲסִדִּים) superior to alms giving (צְדָקָה): the latter is only the bestowal of money, but benevolence can be exercised by personal service as well. Alms can only be given to the poor, but benevolence can be shown to the rich equally as well. Alms are confined to the living, but benevolence may be extended to the dead as well as to the living.

⁴ A name of two cities in Judea.

⁵ Meton. — God. Comp. iv., 12: שֵׁם שָׁמַיִם the name of God, i., 11, iv., 4b, ש' לְשֵׁם for God's sake without selfish motive, ii., 2.12; iv., 11, v., 17.—Dan. iv., 23: Matt. xxi., 25, Comp., also Lev. xxiv., 11.

lem,¹ received the tradition from them. José, the son of Joëzer of Zereda,² said³: let my house be a meeting-place⁴ for the sages, and dust thyself⁵ with the dust of their feet and drink in their words thirstingly.⁶

5. José, the son of Jochanan of Jerusalem, said: Let thy house be wide open,⁷ and let the poor be the sons of thy household and indulge not much in conversation⁸ with a woman.⁹ (They said¹⁰ this with reference to one's own wife, how much more¹¹ with the neighbor's wife). (Hence the sages said¹²: Whoever indulges much in conversation with a woman, causes evil to himself,¹³ and neglects the study of the law, and his end¹⁴ is that he becomes an heir of gehenna).¹⁵

6. Joshua the son of Perachiah and Nithai of Arbela, received from them (by tradition). Joshua, the son of Perachiah, said: Get for thyself a teacher¹⁶; win for thyself a companion and judge every one charitably.

7. Nithai¹⁷ of Arbela¹⁸ said: Keep aloof from a wicked neighbor,¹⁹ and attach

¹ With these two sages the so-called pairs (תלמידי) commence, (cf. beside our passage 6, 8, 10, 12), of whom, according to tradition, the first was president, the second the vice-president of the Great Synagogue. Against the correctness of this tradition see Abr. Kuenen, *Verslagen en mededeelingen der Koninkl. Akademie van Wetenschappen, Afdeling Letterkunde*, Decl. x., 1890, p. 141-147, and E. Schuerer, *Neutestam. Zeitgeschichte*, p. 410-413; for it D. Hoffmann, *Der oberste Gerichtshof in der Stadt des Heilthums* (Jahresbericht des Rabbiner-Seminars fuer das orthodoxe Judenthum pro 5638 (1877-78, Berlin). The first pair probably flourished towards the middle of the second pre-Christian century, the last a few decades before the commencement of the Christian era.

² Zereda, comp. 1 Kings, xl., 28; 2 Chron. iv., 17.

³ The first pair received the tradition not from Antigonus, but from them, i. e., the disciples of Antigonus. Between Antigonus and the first pair there is a gap.

⁴ A house of meeting, more especially the house of study, where the sages met.

⁵ "Dust thyself" (denominative of דָּבַח dust), i. e., sit down at their feet. Comp. v., 15; also Aboth R. Nathan vi.: When a sage enters a city, think not that you will not need him, but sit before him on the ground and receive every word of his with fervor and reverence. Mark x., 39, cf. Acts. xxii., 8, ἐγὼ ἐμὶ ἀντὶ τοῦ Ἰουδαίου . . . παρὰ τοὺς πόδας Γαλαλίου πεπαιδευμένος.

⁶ Other reading בִּצְבָאָה (Jer. ii., 25). A comparison of the bathing with water as i., 11, Jer. Hagiga i., 1, two rabbis say to Rabbi Joshua: we are all thy disciples and drink of thy water.

⁷ Wide open, comp. רִחוּץ room, Gen. xxxii., 17,—Aboth Rabbi Nathan vii., we read of Job that his house had a door on each side, so that the traveller could enter everywhere.

⁸ שִׁחֻחַ (biblical), thought, pious meditation; in later Hebrew; talk, gossip, comp. iii., 10 b, vi., 5.

⁹ In the Beraitha *Nedarim* 20a it is added as a reason: because you commit at last adultery. This closes Jose's maxim. Of the two following glosses, the second is the older one.

¹⁰ חֲכָמִים, the plural with reference to the following חֲכָמִים.

¹¹ Lit. light and heavy; comp. also vi., 3, a talmudic formula to express the inferences a minori ad majus and vice versa. Biblical כִּי-אֵל.

¹² With this phrase here (as in Thanna de-be Eljahu, init.) the book Ecclus. ix., 9 sq. is quoted. [The disciples of Christ marvelled that he talked with a woman. John iv., 27].

¹³ כִּי-יָצַם later Hebrew to denote the refl. pronoun: ii., 3, 4, 7, 13 and often (Bbl. הָיוּ הַיּוֹם הַזֶּה).

¹⁴ עֵתִיד and סוֹף (see iii., 1) express not simply the future, but denote the full certainty that something takes place. סוֹף is generally followed by ל with the infin.: ii., 4 (he will at last be heard).

¹⁵ Josh. xv., 8. In the Targumins and Talmuds it denotes the abode of the damned, γέννα, also 5, 19. The opposite is עֲרֵב, παράδεισος, see v., 20.

¹⁶ רַב teacher (cf. i., 16). [It was regarded as a great honor to call oneself a scholar of a celebrated rabbi; comp. Acts xxii., 3].

¹⁷ Besides here also mentioned Hagiga ii., 2. Cod. Cambr. reads in both passages Matthal, so also the Jerusalem Talmud and a Frankfurt Siddur (i. e. prayer-book) of the year 1306. Nithai is abbreviated from Nathanja.

¹⁸ Macc. ix., 2, now Irbid.

¹⁹ Comp ii., 9 [comp. 1 Cor. xv., 33].

not thyself to a wicked man, and do not think thyself exempt¹ from punishment².

8. Judah the son of Tabbari and Simeon the son of Shebach received from them (by tradition). Judah, the son of Tabbari said: Consider not thyself as the arranger³ of the law; and when litigants⁴ stand before thee, let them be in thine eyes as if they be guilty; but when they have been dismissed⁵ from thy presence let them be in thine eyes as innocent⁶ when they have accepted the sentence.

9. Simon, the son of Shetach, said: Be a most⁷ searching examiner of witnesses, and be cautious⁸ in thy words, lest⁹ from them they might learn to falsify.

10. Shemayah and Abtalion received by tradition from them. Shemayah said: Love work,¹⁰ hate rabbiship¹¹, and make not thyself known to the government.¹²

11. Abtalion said: Ye sages be on your guard with respect to your words, lest you become amenable to captivity, and be exiled to a place of evil watert, and the disciples who come after you may drink of the same and die, whereby the name of God may would be blasphemed.

12. Hillel and Shammai received by tradition from them. Hillel said: Be of the disciples of Aaron, he loved peace, and pursued peace, he loved mankind,¹³ and brought them into proximity with the law.

13. He used to say: Whoever strives for a name of eminence, loses his name¹⁴; he who increases not, decreases,¹⁵ and he who learns not, is worthy of death¹⁶;

¹ יָאֵשׁ, Bbl. נִיאֵשׁ despair, later Hebr. Hithp. 1, despair Sanhedrin 97 a; 2, to relinquish the thought in something; here and Seder Olam Rabba 28: Whosoever enjoys prosperity, let him not relinquish the thought in misfortune (אֵל יִיאֵשׁ), and whosoever is in misfortune, let him not relinquish the thought in prosperity.

² פָּרַע Bbl. redeem, postbibl. to pay. נִפְרַע to make oneself paid, iii., 16, here punish נִפְרַע iv., 4b v., 1; פֹּרַע he that pays, punishes, chastises; פֹּרַעֲנוֹת especially of divine punishment, here iv., 11. Plur. v., 8.

³ מִלִּים עֵרַךְ verba struere, מִשְׁפָּט עֵרַךְ Job xiii., 18, here with personal object: let the law take its own course. Comp. also iv., 5.

⁴ Litigants. בֵּעַל דִּין iv., 22, plaintiff.

⁵ נִפְטַר to depart, e. g. also Toma i., 5. פְּטִירָה departure, demise, vi., 9 b.

⁶ יָכִי innocent; opposite is חָיִב. The plural is formed like רִשְׁאִין iv., 8.

⁷ כִּרְכָּה conjug. periphrastic to denote, what should always be done.

⁸ Careful, ii., 1, 3, 10, 13. iv., 13a; comp. Bibl. הוֹדִיר, הוֹדִיר and Ezra iv., 22. הוֹדִיר.

⁹ Lest = μήποτε, ne forte i., 11.

¹⁰ [The most excellent rabbis worked at a trade], comp. Acts xviii., 3; xx., 34; 1 Thess. ii., 9; 2 Thess. iii., 8. 1 Cor. iv., 12. Interesting is the agreement of Eph. iv. 28: ὁ κλέπτων μὴ κέτι κλεπτεύω, μᾶλλον δὲ κοπιᾷτω with K'uddushin fol. 29, col. 1: he that teaches not his son a trade is like bringing him up to stealing.—Franz Delitzsch, *Jud. Handwerkerleben zur Zeit Jesu*, 3 ed. Erlangen 1879 [Engl. transl. by B. Pick, New York 1883 under the title: *Jewish Artisan Life*]. S. Meyer, *Arbeit und Handwerk im Talmud*, Berlin 1878.

¹¹ Rather dominion.—Pesakim 87 b: "Woe to dominion, for it kills those who have it."

¹² רְשׁוּת government (as ii., 3). related with רָאשׁ; רְשׁוּת, permission, iii., 15.—Com. Prov. xxv., 6.

¹³ בְּרִיָּה creature, usually in plur., comp. ii., 11; iii., 10 a; iv., 1.6; vi., 1; mostly men in relation to God, men also without reference to this relationship. Mark xvi., 15 κηρύξατε τὸ εὐαγγέλιον πᾶσιν τῇ κτίσει.

¹⁴ [Comp. Matt. xxiii., 12].

¹⁵ [Comp. Matt. xiii., 12].

¹⁶ חָיִב guilty. הִתְחַיֵּב to become guilty, iii., 4.8. [Comp. Ecclus. xxx., 13. A German proverb says:

and he who makes use of the crown (of the law for his own end) shall perish.¹

14. He said moreover: If I am not for myself, who will be for me? And when I am not for myself, what am I? and if not at present, when then?

15. Shammās² said: Make thy study of the law fixed; speak little but do much,³ and receive everyone with a pleasant face.

16. ⁴Rabban⁵ Gamaliel said: Obtain for thyself a teacher and be quit of doubt,⁶ and do not indulge too much in tithing by conjecture.⁷

17. Simeon his son said: All my days have I been brought up among wise men, and never found anything better for man⁸ than silence; and the study⁹ is not the principal thing¹⁰ but the practice¹¹; and whoever indulges in much talking causes sin.¹²

19. Rabban Simeon, the son of Gamaliel, said: The direction of the world depends upon three things, viz.: on truth and on justice and on peace, for it is said¹³: "Truth and judgment of peace judge ye in your gates.

HEBREW CHIROGRAPHY.

BY ARCH. C. WHEATON.

Morrisonville, N. Y.

We speak of the modern practice of the art. Accuracy and speed are two valued qualities for which every writer of Hebrew naturally strives. It is not out of place to add beauty also if it can be had without too great expense of time. The nice distinctions to be observed in the formation of certain letters have perplexed many and perhaps disheartened some. Let all such be of good cheer, there is a right way to do even this, and, as usually, the right way is the easier. The He-

Idleness is the root of all evil, and an idle brain is the devil's workshop. Seneca says Epist. 82, 3: *otium sine litteris mors est et hominis vivi sepultura*).

¹ It was prohibited to receive any payment for instruction in the law. Comp. *Nedarim* fol 62, col. 1; *Baba Bathra* fol. 8, col. 1.

² This name already occurs. 1 Chron. ii., 28, 44.

³ This is illustrated *Baba Mezia* fol. 87 col. 1 by an example of Abraham, who offered the three men a morsel of bread (Gen. xviii., 5) but afterwards brought the best that he had.

⁴ §§ 1., 16—ii., 7 are later additions. ii., 8 immediately follows i., 15

⁵ The preceding sages without any title. No title was the highest degree. Rabban (here for the first time) is more than Rabbi and Rab.

⁶ [Comp. Jas. i., 6].

⁷ ^{אונקד} conjecture. The heave-offering, theruma, was given ^{באונקד}, *Menachoth* fol. 54 col. 2, i.e., it was not necessary to measure off exactly the 50th part. Leusden remarks correctly: Ne dato saepius decimas ex conjectura, vel minus dando vel plus. Si minus dederis, avarus judicaberis et peccabis: plus dando vel prodigus habeberis vel hypocrita.

⁸ גוף (a) body, (β) person, iv., 6; similar here where it is best to translate "man;" (γ) essence main thing, thus, iii., 18 הלכות גוף main halachoth, essential doctrines, v., 8 עברה גוף שבעה גופים seven main sins.

⁹ Study, investigation (2 Chron. xlii., 22; xxiv., 87 signification doubtful). ביתה כדרש, v., 12 house of study [college].

¹⁰ יקר (a) root = שרש, (β) basis, the essential thing.

¹¹ [Comp. Rom. ii., 13; 1 Cor., iv., 20; Jas. i., 23.]

¹² Comp. Prov. x., 19.

¹³ Zech. viii., 16. According to the best witnesses this quotation is a later edition.—שנאמר is used in quotations ii., 9; iii., 2 and often. Other forms see under iii., 7a.

brew letters are written from left to right, and shaded horizontally instead of perpendicularly as in English. The Hebrew stylus was a square cornered instrument, most easily imitated in our hands by a "stub" or engrossing pen. (Spencerian, Gothic, No. 22 is excellent.) This pen should be held between the first and second fingers at an angle of 45 degrees with the hand, so as to present its widest surface to the horizontal stroke. As a general rule each letter requires two strokes for its completion, except those obviously made with one stroke, and א, ק, מ and ש, which require three.

As a general rule also, all the letters are made by beginning with the upper stroke, but it is important to note certain exceptions. If it is impossible to shade Hebrew letters correctly and rapidly in the usual manner of holding a pen, it is equally impossible to construct these exceptional letters readily and well unless we make the lower stroke first. These letters are similar to others which precede them alphabetically, and were probably constructed by a reversed mode of formation to produce distinctive features. They are ב, מ, נ, ד and ה.

The cleavage of stone, the yielding of wax or clay and the flow of ink naturally produce bold lines and sharp angles when two lines are brought together at right angles, as in the cases where the upper stroke is made first. When the lower stroke is made first the termination of the line is in the direction from which the complementary line is expected and accordingly weak and uncertain. This law is clearly illustrated in the letters ב and מ which are otherwise precisely alike. In the case of נ and ד it is to be observed that in addition to this tendency, the downward stroke when made first glides past the point of junction, an accident which would be avoided in the reversed mode of construction. The distinction between א and ק is of a similar nature, the former being composed of two strokes and the latter of but one.

ח can not be perfectly formed in less than two strokes, and מ is swiftly and accurately formed only by producing a character like the right hand portion of ח and afterward adding as a third stroke a ' on the left shoulder. א is distinguished from ק as much by its being composed of two strokes instead of three, as by its foot at the base of the left line.

ה is exactly like ב with the addition of the distinctive mark, and the practised eye distinguishes it from ב quite as much by its reversed formation as by its distinctive sign.

→GENERAL NOTES.←

The Accentuation of the Three Poetical Books.—The questions have often been asked, Why the three (so-called) Poetical Books—Psalms, Proverbs, and Job—have a different accentuation from the twenty-one Prose Books; and again, why—if there was to be a distinction—the poetical accentuation should have been *confined* to the three books above-named, when there are other books which, if their poetical character be regarded, seem equally to claim it. There was clearly no *necessity* for any distinction at all, for we find the same portions Pss. xviii. and cv. 1-15, at one time marked with the poetical, and at another (see 2 Sam. xxii., and 1 Chron. xvi. 8-22) with the prose

accents; and in the Babylonian system of punctuation, Psalms, Proverbs, and Job were accented in the same way as the other books. We have then to do with a refinement peculiar to the Palestinian synagogues and schools,—a refinement (as it would seem) of a purely *musical* character. At least, we find the melody much more frequently interfering with the rules of the accentuation, as fixed by the logical or grammatical construction of the verse, than in the other books. The idea seems to have been to compensate for the *shortness of the verses* (which is a marked characteristic of the greater part of these books) by a finer and fuller, more artificial and impressive, melody. For the Psalms a peculiar melody was suitable enough, and it may not have been inappropriate when applied to the brief and pregnant verses of Job and Proverbs.

When and by whom this improvement in the cantillation of the synagogue was introduced, we are unable to say. By the help of the Talmud we can trace the accents to the first centuries of the Christian era; but the Talmud (Palestinian as well as Babylonian) gives no hint as to any variation in the accentuation of the several books. The *argumentum e silentio* may perhaps be allowed its weight here, particularly as Jerome also does not allude to having heard from his Jewish teacher a particular mode of reading for the three books, although he draws special attention to their other peculiarities,—metre (as it seemed to him) and stichical division in the writing. Moreover, if this accentuation had been due to an *early* tradition, we should expect to find it represented in the Babylonian system of punctuation. I venture therefore to think that it had its origin in a comparatively recent period, the *terminus a quo* being the early part of the fifth century, at which time the Palestinian Talmud had been closed, and Jerome was dead; and that *ad quem*, the close of the seventh century, when, in all probability written signs were first employed for the accents. It would not, on account of this its later origin, lose its interest for us, because it would still represent the traditional division and interpretation of the text.—*Wickes, in a Treatise on the Accentuation of the Poetical Books.*

Michaelis on Oriental Study.—"Divines, therefore, who confine their studies to the Greek Testament, and, without learning the Oriental languages, aspire to the title of Theologians, lead not only themselves into error, but those to whom they undertake to communicate instruction; and I may venture to affirm that no man is capable of understanding the New Testament, unless to an acquaintance with the Greek, he joins a knowledge of at least Hebrew, Syriac, and Rabbinic."

"Those who have neither opportunity nor abilities to acquire sufficient knowledge to investigate for themselves, must at least be in possession of so much as is requisite to profit from the learned labors of others, and to apply those treasures of Grecian and Oriental Literature, which their predecessors have presented to their hands. But a man unacquainted with the Septuagint, and the classic authors, can form no judgment of the critical remarks which have been made on the language of the Old Testament,....."

In short, he can see only with foreign eyes, and believe on the authority of others; but he can have no conviction himself, a conviction, without which no man should presume to preach the Gospel, even to a country congregation."—*Marsh's Michaelis, Vol. I. Sec. XIII.*

The above which I came upon accidentally ought to be impressed upon every student who desires a dispensation from Hebrew. G. C. TANNER.

צָדָקָה in later Hebrew.—The word which has obtained currency among the Jews for “charity” or rather “alms,” is the Hebrew word **צָדָקָה**. Throughout the Old Testament this word signifies “justice” or “righteousness,” its Greek equivalent being *δικαιοσύνη*; but in several instances—eight in all—the version of the Septuagint has rendered the word by *ἐλεημοσύνη*, “mercy” or “benevolence,” thus showing that among the Hellenistic or Alexandrian Jews the popular acception of **צָדָקָה** had already gained ground. In Rabbinical writings the term **צָדָקָה** is only used in the signification of “benevolence” or “charitable gifts.” The transition from the meaning of righteousness to that of “benevolence,” and from the abstract noun to the concrete signification of “alms” is curious, and it deserves to be noted that our own word “alms” is a descendant of *ἐλεημοσύνη*, the first signification of which is the abstract idea of “pity” or “mercy.”—*Dr. Sig-mund Louis, in Transactions of the Society of Biblical Archaeology, Vol. VIII.*

Two Epigrams by Aben Ezra.—

I.

(The poet complains about the the unhappy course of his life.)

נָטוּ בְמַהֲלָכִי לְמוֹלַדְתִּי	גִּלְגַּל וּמוֹלֹת בְּמַעֲמָדִים
לֹא יֶאֱסֹף שֶׁמֶשׁ עָרִי מוֹתִי	אִם יִהְיוּ נֹרוֹת סְחוּרוֹתִי
כִּי עוֹתוֹנִי כּוֹכְבִי שָׁמַיִ	אֵינֶנּוּ לְהַצְלִיחַ וְלֹא אוֹכֵל
לֹא יִגְעֶנּוּ אִישִׁים כָּל יְמֵי	לֹא אֶהְיֶה סוֹתֵר בְּתַכְרִיכִין

II.

Whatever happens to man—be it joyful or sad—is of a fleeting character. Let us therefore keep the even tenor of our mind.)

כִּי יִלְדִי יוֹם לֹא יִרְגֵעוּ	מִיְלַדִּי יוֹם אֵל תְּבַהֵל
גַּם אֵל תַּחַת אִם יִרְעוּ	אֵל תִּשְׁמַח בָּם אִם יִטִּיבוּ
כֹּאשֶׁר יִחַנוּ כֵּן יִסְעוּ	כִּי הַטּוֹבוֹת גַּם הָרַעוֹת

➤EDITORIAL:NOTES.◀

The Intermediate Syllable.—In reply to a question concerning the *Intermediate Syllable* referred to Dr. B. Felsenthal, and Mr. Benjamin Douglass, these gentlemen have kindly sent scholarly and valuable papers. There have been received also two other papers called forth by the article on this subject in the last issue. Because these papers are all quite long, and because so large a portion of the space of the preceding number was given to this topic, it has been deemed wise to delay somewhat the publication of additional matter in this line. It is believed that the subject is one of real importance, that to overlook or disregard it is to neglect a principle recognized by the Massoretic punctators in every verse, that the differences of opinion concerning it are due chiefly to the lack of clear and definite expression in its discussion. Now would it not be well for those engaged in teaching Hebrew to know the opinions and practice of each other in reference to this point? Will not professors and instructors kindly answer the following questions, and allow the publication of the same in the next **HEBRAICA**?

(1) Is the so-called *Intermediate* syllable to be recognized? If so, on what grounds?

(2) Is it worth while to attempt an explanation of its character and occurrence, to those who have been studying the language but for a short time? If so, in what manner?

(3) Of the names *intermediate*, *half-open*, *slight*, which is to be preferred? If none of these are acceptable, what may be suggested?

Let us have a *Symposium*, on the subject of the "Intermediate Syllable."

Hebrew Studies in Vanderbilt University.—From a statement prepared, at our request, by Prof. T. J. Dodd, we learn the following facts in reference to the study of Hebrew at Vanderbilt University.

(1) The course of study covers a period of three years, all of which time is occupied with the study of Hebrew, in the same sense in which these words would be used of the Greek or Latin. (2) Regarding the method which teaches inflections, meanings and written forms all at the same time, as contrary to nature, and as tending to confuse, Prof. Dodd teaches, largely by the *viva voce* process, the pronunciation, meanings and inflections of words of various parts of speech, and the leading peculiarities of syntax, *before any use is made of the printed text*. (3) When a large amount of this preparatory work has been performed, the alphabet, together with all the signs needed in pronunciation, is learned, and then a book containing lists of verbs and nouns is placed in the student's hand, from which he is drilled in the *written forms* of words whose pronunciation, meaning and inflection he has already learned. At the same time the more important sections of Green's grammar are marked out, to be learned by private study. (4) Students are encouraged to ask, and are themselves asked, all manner of questions, and in the elucidations of the text given day by day, the student is taken through quite a comprehensive course of Biblical Archæology and Hermeneutics, though no text-book is employed and no time is *nominally* devoted to these subjects. Believing this entire subject of Hermeneutics to be involved in a thorough knowledge of the Hebrew language, the professor teaches his students that the word of God in the language in which it is written is its own best interpreter, and that all formal principles of Hermeneutics, aside from the laws and usages of the Sacred Tongue are to be regarded with suspicion. (5) The students of Hebrew, with a few exceptions, take their meals at a common table, and so far as practicable put into use the Hebrew learned in the class-room. This the professor encourages them to do, believing, as he does, that notwithstanding the blunders made, there will be advance, and that the mere repetition of such words as they know, will contribute largely to a mastery of the language.

The work, as thus pursued, is said to arouse great interest. And while a large portion of the class-room work is thus given to exercises of a purely practical character, the study of the grammar of the language is kept up assiduously during the three years.

We invite the attention of students and instructors of Hebrew to these points, believing that by the study of each other's methods, we may be profited. Lack of space forbids a fuller statement. But sufficient has been mentioned to indicate the main characteristics of the work as carried on in this flourishing University of the South.

A Pastor's Testimony.—From a most devoted and hard working pastor in West Virginia come these words: "I have not abandoned the study of Hebrew, but for some time past I have been obliged to take it in homœopathic doses. Let me add my name to the list of those who advocate the introduction of Hebrew into the College curriculum. Nor would I have it optional with those who have the ministry in view. If our Theological Seminaries would make some knowledge of Hebrew a requirement for entrance to the best advantage, I believe they would do their students and the cause of the Gospel a favor."

The matter stands thus: If men are to be expected to continue the study of the Old Testament in the original, after entering upon the active work of the ministry, they must, beforehand, have received such a knowledge of the original as will enable them to do this with some ease. The time allotted to the study of Hebrew is not, in most cases, sufficient to accomplish this thing. Either the study should not be taken up, or, it must receive more time in the Seminary, or men must have some knowledge of Hebrew when they enter the Seminary. There is no option. One of these courses must be followed. While we believe thoroughly, that there are some men, called to preach the Gospel, whom God never intended should study Hebrew, and that for these men opportunity for the careful study of the Scriptures in English must be afforded, we would regret to see the course pursued by one our *Eastern* seminaries generally adopted. To place men who do not study Hebrew, on equal footing with men who do study it, to say virtually, it is a matter of small moment whether or not this language is studied, means a lowering of the standard of scholarship in any seminary in which such action is taken. There may, of course, be special reasons why this should be done, but unless they are made public, they cannot be considered. Such a step is a most serious blow to the interests of the highest and best Biblical study. Let men begin this study in College, and let them enter the Seminary with a knowledge of Hebrew, as well as with a knowledge of Greek. This is the opinion of thousands of clergymen who, to-day, realize, as those just entering the ministry do not realize, the value of such knowledge as an aid in the intelligent study of God's word.

The introduction of Hebrew into Colleges will come. It is only a question of time and work. Shall not those who favor such a step unite in an effort to bring it about?

Hebrew Study in the Junior Vacation.—"To begin a second year of the study of Hebrew with nothing lost of what was gained in the first; especially, to begin it with an enlarged vocabulary and greater facility in resolving grammatical forms, may make all the difference between success and failure in acquiring the language."

These are the introductory words of the preface to a volume containing the Hebrew text of 1 Samuel, together with a complete vocabulary of the book, prepared by Rev. A. S. Carrier, under the auspices of Dr. E. C. Bissell, of the Hartford Theological Seminary, and Professor C. R. Brown, of Newton Theological Institution. The volume is intended merely for private circulation. Is not the suggestion here made a most forcible one? Has it not been said, and with truth, that theological students know less *Hebrew* at the end of the Middle than at the end of the Junior year, and still less at the end of the Senior year? But how can this be explained? Because grammatical drill and the direct application of

grammatical principles stop short at the end of the junior year. But if a student who has just finished the work of the Junior year, during the interval between the first and second years of his seminary course, will set himself to read carefully and critically one of the Books of Samuel, or of Kings, and will in this study make out with exactness the place of each verbal form, at the same time making his own, so far as possible, the vocabulary of the book, in how much better condition he will be to do satisfactorily the higher and more important work of the Middle year. Is this not a thing to be done by every man who desires to make the most of himself in this department of study? Is it not a course to be urged by professors of Hebrew upon their students?

QUESTIONS AND ANSWERS.

1. At what (approximate) date did the use of *final* forms of letters, viz., Kāph, Mēm, Nūn, etc. begin to obtain with writers of Hebrew?

The final letters כ, מ, נ, ך, ם, ן seem to have been in use among the Jews ever since they changed their old original alphabet for כתב אשורי, "the Assyrian alphabet." The oldest Hebrew MSS. have these final letters; so have the oldest inscriptions upon gravestones,—and gravestones have been found in the Crimea whose inscriptions, if they are genuine, date back to the first Christian century. The Talmud also knows the peculiar final letters, and says that they were originated by the prophets. See Sabbath fol. 104a מנצפ"ך צפים אמרו.

2. When were the final letters first used to express numeral signs above four hundred?

As numeral signs the final letters appear mostly, if not exclusively, in the Massorah. I do not call to memory any instance from Talmudic, Midrashic, or late Rabbinic literature, in which the final letters are used to indicate numbers above four hundred. As an example of the Massoretic use of the final letters there may be cited the note at the end of Genesis, where it is stated that the book of Genesis contains 1534 verses, א"ך ל"ד סימן; as also the note at the end of Leviticus, where the number of verses is given as 849, נט"ף.

3. Would their numerical value be regarded as the same as that of the usual form in "Gematria," or the Rabbinical method of giving the "number" of a word?

In almost all statements, Massoretic statements excepted, the final letters have the same numerical values as the usual corresponding forms, e. g., in chronograms, on the title pages of Hebrew books, etc., in Gematriyaoth, and similar methods by which the "number" of a word is given. It is possible that a few exceptions from this rule may be found, but they will be few.

[For the answers to these questions we are indebted to Dr. B. Felsenthal, Chicago].

➤BOOK NOTICES.◀

TURPIE'S CHALDEE MANUAL.*

This is the second of a proposed series of *twelve* manuals for Oriental languages by the *same author*. It is, as the author says in the preface, a collection of material "suitable for his purpose," taken from various grammars, and does not claim to be an original work. The neatness and beauty of the typography strike the eye, as, indeed, do all the works of the publishers. The make-up consists of Preface, Contents and Introduction, 23 pp., Elements and Parts of Speech, 91 pp., Syntax 53 pp., and *Errata* 2 pp., and Chrestomathy with vocabulary 52 pp. Of the body of the work, 22 sections (41 pp.) were carefully compared with the grammars of Winer, Riggs and Petermann, and the sources of each section noted. The author's plan, as revealed by this process, may be shown by illustration; e. g., Introduction p. XIX, Note 2 ($\frac{1}{2}$ p.) is taken bodily from Winer; pp. XXI and XXII, Note 1 ($1\frac{1}{2}$ pp.) is taken bodily from the introduction to Riggs' Chrestomathy. Again §6, p. 5, (8) is throughout from Riggs, p. 6, (9) is from Riggs, where an apparent attempt at improvement, simply confuses Transposition and Assimilation; (10) is a literal translation from the Latin of Petermann; (11) is a compound of Riggs and Petermann; p. 7, (12) and (13) are translations bodily from Petermann. Thus might be assigned the sources of almost every sentence in the remaining 21 sections. The statements of different authors follow each other, not always connected. In fact, they seem to lack the continuity, the living connection of thought characteristic of one who has digested and assimilated the matter into his own system of thought. "The verb has two tenses, Preter or Perfect, and Future or Aorist, but more rightly the Impf." Whatever this latter may mean, the term Fut. occurs throughout the treatment, as, indeed, it does in its sources.

The Syntax is a redeeming feature of the work, and worthy of some careful study, as being an exceptionally full treatment of the subject. The Chrestomathy, wisely, too, is made up of selections from *several* Targums, thus affording an excellent exercise for the student. The table of errata is certainly a reflection on the work of proof-reading, especially, when by actual counting, it is found that it does not contain one-half of the *avoidable* mistakes; this cannot fail to retard the usefulness of the book, since, if there is any grammar that should be as near as possible to perfect, that should be the Chaldee, so various, irregular, and confusing are its forms to a beginner.

The work then may be useful for its Syntax and Chrestomathy, and as a *compilation* (not a grammar) of three or four grammars. *A grammar cannot be a compilation*; it must have personality and continuity, order and scientific classification, concise statement of facts and principles, and an arrangement of these in a philosophical, pedagogical style for ready comprehension. The principles *must not be embodied* in a prose style, making prominent neither facts nor illustra-

* A Manual of Chaldee Language: containing a grammar of Biblical Chaldee and of the Targums, and a Chrestomathy, consisting of selections from the Targums with a vocabulary, by David McCalman Turpie, M. A., D. D., London: Williams and Norgate.

tions, tending rather to confusion than order. The *grammarian's* work is not to *compile* but to *classify* facts, and any other method is unworthy the efforts of a true scholar of to-day. It is to be hoped that a somewhat different plan will be followed in the remainder of the series, and thus render to linguistic science a real contribution.

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→ HEBRAICA. ←

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No. 3.

BOOKS FOR THE STUDY OF THE NEO-HEBRAIC LANGUAGE.

BY HERMANN L. STRACK, PH.D.,

Professor of Theology in the University of Berlin.

The Neo-Hebraic has never been properly a living language; neither is it an entirely dead language. All teachers of the law have discussed legal questions in this language. During the entire middle ages, the Jewish scholars of countries differing most widely, announced and interchanged views in this language. Even now, numerous periodicals in this language appear: the Hammaggid, **המגיד**, published in Lyck (East Prussia) is, for example, the organ from which thousands of Jews in Eastern Germany, in Poland and in Russia, obtain their information concerning the events of the day. At the present time the Neo-Hebraic is, for all not wholly unlearned Jews, the means by which they, when in foreign lands, make themselves understood by their co-religionists. I, myself, a few weeks ago, conversed in this way with many Jews in Cairo, in Jerusalem and in Tiberias.

The Neo-Hebraic is, consequently, acquired by the Jews not so much through instruction as through practice. This, therefore, explains why we have only few and insufficient printed aids for the learning of the Neo-Hebraic. Two other circumstances, also, increase the difficulty of the acquirement of this language by Christians. First: the oldest Neo-Hebraic literary productions have an age of eighteen centuries (many prayers, many portions of the Mishna); from that time until now, the language has naturally passed through many changes. Second: this language has been used for very diverse purposes (Jurisprudence, Religion, Philosophy, Philology, etc.), and has been subjected to the influence of very diverse peoples and languages.

The beginner will, therefore, do well to apply himself at first simply to *one* rubric, it may be to the Mishna, or the Exegetes, or some other department.

An indispensable exercise in preparation is the reading of unpointed texts. I recommend for this, the edition of the Pentateuch edited by S. Baer under the title **תקון הסופר והקורא** [Tiqqun ha-sopher voha-qore] (Roedelheim, J. Lehrberger & Co., 1866 and other times). This little book is very correctly printed and cheap, about 270 pages for one Mark. One may begin with a part which he has already read in pointed text.

He would be able then most easily to read historical pieces. The book by

Joseph Zedner: Auswahl historische Stücke aus hebräischen Schriftstellern vom Zweiten Jahrhundert bis auf die Gegenwart. Mit vokalisirten Texte, deutscher Uebersetzung und Anmerkungen. Berlin 1840. x, 293 pp.

is to be recommended. To be sure, it contains no glossary; but this want is tolerably supplied by the German translation standing opposite.

C. J. Corve: *Chrestomathia rabbinica*. Pars prima. Berlin 1844. 208 pp.

Corve is a pseudonym. The author's name is J. H. R. Biesenthal, the same who had a notable commentary on the Epistle to Hebrews published in 1878 (Leipzig). The first part of the chrestomathy contains matter historical, geographical, philological and philosophical. Over against the Hebrew text a Latin translation is placed. Latin notes and the vocalization of the more difficult words facilitate the understanding. The second part which was to offer extracts from the Talmud, has, we are sorry to say, not appeared.

A book very rich in its contents but, unfortunately, seldom found, is that of

Johannes Theodor Beelen: **אבני חפץ**. *Chrestomathia rabbinica et chaldaica cum notis grammaticis, historicis, theologicis, glossario et lexico abbreviaturum*. Löwen 1841-43, 3 vols. in 6 parts. 322, 170; 326, 201; 112, 343 pp.

I would call the attention of those who interest themselves specially in the modern Neo-Hebraic literature to

Adam Martinet: **תפארת ישראל** *Hebräische Chrestomathie der biblischen und neuern Literatur*. Bamberg 1837. xvi, 404 pp.

Only the first 24 pages contain biblical pieces. Aside from this the entire book is devoted to the modern literature. Poetry has had particular consideration (pp. 144-323); nevertheless we find also fables, letters, essays, prayers. With the exception of three small pieces all the texts are vocalized. The notes (336-352) have a historico-literary content. The conclusion is a lexicon (pp. 353-404).

With the aid of these works, the beginner will be able to accomplish the first exercises in the reading of Neo-Hebraic texts. After he has completed these he will, as a rule, apply himself to a specific class of writings. As to these further steps we would also offer advice.

Having conquered the elements, many begin with the *Mishna*. This is not unsuitable; because for the study of the *Mishna* there are already many aids at hand.

Leop. Dukes: *Die Sprache der Mischna lexicographisch und grammatisch betrachtet*. Esslingen 1846. 127 pp.

Abr. Geiger: *Lehr- und Lesebuch zur Sprache der Mischnah*. Breslau 1845. Erste Abtheilung: Lesebuch x, 135 pp.

The first part contains a short grammar of the language of the *Mishna*; the second well chosen selections for reading, in part vocalized, with copious notes and a glossary.

Hermann L. Strack: **פרקי אבות**. *Die Sprüche der Väter. Ein ethischer Mischna-Tractat mit Kurzer Einleitung, Anmerkungen und einem Wortregister*. Karlsruhe und Leipzig 1882. II. Reuther; 48 pp. (New York: B. Westermann & Co.). 1 Mark, 20 pf.

This treatise, very attractive as to its contents, is particularly suitable for the beginner because of its almost pure biblical language. In this edition all deviations from the biblical usage, as well as the factual difficulties are explained. The text is vocalized.

L. A. Wolff: *Mischna-Lese oder Talmud-Texte religiös-moralischen Inhalts. Grösstentheils in vokalisirtem Urtext mit deutscher Uebersetzung und erläuternden Anmerkungen*. Leipzig 1866, 1868. 2 Hefte. 158 pp.

An acquaintance with the Neo-Hebraic epistolary style may be obtained from

J. Buxtorf: *Institutio epistolaris hebraica*. Basil 1629.

For the introduction to the study of the *exegetical works*, I recommend

Johannes Leusden: *Jonas illustratus*. Utrecht 1656.

In this book are given the commentaries of Raschi, Abraham ibn Ezra, David Kimchi, in pointed text with a Latin translation.

Aug. Wünsche: *Der Prophet Hosea übersetzt und erklärt*. Leipzig 1868. Wünsche has quoted many interpretations from Raschi, Abraham ibn Ezra and David Kimchi in the original and in a German translation.

The grammatical terminology is collected and explained in Latin in

Jo. H. R. Biesenthal et F. Lebrecht: *Rabbi Davidis Kimchi Radicum Liber*. Berlin 1847. Col. LIII.-LX.

In further study, one must especially consult the lexicons:

Johannis Buxtorfi: *P. Lexicon Chaldaicum, Talmudicum et Rabbinicum...* editum a J. Buxtorfio Filio. Basel 1640.

Moses Schulbaum: **הכללי אוצר המלים**. Allgemeines, vollständiges, neu-hebräisch-deutsches Wörterbuch mit Inbegriff aller in den Talmudischen Schriften und in der neuen Literatur überhaupt vorkommenden Fremdwörter.

This is by no means complete, nevertheless useful at times, because of the consideration paid to the later Neo-Hebraic. Buxtorf's work is not easily found, and is dear. Even B. Fischer's careful reprint (1866-1874) of Buxtorf's lexicon is dear (63 Marks): it contains many useful, but also not a few useless, additions by the editor.

Jacob Levy: *Neuhebräisches und chaldäisches Wörterbuch über die Talmudim und Midraschim*. Nebst Beiträgen von H. L. Fleischer. Leipzig 1876 sqq.

Only three volumes (567, 542, and 736 pp.) have as yet appeared; in these the letters א to י are treated. A very painstaking work; but it contains only the Talmudim and Midraschim, not the remaining Neo-Hebraic literature, hence e. g., neither philology nor philosophy.

Many Neo-Hebraic writings have been translated into Latin, English, German, or French. These translations will assist those who have no teacher, and are, in consequence, included in the books about to be enumerated.

Hermann L. Strack und Carl Siegfried: *Lehrbuch der neu-hebräischen Sprache und Literatur*. Karlsruhe und Leipzig 1884. H. Reuther: xii, 182 pp. 3 Mark. New York: B. Westermann & Co.

The first part (pp. 1-92) gives an epitome of the Neo-Hebraic grammar with respect especially to the Mishna (by Prof. Siegfried); the second part contains a bibliographic synopsis of the entire Neo-Hebraic literature, so far as it may be of interest for Christians, according to the divisions: Mishna, Talmud, Tosephta, Midrashim, later Halacha, Exegesis and Philology, History, Poetry, Philosophy, and Theology. Appended thereto, something is given concerning the Jewish-German [Judaico-German] literature. A detailed catalogue of aids to the understanding of the Neo-Hebraic forms the conclusion. To this catalogue, I may refer those who wish to know of still more books than those named in the present article.

THE VARIETIES OF THE SEMITIC ALPHABET.

BY PROF. JOHN C. C. CLARKE,

Shurtleff College, Upper Alton, Ill.

The alphabets of the Semitic peoples are not merely objects of curiosity. They restore many pages of nearly or wholly forgotten history. The map of Arabia platted with its ancient letters is a picture of its tribal and religious divisions, overlaid with the lines of commercial travel and the track of war, and showing the points where literature and civilization entered, the dates of their entrances, with the courses, the helps and the hindrances of their progress. The present generation, however, still sees the subject as a new study, and by the discovery or collation of formerly unknown or neglected inscriptions has thrown upon the field of view an hitherto unimaginable illumination.

Although some confusion exists from the imperfectness and great differences of professed *facsimiles* of inscriptions, as published by different explorers and scholars, the history of the letters of the peoples north of Sinai may be supposed to be well illustrated as far back as the tenth ante-christian century. And yet, for full assurance as to the origin of the old Semitic alphabet, and its primitive forms, we must refer as much as we are able to the Southern Arabic and North African alphabets.

The southern part of Arabia is and has been almost closed to Europeans by an unfriendly climate and the ill will of the natives. The people are Arabic, speaking various dialects. Those of the extreme south were anciently called Himyarin, either from a king of Yemen, or, as some suppose, from their dusky hue. Some scholars are of opinion that in Kahtan, an ancient prince, and in Hadramaut, the name of the region, are to be recognized the biblical Joktan and Hazarmaveth, descendants of Arphaxad. That the southern Arabs had a peculiar alphabet has been known from the preservation of most of its characteristics in the letters of Abyssinia. Over these peculiarities the imagination of scholars exhausted itself in conjecturing Greek, Roman, Syriac and Numidian influences as the modifying forms. The Ethiopic literature is Christian, and its words are written from left to right, both of which facts suggest Greek or Roman influence. But these are delusive conjectures; for the Ethiopic letters bear little resemblance to Greek or Roman, while yet the Ethiopians use Greek letters for numerals, and thus emphasize the distinction. In writing from left to right the Ethiopians have only yielded to the constant suggestion and pressure of nature. The Egyptian hieroglyphics were written indifferently to right or left, and pointed or faced against the advance of the reader, as a weathercock against the moving wind. In painted or drawn figures having many parts it was equally natural to move the brush to right or left, but it is most natural for a painter or writer to place himself squarely before his tablet, and begin at the right hand. Hence the Egyptians in hieratic and demotic writing always moved from right to left, but made the several letters usually with the chief strokes as we now write, as is often shown by their unfinished ends. Most of the Semitic tribes, by linking letters, and by making connecting lines constituent elements, were constrained to preserve the same direction in writing, but it was always awkward. The Ethiopians, retaining the isolated forms of their letters, and rather erecting and

Table XII. Hebrew.									
	Oldest Known.		Of Roman Period.						
	Siloam Ins.	Stones.	Coins.			Coins.	Stone.	Stone.	Stone.
a	FFFF		FX	X	X	XFFT		Λ	N
b	9999	9	99	9	9	9999		5	5
g	7		77	7	7	77			77
d	A	4	A			AA44	4		7
h	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ7	ⲐⲐ	Ⲑ	Ⲑ
v.u	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	ⲚⲚ			Ⲛ
z	ⲚⲚⲚ	7						1	1
hh	ⲐⲐ		Ⲑ	Ⲑ	Ⲑ	ⲐⲐⲐ		H	
i.y	222	2	22	22	22	22		2	2
k	ⲚⲚⲚ	4		4	4	7	4		
l	ⲚⲚⲚ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	ⲚⲚ	Ⲛ	Ⲛ	Ⲛ
m	44	4	4	4	4	4	4	4	4
n	444	4	4	44	44	4444		4	44
s	000	0	00	0	0	000		0	
p	7	7				7			77
rs	ⲚⲚⲚ	Ⲛ	Ⲛ			ⲚⲚ	Ⲛ		Ⲛ
q	999	9	97			PPP			PP
r	AA9	A	A4	A	A	99			
sh	ww	w	ww	w	w	ww			v
?	xx	x	x	7x	x	7x	7	7	7
From a cast and the lithograph of the Am. Pal. Expl. Fund.		An inscriptio. Supported the oldest by De Vogüé. 1868.		Coins of the Maccabees. B.C. 160 to 140.		Coins of the Revolt. A.D. 66.		Gesenius. Mon. Phoen.	
		Stones of Cent. 1st VIII to VI. B.C.		Old Shekels.				Found in the Tomb of the Kings. in 1864. Supported by about Chr. Era. Renan.	
		De Vogüé. Revue Archéologique. 1865.						Inscriptions in Jerusalem. De Vogüé. Rev. Arch. '64.	
								Gravestones in Crimea. of A.D. 30 and 35. Newbauer. Bul. St. Pet. Acad. 1865.	

J. C. C. Clarke.

Table XVIII. Hebrew.									
	Coins.			Inscrip Pious.	Layard's Bows.				
a		ט ט ט	ט ט	א א	א א א א	א א	א א	א א	א א
b	99	99	9	ב ב	ב ב ב ב ב ב ב ב ב ב	ב ב	ב	ב	ב
g	1	1	1		ג ג ג ג	ג ג			
d	44	44	4	ד ד	ד ד ד ד ד ד ד ד	ד ד ד ד ד	ד	ד	ד
h	449	449		ה ה	ה ה ה ה ה ה ה ה	ה ה	ה	ה	ה
v. u	17	17	17	ו ו	ו ו ו ו ו ו ו ו ו ו	ו ו	ו	ו	ו
z				ז ז	ז ז ז ז	ז ז	ז	ז	ז
h	88	88	8	ח ח	ח ח ח ח ח ח ח ח ח ח	ח ח	ח	ח	ח
t				ט ט	ט ט ט ט ט ט ט ט ט ט	ט ט	ט	ט	ט
i. y	722	722	2	י י	י י י י י י י י י י	י י	י	י	י
k	4		4	כ כ	כ כ כ כ כ כ כ כ כ כ	כ כ	כ	כ	כ
l	44	44	4	ל ל	ל ל ל ל ל ל ל ל ל ל	ל ל	ל	ל	ל
m	44	44	4	מ מ	מ מ מ מ מ מ מ מ מ מ	מ מ	מ	מ	מ
n	444	444	4	נ נ	נ נ נ נ נ נ נ נ נ נ	נ נ	נ	נ	נ
s				ס ס	ס ס ס ס ס ס ס ס ס ס	ס ס	ס	ס	ס
l		444	444	ש ש	ש ש ש ש ש ש ש ש ש ש	ש ש	ש	ש	ש
p		44	44	פ פ	פ פ פ פ פ פ פ פ פ פ	פ פ	פ	פ	פ
q		444	444	ק ק	ק ק ק ק ק ק ק ק ק ק	ק ק	ק	ק	ק
r	4	4444	44	ר ר	ר ר ר ר ר ר ר ר ר ר	ר ר	ר	ר	ר
sh		4444	44	ש ש	ש ש ש ש ש ש ש ש ש ש	ש ש	ש	ש	ש
t	+	44	44	ת ת	ת ת ת ת ת ת ת ת ת ת	ת ת	ת	ת	ת
Copper. B.C. 145-185. Smith's Bible Dictionary.		Silver. B.C. 140-181. Raulinson's Herodotus.		Jerusalem. Cent. I. A.D. De Vogüé Rev. Arch. 1865. Cent. III.		Dr. Levy in Z.D.M.G. 1855.		Of about the Christi- an era. Layard's Nineveh and Babylon. Am. ed. Cent. IV & V.	

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Table XIX.

Hebrew.

	Layard's Bows.			M. S.	Modern Print.		
a	א א א א	א א א	א א א א	א א א א	א		
b	ב ב ב ב ב ב	ב ב	ב	ב ב ב	ב		ב
g	ג ג			ג	ג		
d	ד ד ד ד ד ד	ד ד ד	ד ד	ד	ד		
h	ה ה ה ה ה ה	ה ה ה	ה ה	ה ה ה	ה		
v. u	ו ו ו	ו ו	ו ו	ו ו ו	ו		
z	ז ז				ז		
hh		ח ח ח	ח	ח	ח		
?	ט ט ט ט ט ט	ט ט ט ט	ט	ט	ט		
i. y	י י י	י י	י י	י י י	י		
k	כ כ כ כ כ כ	כ כ כ	כ כ	כ כ כ	כ	ך	כ
l	ל ל ל ל ל ל	ל ל ל	ל	ל ל ל	ל		
m	מ מ מ מ מ מ	מ מ מ מ	מ מ מ מ	מ מ מ מ	מ	ם	ם
n	נ נ נ נ נ נ	נ נ נ נ	נ נ נ נ	נ נ נ נ	נ	ן	ן
s	ס ס	ס ס ס	ס	ס	ס		
?	ע ע	ע ע ע	ע ע ע	ע ע ע	ע		
f	פ פ	פ פ פ פ	פ פ פ	פ פ פ	פ	ף	פ
ts	צ צ	צ צ	צ צ	צ צ צ	צ	ץ	צ
q	ק ק ק	ק	ק ק ק	ק	ק		
r	ר ר ר ר ר ר	ר ר ר ר	ר ר	ר ר	ר		
sh	ש ש ש ש ש ש	ש ש ש ש	ש ש	ש ש ש	ש		
t	ת ת ת ת ת ת	ת ת ת	ת ת ת	ת ת ת	ת		
<div> <div>No. 1 Page 512. No. 2 P. 517. No. 5. P. 528.</div> <div>Abt Chr Era. Cent. IV to VIII.</div> <div>Layard's "Nineveh and Babylon." Eng. Ed.</div> </div> <div> <div>Roll from Malabar at Cam- bridge. Eng. From Horner's "Introduction."</div> <div>Final Letters.</div> <div>Letters preserving lines connecting forward.</div> <div>Letter preserving line connecting backward.</div> </div>							

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<div>Table XX</div> <div>Hebrew.</div>											
Rabbinical and Current Script.											
a	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
b	ב	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
g	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
d	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
h	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
v. u	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
z	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
hh	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
i. y	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
k	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש
l	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
m	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י
n	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	י
s	ס	ע	פ	צ	ק	ר	ש	ת	י	י	י
t	ע	פ	צ	ק	ר	ש	ת	י	י	י	י
p	פ	צ	ק	ר	ש	ת	י	י	י	י	י
r	צ	ק	ר	ש	ת	י	י	י	י	י	י
q	ק	ר	ש	ת	י	י	י	י	י	י	י
r	ר	ש	ת	י	י	י	י	י	י	י	י
sh	ש	ת	י	י	י	י	י	י	י	י	י
g	ת	י	י	י	י	י	י	י	י	י	י
<div>Used in Poland, Germany, and Moravia.</div> <div>Polish and Moravian.</div> <div>"Raschi." German, Lusitanian and Spanish.</div> <div>Spanish and Lusitanian.</div> <div>Used in Africa and Syria.</div> <div>Raschi, or Common Rabbinical.</div> <div>German Rabbinical.</div> <div>Masculine, or Polish Current Script.</div> <div>Feminine or German Current Script.</div> <div>Spanish and Ierusalem.</div> <div>Maphegi.</div>											
"Tentamen de Variis Codicum Hebraicorum." O.R. Tuck.						Bullhorn, etc.					

J. C. C. Clarke.

squaring them, were free to feel the full force of the constant suggestion of nature to move the hand wholly toward the right, and eventually they yielded to it.

The old Himyaritic alphabet represented simple sounds, being all consonants, but the later Ethiopic, retaining the old twenty-two letters, and adding four others for *kh*, *z*, *f* and *p*, has also adjusted a system of modifications for adding seven vowels to each of the consonants, and five diphthongs to some of them, (of most of these, however, Lepsius says that they are not diphthongal, but deep gutturalizings, developing an elaborate system of elegant syllabic characters). To these the Amharic system of Abyssinia has added seven more sets by modifying seven dental consonants to represent its newer palatal sounds.

The immediate source of the Himyaritic letters, the date of their adoption, and the influences which have modified them, are not to be hastily affirmed. The superficial appearances of Greek, Roman, Syriac, Numidian and Egyptian influences are trivial and contradictory. Studied in the inscriptions brought from the Syrian Hauran and from Yemen and Ethiopia, and in the manuscripts preserved in European libraries, the Himyaritic alphabet with its products, [the Ethiopic Geez syllabarium and the still newer Amharic], appears to have originated in the old Semitic alphabet as now known, or in more archaic hieratic forms of the same, and to have been isolated at a very early day, and modified in its own peculiar and indigenous line of development! It joins the other alphabets of the world in telling the old story of the universal independence of our race on the accidental or providential development of writing in Egypt, while it adds to this a story of southern Arab isolation, alike social, religious, literary and commercial.

It is necessary to study in connection with the Himyaritic letters a set of alphabets found in old Libya in northern Africa. Some curious inscriptions in Algeria and Tunis, of which some are accompanied by Punic translations, have long been known. One of them found at Dugga (ancient Tucca) has been published by Gesenius and many others, but so variously that the copies are of uncertain value. Still the alphabet was in the main discovered, although scholars differed in opinion as to certain letters, as was natural, because no one heeded any but superficial signs, or thought of the changes which have taken place in the aspiration of consonants. About 1846 M. Borsonnet, in Algiers, stumbled upon tokens of a secret writing among the Berbers. He skillfully followed his clew, and obtained a confession of the existence of the alphabet and a copy of

* 1 In the oldest Himyaritic and Ethiopic relics the *g*, *d*, *z*, *n*, *ayin*, *koph*, *sin*, *two ts*, and a second *z* from *teth* show distinctly their origin in the old common Semitic alphabet. The other liquids, *l*, *m* and *r*, are unmistakably of the same origin, but are modified. The *k* and *kh* seem to be made from old *k* after extending out its bifurcation on an arm, as in some other antique relics. Of the labials, the modern *ph* is probably from the old lozenge-shaped *p* which is nearly hieroglyphic, although from appearances only it might be thought to be derived either from old Semitic *b* or *v*, or from demotic *b*. The original *p* is probably retained in *pœ*, now made like Roman *T*, while the other *p* (*paît*) is a variant of the lozenge-shaped *p*. The breathings *h*, *l*, *l* and *ʿ* are most unlike their modern prototypes; but the old *h* and *l* are much like each other inverted, and seem to have come in correlated developments from old common *h* and *l*, which also are much like each other inverted. So also Himyaritic *h* and *s* which inverted are alike, may be made in the same general line of modification from old Semitic *h* and *s* which are like each other inverted; or *s* and *ts*, which in old relics are much alike, may be similarly made from old Semitic *š* and *ts*, which are much like each other reversed, the difference disappearing when their respective minor or wing-like lines are made of equal length with the main lines.

it, which, with many differences, bore some resemblance to the inscriptions of Tunis. Other discoveries soon revealed the use of other varieties of quite similar alphabets among the Tuariks, some of which preserve many elements of the inscription of Dugga. The Berbers, among whom these alphabets are found, are the light-colored tribes who are generally regarded as of Semitic race, but Lepsius classifies their language as Hamitic.

¹Between the Himyaritic and the Berber letters there are many resemblances, as if the latter had been derived from the former. Since some of the Berber relics were co-eval with Carthage they confirm the supposed antiquity of the Himyaritic letters. Some of the Berber letters, however, while of a Himyaritic cast yet approach nearer to the Egyptian prototypes of the Semitic. Such are *b, g, d, z, l, m* and *r*. If we could have any doubts of the derivation of the Semitic alphabet from the Egyptian, a comparison of the Semitic, Himyaritic and Berber letters assures the common origin of all in the Egyptian. We have again, in these secret Berber alphabets, the same story of dependence on Egypt, and of ethnical seclusion. Both the Himyaritic and the Berber alphabets testify of a persistent preservation of an ancient literary culture, never sufficiently extended socially, religiously or commercially to produce such a current script as was developed in Syrian letters before the Christian era.

We may now turn to the northern Semitic letters and their illustrations of history. Of Hittite, Amalekite and Philistine letters we cannot speak. If Syrian relics older than about 1000 B. C., exist, they are probably buried under the *debris* of Syrian cities. Of larger specimens of Old Semitic letters we have the Hebrew inscription in the conduit of Siloam, of uncertain date, the Moabite stone of Mesha, of about 900 B. C., the Sidonian inscription to Baal Lebanon, the epitaph of Ashmunazzar, a king of Sidon of 600 or 500 B. C., and a Phœnician tablet from a temple at Marseilles, of about 400 B. C. All of these are of recent discovery. Of small inscriptions on Assyrian and Phœnician stones, bronzes, seals, medals, vases, etc., there are some which date from 600 to 200 B. C. Persian seals of the fifth and fourth centuries also give us the old Semitic letters with a Chaldaic cast. There is also preserved a number of Numidian, Phœnician, Punic and insular relics of various dates near the Christian era, showing modifications of the old alphabet.

Scraps from a Phœnician book of history by Sanchoniathon are preserved, but do not seem to indicate much literary culture among that people. The old common tradition of the Phœnician invention of the alphabet is shown to be unfounded. Even Phœnician commerce now appears to have been of trifling extent, both absolutely, and relatively, to that of Europeans and of the people of Asia Minor. Phœnicia, of insignificant territorial extent, having only three cities, if ever Hamitic, must at a very early date have so largely recruited its population from the Semites who were flooding Syria as to have attained a complete Semitic character. Neither science, philosophy, poetry, nor commerce left permanent memorials either at home or abroad. Even the tradition that the

¹ In these remarks the reference is only to the letters of the oldest Libyan inscriptions. Libyan *ps* show how Himyaritic *p* (Palt) may be made from old Semitic *p*. Libyan *b*, Himyaritic *w*, and Hieroglyphic *p* are nearly identical in form, but need not be so in origin. Barth says the Berbers have no *z*, but other authorities give *z* and *zh*. From appearances, old Libyan *z* seems to have been a *t*, and the modern one is old Semitic *z* or Egyptian *s*, while the Tuarik *s* and *ts* seem to be made from old Semitic *ts* as in most of the Asiatic languages that adopt the Arabic alphabet.

alphabet was carried to Europe by Phœnicians has now to contend with a probability that letters were carried from Syria through Asia Minor to Europe.

Whoever named the letters had lost the knowledge of their origin and was ignorant that originally the letters faced towards the right.

The letters of all Syrian relics show that the old Semitic letters remained for fifteen centuries or more without much change. They had assumed at the first the characteristics of a writing with a reed-pen on papyrus, and no changes seem to have been introduced which indicate either such ornamentation as is developed by devotion to literature as a fine art, or such modification as results from the hurry of business or of much writing. A tendency to change, aggravated by unskillful penmanship, haste, the nature of writing materials and increased use, appears as early as the captivity of Israel, although in carefully made inscriptions the old forms were long afterwards preserved. Letters on Assyrian bronzes, Israelite and Persian seals and Punic and insular inscriptions, show tendencies toward rounding triangular loops, opening loops and circles, dropping small parts and joining letters together. These changes progressed so that before the Christian era four distinct styles of letters were added to the older ones.

The first appeared in Algiers, Tunis, etc., and is called Numidian. It maintained the separateness of the letters, but abbreviated them, and formed them rudely. Its changes are such as indicate isolation from primitive sources and recklessness of them, with a considerable amount of use. It corrupted *aleph* and *mem* to mere crosses, dropped *samekh*, often reduced *b*, *d*, *z* and *n* to mere short lines, as also did the Syriac and Arabic, and in other respects it resembled Arabic and Syriac without their ligatures. It was a dying alphabet of an effete people, and passed out of use soon after the Christian era.

The second style is found in the heart of Syria or northern Arabia. This modified its letters into a flowing type adapted to rapid writing. It dropped considerable parts of letters, and added extended lines and limbs to connect letters. Eventually, it established these ligatures as essential parts of letters. This style bears the general name of Aramaic or Syriac. It includes a considerable number of varieties, covering a development period of several centuries before and after the Christian era. When half developed it bore the name of Estranghelo, was common in Syria, and preserved to the Syrians the Hebrew and Christian scriptures and a considerable literature. Its various forms bear testimony to much use alike in a busy mercantile life, and in facilitating an extended literature and in ministering to a luxurious civilization. Some of the characteristics of the cursive Syriac style appear in all the Chaldaic, Aramaic and Arabic writing, after the Macedonian period, giving tokens of much commercial, literary and political intercourse, while the stoppage of crystallization of certain sets of forms at various stages of development indicates sharply drawn lines of ethnical and religious separateness.

Of partially developed Syriac letters, one of the oldest specimens was found inscribed on lead as a burial tablet at Abushadr in Babylonia, and published by Bunsen. Another remains in relics of a semi-Gnostic sect of Babylonia of the first or second century, of whom some thousands still remain near Bassorah, who are variously called Sabæans, Zabians, Mendæans, Mendaites, Nazareans, Nasoreans, Syro-Galileans, Mendai, Jahia, Disciples of John Baptist, and Pretended Christians. This alphabet is a syllabary, the letters being much simplified,

and each vowel being joined to its preceding consonant. Four manuscripts in this character are preserved in the British Museum. Of the Estranghelo letters there are many varieties, in different relics, formed with various degrees of skill and taste. Since the Christian era the Estranghelo has been much used. The Adlerian MS. of the New Testament is written in a modified Estranghelo. While the Estranghelo letters show cursive forms and ligaments, they are yet usually written separately. This style of the alphabet shades away into another of more simplified and more connected letters, which are usually called Peshito, and associated with the Peshito scriptures. It is a style adapted to free writing in the common business of a cultivated people, and was often quite elegant. Other varieties of the Estranghelo were and are used for title pages, initials and ornamental writings. The Estranghelo and Peshito styles must have existed together at an early date about the Christian era, and they are the parents of the modern Syrian letters somewhat used by the Syriac Christians on the Malabar coast of Hindustan, and by the Nestorians and other Jacobite Christians. They were also somewhat influential in the formation of the Arabic style, of which we have next to speak.

The third of those of which we have spoken as four new general styles seems to have had its *habitat* in Petra, and the region from the Hauran to Sinai. Its older forms are found in numerous inscriptions in the Nabathean region east of the Jordan and the Dead Sea, and in those once puzzling inscriptions in and near Wady Mukatteb near Sinai. Its characteristics are a greater slurring and simplification of forms, and an increased use of connecting lines. The Nabathean letters generally retain considerable resemblance to the old Semitic and the Syriac, but the Sinaitic letters carried the process of simplification so far as to make *a*, *b*, *z*, *l*, *n* and *r* often simple short lines undistinguishable from each other. The inscriptions are so numerous as fully to illustrate the course of modification. Those of the Hauran bear testimony to intelligence and culture in the once strong Nabathean kingdom. Those of the Sinaitic region were long supposed to be relics of the migration of the Israelites, but they are found to be simple memorials of Aramaic and Arabic visitors, probably to a heathen shrine. Some are in letters essentially Syriac or Palmyrene, and some have Greek accompaniments. Most of them begin with the word *שלם*. They evidence a general diffusion of the use of letters among the Nabatheans. They probably date from two centuries before the Christian era to three after it. The alphabet was first deciphered by Prof. E. E. F. Beer, in 1839. It is a very rude writing, most of the Sinaitic inscriptions being only shallow scratches. Yet this rude writing, very little changed, is the elegant Cufic and the useful Arabic. Of these, the former is an artistic, tasteful style, usually heavily written or painted, used in showy inscriptions and manuscripts in early Mohammedan times, and deriving its name from the city of Cufa near Bagdad. The other, the common Arabic, called Neshki and Hat, holds about the same relation to the Cufic that the Peshito does to Estranghelo. In the Cufic, by the assimilation of *b* and *t*, *z* and *r*, *g* and *ch*, *s* and *sh*, and *p* and *q*, the alphabet was reduced to seventeen forms, and of these *aleph* and *lamedh* much resembled each other, as did also *gimel* and *ayin*. The Neshki so modified its style as to make the same seventeen forms very simple, while by the use of dots it makes these letters represent nine additional sounds, viz., the remaining five of the old alphabet, three peculiar linguodentals, aspirated *cheth* and *ghain*, and the division of *tsadhe* into an *s* and a *d*.

The Neshki characters have now remained essentially unchanged for twelve or fifteen centuries, protected by Mohammedan reverence, and serving the purposes of an immense literature and of the commerce of a vast region. They are adopted for the literary purposes of the Persians, Tartars and Mohammedans generally, with some additions by diacritic points and with some changes of the sounds to suit the softer tones of these languages. The Arabic letters are adjusted to the reed-pen and flowing ink on smooth surfaces, but have been adapted to very ornate and fantastic designs with much involution for monograms and inscriptions. Of other old varieties, those found at Persepolis are interesting as relics of the early Arabic culture, as is also the Mauritanian, which in style is between the Cufic and the Neshki, and is an interesting testimony to North African culture. Also a curious Saracenic alphabet, called Hagarene, has been preserved. It is made from the Neshki, but by diacritic points increases its characters to forty-one. Instead of using the ordinary ligamental parts of the letters it writes on one continuous base line the fundamental forms of all the letters in a very stiff and angular way.

The Arabic, above all the other Semitic alphabets, carries in itself the tokens of its extensive use. A student examining it may say at once, Here is an alphabet with a history, an alphabet that has done something.

The fourth and last general class of modified letters which was formed from the old type by process of modification is one which preserves the letters each as unconnected majuscules or uncials, but has adopted more or less of the variations introduced by the cursive Syriac styles. All such alphabets carry their own evidence that they had been used only to a limited extent, were confined in narrow geographical limits, and were crystallized or buried by events which destroyed the political life of the people who used them. In this class belong the Palmyrene, the Samaritan and the Hebrew letters.

The Palmyrene letters, relics of the city of Palmyra or Tadmor, are known in few inscriptions, some of which are now in England and Rome. The extraordinary differences between the published *facsimiles* of these few inscriptions well illustrate the difficulties which hinder the readers of old inscriptions. As published by Cornelis de Bruyns and the "Philosophical Transactions" they are more curious than legible, many of them having letters looking like our common Arabic² numerals. Rhenferd and others blundered grievously in interpreting them, but by the aid of the bilingual tablets they are intelligible. There is much difference in the care and skill with which they have been carved. In essentials of outline

¹ Only fifteen were known to Gesenius, ten of which are bilingual. Wood, "The ruins of Palmyra," London, 1753, and Swinton in the "Philosophical Transactions," Vol. 48, have given well the four that are at Oxford. One of those at Rome was published inverted in the "Philosophical Transactions," Vol. 19, it being in 1696 in a wall in a vineyard near Rome. A much improved representation of it was given by Gesenius in Ersch and Gruber's Encyclopedia. The stone bears a Latin version which explains the Syriac. The two that are at Rome have been quite well published by Lanol. Those at Oxford have been well given by M. A. Levy in the "Zeitschrift der Deutschen Morgenlandischen Gesellschaft" for 1864. One may see further Barthelemy, Spon's "Miscellanea," Irby and Mangles, Rosenmueller's "Bibliotheca Geographica," vols. I. and II., etc.

² In one inscription they give such a figure five times, which closely resembles an Estranghelo χ but is not recognized by Gesenius, Bunsen or Hoffmann as Palmyrene. d , k , p , and r are sometimes much like 3, and v sometimes resembles 2, while $teth$ is like 6. So also in some Sinaitic inscriptions as published in Gage's "Studies in the Bible Lands" there are combinations much like 2967, and 955, and 19759, and 966765.

they have the characteristics of the Estranghelo Syriac, and of Chaldaic Hebrew, but are produced in a chirography that makes them very peculiar. Their dates all fall between A. D. 84 and 257. They are of little importance except as curious illustrations of the oddities of Semitic isolations, being trifles in comparison with the Greek characteristics of Palmyra.

The Samaritan alphabet is the name commonly given to the letters of a remnant of people about Nablus, at Mt. Gerizim, a mixed race equally pretentious and uncertain alike in letters and religion. They have long claimed great antiquity for some manuscripts of the Pentateuch, one of which professes to have been made by Abisha, a grandson of Aaron, and to have been saved from the burning of Zerubabel's temple.¹ The whole story of the Samaritans is a tissue of fiction. The Pentateuch of the Samaritans is strongly marked with late Chaldaic and Syriac features of language and text. The Aramaic character of the language is known to all Semitic scholars. The divergencies of the text from the Hebrew have been very fully described in many issues of the *Bibliotheca Sacra*, by Rev. B. Pick, of Allegheny, Penn., an erudite and skillful Hebraist. The Samaritan letters are as different from the primitive Semitic as the German are from the old Latin. ²Not a single letter retains its pristine form. There are many differences of style in the MSS., and in an old inscription reciting the Decalogue at Nablus³ which some ascribe to A. D. 546, and in the letters as given from MSS. by Gesenius. The Samaritans and their alphabet are but a little drift in one of the eddies of the waves that have so long surged in Syria. The *detritus* is much mixed and abraded, but the people have not been destitute of taste and painstaking in using and preserving what the wrecking has left to them. Their pretensions are now but a phase of the loss of national memory. The vaunted MSS. cannot probably be older than the eleventh Christian century.

Lastly. In the fourth class stand the modern Hebrew letters. Of ancient Hebrew relics there are the recently discovered inscription in the conduit of Siloam, which is evidently quite primitive, and some small carvings on stone which de Vogue ascribes to centuries VII. and VI. B. C. Of assured Israelite relics older than the Maccabean period we have in fact scarcely anything. Of coins of the second and first centuries B. C. there are many. Of small inscriptions of the Christian era there is a trifling number. Of inscribed bowls from Babylonia there are several dating between the third and seventh Christian centuries. There are scattered in the world many medals professing to be ancient Hebrew coins, on which the letters are of modern Hebrew style, and of course they are worthless. Indeed they are now repeatedly multiplied by galvanic processes, sometimes in copper from silver and back from copper to silver. Perhaps, because it has been so much an object of interest, the Hebrew alphabet has been much the subject of misconception and unsustained pretension. Fry's "Pantographia," along with much palæographical matter publishes seventeen styles of the Hebrew

¹ Dr. Rosenmueller in the *Zeitschrift d. D. M. G.* for 1864 gives the alphabet of this MS. which is almost identical with that of a MS. of the eleventh Christian century which is in the Royal Library at Paris, and of which a *facsimile* is published in Sylvester's *Palæographie Universelle*.

² The *k*, *m*, *n* and *p* have plainly the connecting lower line which originated in the Syriac. The *k* is in all respects Aramaic. The *zain* and *samek* are scarcely recognizable as Semitic of any style. The *l* has the late peculiarity of standing above the line. The *qoph* is thoroughly Hebraic of the modern type. The *teth* is decidedly Syriac as on the late potteries of Babylonia.

³ This inscription is given in *Zeitschrift d. D. M. G.* for 1859, p. 279, and again in 1860, p. 622, with extraordinary difference.

alphabet under the names of "Alphabet of Adam, Noah, etc." They are merely slight alterations of the modern Hebrew alphabet, and of no historical value. Joseph Hammer published in London in 1806 a small volume which professes to give an Arabic work of Ahmed Ben Abubekr Ben Wakshih, of A. D. 855, but in this volume only the Cufic is correct, and all the rest is imposture.

The oldest Hebrew differs from other primitive Semitic alphabets only in its *vav* and *tsade*, which, however, are evidently derived from the old sources of all. The few specimens which we have of the old Hebrew do not give us its *gimel*, *teth*, *samekh*, and *pe*. While on the coins of the Jews (B. C. 106 to A. D. 135), the letters are in the antique style, but with some tendency towards those forms which afterwards became distinctive in the Samaritan, there appear in all other Hebrew relics after the Christian era the peculiarities of modern Hebrew letters. The same modifications which constitute the distinctiveness of the Estranghelo Syriac, and also to some extent of the Nabathean, were made very considerably in the Hebrew. Indeed Hebrew and Estranghelo, in their essential outlines, can be written so as to differ very little. The Hebrew like the Syriac and Arabic has opened and flattened the loops and angles of כ, ד, ז, ח, ט, פ, and ק. It has adopted as characteristics the heavy top and base lines, but if these are made thin, and only their outlines are retained, nearly all its letters are essentially Syriac forms. It has in its letters adopted as essential elements the Syriac ligamental lines of כ, ח, ט, and צ and owes its use of two forms of ק, מ, נ, פ, and צ to their development in the Syriac and Nabathean, from which it adopted them in the development period when connected and separated forms were both in use, and when the use of ligaments was governed by taste, convenience or skill.

In more modern times, writers of Hebrew have adopted styles which are called Script and Rabbinical letters. These, although somewhat abbreviated, and usually written small, are still separated or majuscule letters. One style of these is made familiar by Hebrew grammars, but many other varieties are used in Europe, and probably others elsewhere.¹

The Hebrew alphabet, like all others, is a reflection of the national history. It indicates, as the characteristic of national history during the period of its development, limited area, Syriac surroundings, a strong Chaldaic impress, a literary revival under influences of Greek and Roman taste before the development of European minuscule writing, then a loss of ethnical concentration and theological vigor, after which the old things became embalmed in veneration.

¹ Balhorn's "Alphabete" gives four varieties. Prof. Tuch in 1772, in his book "Tentamen de Variis Codicum Hebraicorum," gave fourteen varieties, but nine of these are nearly identical.

ON "INTERMEDIATE SYLLABLES."

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1. "Questions about the *Intermediate Syllable* arise in the minds of all beginners whose attention has once been called to the subject."—Thus *Prof. Dodd* commences his learned paper in the first number of this Monthly. But right here it may be questioned whether the special attention of beginners ought to be called to such phonological niceties which affect neither Hebrew orthography nor Hebrew grammar proper, and which do not at all affect the sense and meaning of words and sentences. Of course, where the etymological composition of a word is to be exhibited, the word must be divided accordingly. In Hebrew, however, this can never be the purpose of syllabication. If with reference to Hebrew we raise such questions, it can only be for the purpose of showing the pronunciation, which is supposed to be correct, or, in some cases, for the purpose of deciding whether a Dāghēsh-lene should be employed, or should be omitted, in a following aspirate (בגדכפת). But whose ear is so fine that he can distinguish, whether a reader or speaker enounces *form-al* or *for-mal*? Who makes, in reading Hebrew, an audible or otherwise perceptible distinction between Mīz-môr and Mī-z'môr? In reality, it makes, in the majority of cases, no difference whether we read the syllables, so happily designated by *Dr. Dodd* as *intermediate*, in the manner indicated by the learned Professor, or whether we do not so. We perceive no difference in fluent reading between qīt-lû and qī-ṭ'îlû (Imp. Qāl). As to the orthography and meaning, there is, as said above, no difference and no difficulty whatever.

2. But if we wish to be perfectly accurate, what is the proper syllabication, qīt-lû, or qī-ṭ'îlû? The surest and easiest way to reach an answer is, to go by analogy. Let us take a verb whose third radical letter is an aspirate, and see how the corresponding form sounds. We find then : שִׁכְּבִי, the כ being rāphé, i. e. being without a Dāghēsh-lene, the word is to be read thus : shī-kh'bhû; similarly: רִי-דְּחִי, &c. Consequently we must likewise syllabify : qī-ṭ'îlû; though the first syllable has a short vowel and is unaccented.

3. In the foregoing lines we had as examples verbs in the Imperative Qāl. Let us select now words of another class,—Infinitives with one of the inseparable prepositions (בכ"ל) prefixed. How have we to syllabify :—bīq-ṭōl, kīq-ṭōl, līq-ṭōl? or : bī-q'ṭōl, kī-q'ṭōl, lī-q'ṭōl? We apply the same process. We look for a verb whose second radical is one of the aspirates. We find בָּנַל, בָּנַל, with the פ rāphé; but לָנַל, with the פ Dāghēsh-lene. We find similarly בָּשַׁב, בָּכַח, and likewise לָסַפַּד, לָשַׁב, &c. We would therefore also syllabify : bī-q'ṭōl, kī-q'ṭōl, and—lī-q'ṭōl. And thus, in order to be very accurate we would syllabify : bī-sh'nāth, &c., in accordance with the readings : bī-dh'bhār, bī-s'phāth, &c.

4. Let us proceed yet a little further in collecting examples before we venture upon laying down general rules; for thereby we follow the true Baconian inductive method. In the words בָּרַמִּי, בָּרַמִּי (the construct of בָּרַמִּים, בָּרַמִּים), are the first syllables closed ones, or "intermediate" ones? As we find בָּרַמִּי, בָּרַמִּי, בָּרַמִּי with no Dāghēsh in the third letter, we must conclude

that in all these words the first syllables are the so-called intermediate syllables (therefore : *kă-r'mê*, &c.).

5. For similar considerations we must read *Yÿts-hāq*, and not *Yÿ-ts'hāq*, since in the name *יְתָח* (which is of the same grammatical construction, and which we take as our model) the third letter (ת) has a *Dāghēsh*, and the preceding letter closes a syllable. We syllabify: *Mÿbh-tāh*, in analogy with *mÿdh-bār*; *'āl-mān*, *qÿn-yān*, &c., in analogy with *qōr-bān*, &c.

6. Have we now, after all these examples, sufficient material upon which to base general rules, according to which we may say, In this case the unaccented syllable with a short vowel is closed, and in that case it is *intermediate*? Upon first thought it may seem so. If we are satisfied with the knowledge of the *facts*, and if we do not desire to rack our minds to find the deeper *reasons* for them, we might say, Let us open our Hebrew Bible, and let us compare analogous word-forms containing one of the letters *בגדכפ"ת*; let us, in doubtful cases, see whether a *Mēthēgh* will indicate to us how to divide the word properly. But when once we become engaged in such research, we shall soon find that we stand upon slippery ground, and that even our Massoretic text, which, as such, is in general almost beyond any doubt and dispute, leaves us quite at a loss as to *Mēthēghs*. *Dāghēsh-lenes*, *Māqqēphs*, and other such points of minor importance. The most careful editors of the Bible, scholars who have thoroughly studied the whole field of the Massorah, have had to admit this. At the end of the so-called Rabbinical Bibles there are to be found several folio pages full of "Different Readings by Ben-Asher and Ben-Naphtali," and also several pages full of "Different readings by the Madinahē (an Eastern, or Babylonian, school of Massorites) and Ma'arbaē (a Western, or Palestinian school of Massorites)." The differences of the last named schools concern then and now the consonant-text. The Madinahē and Ma'arbaē disagree among other points also in a considerable number of cases in regard to full or defective spelling of the words, and the like. But Ben-Asher and Ben-Naphtali differ mostly in regard to *Mēthēghs*, *Māqqēphs*, accent-signs, *Dāghēshes*, &c. We select at random some of such different readings, in which the one demands an intermediate, and the other a closed syllable. In Gen. xxxii., 18, Ben-Asher reads *יִפְגֹּשׁ* (*yÿ-ph'ghā-sh'khā*) and Ben-Naphtali reads *יִפְגֵּשׁ* (*yÿph-gā-sh'khā*); in Gen. xlii., 30, Ben-Asher reads *כְּמִרְגְּלִים*, and Ben-Naphtali *קְמִרְגְּלִים* (with a *Mēthēgh* at the side of the *Kāph*); in Ex. vi., 27, Ben-Asher reads

הַמְדַּבְּרִים, and Ben-Naphtali *הַמְדַּבְּרִים* (in both these readings the *מ* has not the *Dāghēsh-forte* which would be required by a well known general grammatical rule, and this is also one of the many Massoretic curiosities); in Num. xxi., 4, Ben-Asher reads *לִסְכָּב*, and Ben-Naphtali *לִסְכֵּב*; in 1 Sam. xxii., 19, Ben-Asher reads *לִפְנֵעַ*, and Ben-Naphtali *לִפְנֵעַ*; in Ps. xlix., 15, Ben-Asher reads *לִשְׂאוֹל*, and Ben-Naphtali *לִשְׂאוֹל*; *Ibid.* lxxx., 11, Ben-Asher *אֲרִי*, Ben-Naphtali *אֲרִי*; *Ibid.*, xcvi., 11, Ben-Asher *יִרְעֵם*, Ben-Naphtali *יִרְעֵם*. It would be easy to multiply largely these selections.

7. Besides these different readings of Ben-Asher and Ben Naphtali we shall find records of such and similar disagreements in other places. Any one who examines either the marginal or the larger Massorah; or who opens such more or less minute Massoretical commentaries and annotations as the 'En Haqqorē by

Jequthiel Hakkohen ben Jehuda (י"הב), or the Or Tora by Menaḥem de Lonzano, or the Minhath Shay by Solomon Norzi, or the Tiqqun Sophrim by Solomon Dubno, and numerous other works; or who peruses some of the very large number of works, or parts of works, on Niqudḥ by the Jewish grammarians since the days of Juda Hayyug down to W. Heidenheim and S. D. Luzzatto; or who takes cognizance of the hundreds of different readings in the manuscripts collected by Kennicott, De Rossi, Firkovitsch, and others,—will soon conclude that we shall hardly be able to lay down general rules for these nice points of Hebrew phonology, covering all cases. It is true that in the Infinitive Qāl with a prefixed Lāmēdh the first syllable is *mostly* a closed one, as Prof. Dodd has already noticed. But he himself remarks also that "exceptions will be found;" and how many! Thus the Infinitive לִצַּבֵּא is found three times in the Bible, viz., in Num. iv., 23; viii., 24; and in Isa. xxxi., 4. On the last named place the marginal Massorah remarks: לית כוותיה דנש ושאר רפין. There is no other לִצַּבֵּא extant like this, in which the letter כ has a Dāghēsh, in the other two passages the כ is rāphé.

So we find that the second radical letter is also rāphé in the words לְנָתַתִּי וּלְנָתַתִּי (Jer. i., 10), and so it is in some other instances of words of this class.

As some other examples of irregularities we note: בִּשְׁכֹן (Gen. xxxv., 22), כִּזְכֹר (Jer. xvii., 2), where we should have expected to find בִּשְׁכֹן and כִּזְכֹר. We note furthermore: חֲסָדִי in the editions of the Psalms by the painstaking Massoretical scholars W. Heidenheim, S. Baer, and others, while the same editors have constantly and uniformly עֲבָדִי. Hă-ṣ'dhê, or Hăṣ-dê? It deserves to be noticed that even W. Heidenheim, accurate as he was in such matters of punctuation, seems not to have been certain which was correct. In his several editions of the Pentateuch to which the Haphtaroth (the pericopes from the prophetic books read in the Synagogues) are added, chap. LXI. of Isaiah appears as Haphtaroth to Section Nitzzabhim, and there the learned editor has the following footnote:

חֲסָדִי, thus the word is found in ancient manuscripts, the Hêth with a Mēthēgh and the Dālēth rāphé; and so it is in all other places where this word occurs.—And yet in his editions of the Psalms Heidenheim has constantly חֲסָדִי!

We may in this connection further mention that, according to the Massorah, in the words מִקְצֵה, מִקְצֵה, wherever they are found in the Bible, the ק is without the Dāghēsh. The Dāghēsh is also omitted after the article in such words as לְעֵלִים, לְשִׁפְנִים, לְמִלְדוֹת, הִשְׁוֵעָה, הַצִּפְרָדִּים, הַמִּטְהָר, הַמִּרְבֵּב &c., &c. Have we now in the first syllable of these words in place of acute syllables "intermediate syllables"?

A noteworthy difference in punctuation we find in the word רַעְמָסִס. In Ex. i., 11 the word reads רַעְמָסִס (Ră-'ām-ṣēs), and in Gen. XLVII., 11; Ex. xii., 37; Num. xxxiii., 35 it reads רַעְמָסִס (Ră-'m-ṣēs). Aben Ezra, and others, have in consideration of these discrepancies expressed the opinion that there must have been two רַעְמָסִס in Egypt.

8. We are totally at a loss concerning the proper reading when we meet certain proper nouns, for which we cannot easily find parallel forms, and in which no aspirate is contained, which might give us a clue as to the correct

reading. We know well enough how to syllabify עֶרְפָּה (Ruth i., 4) = Or-pāh; דְּלֶפֶן (Est. ix., 7) = Dā-l'phôn. But how is it with צִפְנָת and אֶסְנָת (Gen. xli., 45)? Shall we read Tsā-ph'nāth, 'A-s'nāth? Or Tsōph-nāth, 'Oš-nāth? According to Norzi, the Mēthēgh appearing under these words in most of the editions is not undisputed. And now who shall decide?

9. We have thus far spoken of uncertainties in our Massoretic text, and have referred to the records of different readings, to discrepancies in the manuscripts, &c. But this is not all. Within the last forty years old Bible manuscripts have been discovered in the Crimea and elsewhere in the Orient which have a system of punctuation quite at variance in form, position, &c., from the system we possess. We have the Palestinian or the Tiberias punctuation. The newly discovered system is, in distinction from ours, called the Babylonian or Assyrian punctuation. In 1844 a fac-simile of a part of an Odessa MS., containing the book of Habakkuk, was published by Pinner. And by this publication knowledge of that strange ancient punctuation reached for the first time the Semitic scholars of Western Europe and America. Since then *Prof. Strack* and others have published in fac-simile larger parts of these ancient MSS. with the "Assyrian" pointing. If we now compare the readings preserved in these MSS. with our Massoretic readings, we shall also be forced to the conclusion that in a number of less important points our text is an uncertain one.

10. After this digression we return to the subject of "Intermediate Syllables." The books lay it down as a rule that an unaccented open syllable can never have a short vowel. But in reality we meet quite a number of words which do not accord with this rule, and we are embarrassed. How is this? we ask. Do we not read mā-l'khē, dī-bh'rē, lī-q'ṭā? Are here not unaccented open syllables with short vowels? Grammarians answer in various ways. Some say, the first syllables in these words must not be taken as open syllables; they are half-open, or, as others call them, half-closed, or, as *Prof. Dodd* calls them, intermediate syllables. *Gesenius* evades the difficulty in another way; he says, the Sh'vā on the boundary line of the two syllables is neither a silent nor a vocal Sh'vā; it is a Sh'vā *medium*. The Jewish grammarian *Solomon Hanau*, who lived in the first half of the eighteenth century, and who was a very prolific author of meritorious grammatical works, explained the difficulty by another theory. He said that the Pättāhs, the Sēghōls, the Hīrēqs, the Qāmēts-hāṭūphs, &c., in the syllables under consideration are in reality not short vowels; they stand where strictly Sh'vā should stand; and he gave them a special name, he called them תְּנוּעוֹת קלות, *light vowels*. So, e. g., he said, מְלִכִּי, a derivative of מְלָכִים, should properly be מְלִכִּי, but this being a phonetic impossibility the first Sh'vā becomes a T'nū'ā qällāh, and in this case a Pättāh is inserted; לְקָטָן is derived from לְקָטָן, and should really be לְקָטָן, but in this case too the first Sh'vā had to be eliminated, and a T'nū'ā qällāh, here a Hīrēq, took its place. *Ben-Zeeb*, the author of the *Talmudh L'shon Ibhri*, accepted the theory of *S. Hanau*. Others, equally eminent or more eminent as grammarians, would not adopt this theory.

11. But rather than subscribe to any of these and similar explanations it would probably be better to go back to those theories of Hebrew vowels and Hebrew syllabication prevailing among the Sephardic grammarians in ante-Qimḥi times, say before the year 1200. They did not speak of long vowels and short vowels; they did not teach that any Sh'vā occurring after a Qāmēts, or af-

ter a Hölēm, or a Shûrēq, or a Tsērē, or a Hîrēq with a Yôdh, *must* be a vocal Sh'vâ, &c. In accordance with the actual facts of that Semitic language, they taught that the Hebrew possesses three fundamental vowels (Abu'l-Walid, in his *Risâlat et-Taqrîb*—recently published in the *Opycules d'Abou'l-Walid*, by J. & H. Derenbourg, Paris, 1880—calls these principal vowels Shureq, Hiriq, Pathah; Juda Hallevi, in his book *Cuzari*, calls them Qamotz, P'thiha, Shebher; Aben Ezra, in his book *Tzaḥoth*, has for these fundamental vowels the names: Holem, Hiriq, Pathah-gadhol; others have other names for them). By a process of subdivision the ancient grammarians came then to enumerate seven vowels. They called them the seven kings (מלכים), and the Sh'vâ they called the servant (משרת). In regard to vocal Sh'vâ and silent Sh'vâ they differed also from more modern grammarians. Aben Ezra did not divide the word תִּשְׁבִּי into the two syllables tē-sh'bhî, as we do, but he said that the word had to be read, tēsh-bhî; and in the above-mentioned book *Tzaḥoth* he called the great Hebrew poet Solomon ben Gabirol to account for his dissolving, in one of his hymns, the word תִּשְׁבִּי into a T'nû'ă and a Yāthēdh (i. e. into a syllable without, and one with a vocal Sh'vâ). With the three Qimḥi's (Joseph and his two sons: Moses and David) a new period commenced in the history of the science of Hebrew Grammar. The Qimḥi's lived in the Provence, among Christians, who spoke a Romance dialect, and whose better classes cultivated the study of the Latin. Arabic the Qimḥi's did not understand, as their Jewish brethren on the other side of the Pyrenees did, who lived among Arabic-speaking Moors. Influenced by the Latin and the Provençale, and partly guided by the pattern of Latin Grammar, Joseph Qimḥi, and after him his sons, reconstructed the Hebrew grammar upon a new basis. While the Sephardic Jews had formed their grammatical system after the Arabic grammar (and they were right in this, for the central Semitic Hebrew is certainly more closely connected with the Southern Semitic Arabian Language than it is with the Latin), the Qimḥi's began a new departure in Hebrew grammar. In doing so they imitated, consciously or unconsciously, the system of Latin Grammar in as far as it was feasible. They knew that Latin had five vowels which were either long or short, and also long and short syllables, &c., and so they carried corresponding theories over into the Hebrew. Was a real progress in Hebrew philology effected thereby? There are many now who doubt this. But be this as it may, so much is certain, that Qimḥic influences were soon widely felt, and Qimḥic grammatical doctrines were soon generally taught and are still taught and still adhered to in our present age.

12. Concerning the uncertainties and doubtful readings of the Massoretic text we would advance yet some additional remarks, before we conclude. These uncertainties, numerous as they are, are after all but the exceptions, and concern mostly such unimportant matters as Māqqēph, or Mēthēgh, or Dāghēsh-lene, and the like. In the main, the Massoretic text is, as such, above dispute, and is, critically considered, a good text. But how must we explain its many puzzling peculiarities? Why is there here the spelling of a word "full" and in another place "defective"? Why is there here a Mēthēgh, and there, none? Why is there here a Mūnāḥ, and in another verse of the same grammatical construction, instead thereof a Mērkā? Such questions can be asked almost without number. It seems to me that the most correct answer to these questions lies in the statement that the Massorites and Naqdanim came to their

final conclusions *firstly*, by retaining the text which they found in the majority of the manuscripts before them, and which they copied most scrupulously and faithfully. There is an old historical tradition, that the Massorites, when they had three manuscripts before them, of which two agreed and one disagreed, accepted the reading of the two. (Jerus. Ta'anith iv., 2; Soph'rim vi., 4; &c.). *Secondly*, when the manuscripts left them in doubt, or when those of them who acted as Naqdanim were about to add their diacritical points, vowel-signs, accent-signs, and it was found that traditions in this regard had become beclouded, then they made their conclusions according to their own rational considerations and best judgment. Here and there they may have been led by deeper considerations; here and there they may have punctuated the text so as to harmonize it with the halachic or haggadic teachings of their times. But as to Mäqqēph, Mēthēgh, and Dāghēsh-lene, accident may have guided the pens of the earlier punctators almost everywhere. It was with them, as it is with us. We often write a comma, where we just as well make a semicolon; we often put an exclamation point, where we just as well might omit it. And yet in a few instances the punctators may have had their well-weighed reasons for their seeming abnormities. They may, in some places, have put in a Mäqqēph, or omitted a Dāghēsh-lene, for reasons which to them may have appeared as exceedingly important. We give here one or two examples. In Ps. ii., 12 the words נִשְׁקֹךְ בֶּרֶךְ are brought into a closer connection by a Mäqqēph. *Jellinek* (in his *Beth Hammidhrash* Vol. V. p. XIII) suggests that this little Mäqqēph was a protest of the Massorites against the messianic conception of the verse by the Christian "Fathers," who translated בֶּרֶךְ by "son"; in order now to have it distinctly understood that בֶּרֶךְ is but an adverbial addition to נִשְׁקֹךְ, and that it should be translated by "purely," a Naqdan put between the two words that 'small dash, Mäqqēph. In Ex. xv., 11 the first Kāph in the first מִי-כִמְכָּה is rāphé, and the first Kāph in the second מִי כִמְכָּה has a Dāghēsh-lene. This insignificant Dāghēsh was considered already hundreds of years ago as being "*tendenziös*," i. e. as having a well considered purpose. Some Rabbis of the later Middle Ages were of the opinion that the Dāghēsh was inserted with the following intention. If the Kāph would be rāphé, a reader or listener would be reminded, by the very sound of the words, of that idol-worshiper Micah, who is spoken of in Judges xvii., and this had to be prevented. *Geiger* (Urschrift p. 293) gives another and a more plausible reason for this Dāghēsh. But as this article has become longer than the writer intended it should be, we merely refer those interested to *Geiger's* work which is easily enough accessible.

Other points might have been noticed, but the lack of space forbids.

→ CONTRIBUTED NOTES. ←

פ"נ Verbs: First Person, Sing., Impf. Qal.—Davidson in his explanation of this form says that the **נ** of the *preformative* is dropped.¹ This is surely incorrect and to show how plainly he is in error, we suggest the following considerations:

1. That which causes these verbs to take on their leading peculiarity is the weakness of **נ** as a consonant, and its tendency to quiesce in a preceding vowel-sound. The weakness of **נ** when it is the first radical may be quite fully illustrated.

a. In a verb *prim. rad.* **נ**, which is not constantly of this class, but whose **נ** at times retains its consonantal character. **אחז**, in the impf. Qal, is sometimes **יאחז**, oftener, however, **יאחז**; in which latter form the **נ** quiesces in the preceding **ו**. To this might be added **אתה**, which shows in one place **תאתה**.²

b. There are not a few instances in which a first radical **נ** has been dropped from the written form of the impf. Qal, 2nd and 3rd persons. The verbs fully **פ"נ** furnish the following: **תמרו**,³ **ימרו**,⁴ from **אמר**; **תבא**,⁵ (for **תבנה**) from **אבה**; **תפחו**,⁶ from **אפה**. Other verbs give us **תסך**,⁷ from **אסף**; **תולי**,⁸ from **אול**; **תחת**,⁹ from **אחז** and **אתה**.

c. The derived conjugations show at least two instances in verbs **פ"נ**, in which the radical **נ** has ceased to be written. **הכיל** for **האכיל**¹² and **אוכיל**.¹³ According to Gesenius we might here add **יוכלו**¹⁴; but this Fuerst denies. Of verbs not regularly **פ"נ**, but having **נ** as the first radical, we have a number of instances in which the **נ** has been elided in the derived conjugations.¹⁵

These instances suffice to prove the weakness of **נ** as a first radical after a preformative. **נ** preformative shows no such weakness; indeed its very character and office as preformative give it firmness. Davidson's explanation is against the characteristic firmness of preformatives and the characteristic weakness of **נ** as a first radical preceded by a preformative.

2. If his explanation were the true one we should experience not a little difficulty in accounting for the vocalization of the remaining **נ**. We can hardly say that the vowel preceding it, that of the preformative, has been given it; for this would seem to be without analogy.

3. The testimony of the cognate languages is in favor of our view, that the radical **נ** has been elided. Not to mention the Chaldee, it is notably true that the Samaritan verbs of the corresponding class *very frequently* reject this consonant.¹⁶ The Syriac, as in **أفتر**, gives a form which is to be similarly explained.¹⁷ In Arabic, for a syllable whose typical form is orthographically analogous to that of the syllable under discussion, there is found, in old MSS., an intermediate orthography which shows quite plainly how the contracted form was developed. Thus conj. IV. of **أفتر** to surpass; for **أفتر** there is to be seen **أفتر** (in old MSS.) but regularly **أفتر**.¹⁸

¹ Heb. Gram. 5th ed., §35, 1, Rem. d. ² Mic. iv., 8. ³ 2 Sam. xix., 14. ⁴ Ps. cxxxix., 20. ⁵ Prov. i., 10. ⁶ 1 Sam. xxviii., 24. ⁷ 2 Sam. vi., 1. ⁸ Ps. civ., 20. ⁹ Jer. ii., 36. ¹⁰ 2 Sam. xx., 9. ¹¹ Deut. xxxiii., 21. ¹² Ezek. xxi., 23. ¹³ Hos. xi., 4. ¹⁴ Ezek. xlii., 5. ¹⁵ See Kautzsch's Ges. Gram. (Mitchell) § 68, 2. Rem. 1, 2. ¹⁶ Petermann, Porta Lingg. Orient., Tom. III., p. 37. ¹⁷ Noeldeke, Kurzgefasste Syr. ische Gram. § 33. ¹⁸ Wright, Arabic Gram. 2d ed. Vol. I., § 135.

In view of the above considerations, there is surely no sufficient reason for assuming that the preformative **נ** is dropped in the 1st pers., sing., impf., Qāl of the **נ''ד** verbs. On the contrary, we should hold with most authorities,¹ that the radical **נ** is elided.

The fuller explanation of this form requires more than the above. The first person is to be carefully distinguished from the second and third; for the steps in its development are not the same as those in the forms of the other persons. Quite another law obtains here, that of the dissimilation of the initial and final sounds of the syllable.² By reason of this the **נ** as the closing sound was dropped, and the preformative, being in an open syllable, was lengthened to **â**, and this latter obscured to **ô**. These changes must have taken place very early,—anterior, it would seem, to the development of the **Sh'vâ** mobile³ and of the tendency to the deflection of **â** to **ë** under **נ**, both of which characterize the Hebrew and Aramaic branches. Indeed it is probable that in this form of the verbs **נ''ד**, the radical **נ** was never heard in the Hebrew and, consequently, was not written.

O. O. FLETCHER.

➤EDITORIAL NOTES.◀

Professor Strack's article on "Books for the study of the Neo-Hebraic Language" comes in quite opportunely. Many requests have been received by the American editor for just such information. These requests betoken an interest in this department of Hebrew study. Attention is invited to the care with which the edition, the number of pages, and the character of each book are given. May not American scholars learn much from the painstaking accuracy in matters of detail, which characterizes German scholars? For the translation of Dr. Strack's MS. we are indebted to Rev. O. O. Fletcher, Ottawa, Ill.

The study of alphabets is a distinct department of study, and one full of interest and importance. Not many Americans have gone into it very deeply. Among others may be mentioned the names of Dr. W. H. Ward, editor of *The Independent*, and Dr. J. P. Peters, of New York. Prof. Clarke, the author of the article on this subject in the present issue, has made it a life-long study. Only a few are in a position to criticize his results. Certainly all will enjoy this most readable article. The tables which accompany it have been prepared at great expense. This article, together with one published in *The Old Testament Student*, Vol. II., No. 10, will be reprinted in pamphlet form.

The article of Dr. Felsenthal on "Intermediate Syllables," is possibly more interesting and valuable for the information which it contains on Textual Criticism, than for what is said on the subject proper. After the careful handling of the theme here given, one must recognize that there is, to a great extent, lack of uniformity in the occurrence of such syllables. But with the following words from

¹See, for instance, Bickell's *Outlines of Hebrew Gram.* (Curtiss) §§ 36, 124; and Gesenius' *Gram.* 22d ed., and Strack, *Hebraische Gram.* (Petermann series) *in loc.* ²For an ingenious application of this law to another and quite difficult question in Hebrew, see *OLD TESTAMENT STUDENT*, Vol. II., p. 25. ³Against this view, see Bickell's *Outlines of Hebrew Gram.* (Curtiss) § 36.

a letter written by Dr. F. we cannot entirely agree: "What progress would be made by a German or a Frenchman beginning to learn English, if this beginner were to waste his time by thoroughly studying such questions as whether we should syllabify *ri-sing* or *ris-ing*? *La-bra-dor* or *Lab-ra-dor*? Life is short, and Hebrew philology is long. Other more important matters claim our time and attention, and therefore our time must not be taken up too much by such fruitless discussions."

There is some force in this; but would not the same objection hold against all matters of detail which were not of immediate practical importance? Now, whatever may be said of the undesirableness of instructing beginners in the minute details and exceptions of etymology and syntax, the questions of orthography sustain a different relation to his progress. It is absolutely essential to any respectable knowledge of the language that a person should be able to pronounce it with care and accuracy. That student who pronounces Hebrew without an intelligent understanding of the use of Dāghesh-lene, pronounces neither easily nor accurately. And an intelligent understanding of Dāghesh-lene cannot exist without a knowledge of the so-called intermediate or half-open syllable. Again, how much scientific interest is a student to be supposed to have who, when he has been taught that simple (or open) syllables, when unaccented, must have long vowels, and that a vocal Sh'vâ cannot be found under the final consonant of a syllable, will pass such words as *יִהְיֶה*, *בְּרֵנֶת*, etc., without a question? That the same word is written differently by different authors, or copied differently in different texts, is only a greater reason why the matter should be explained to the beginner, as soon as a sufficient number of instances have occurred to call his attention closely to it. So frequent is the occurrence of words containing this syllable, and so peculiar is it in view of the rules ordinarily laid down by grammarians, that very soon, in our opinion, should the student be taught its use. An average student, who has studied Hebrew two weeks, ought to be able to master the subject in an hour's study.

In a notice of *HEBRAICA*, published in *The Nation* (April 10th), there occur several statements to which it seems desirable to refer. Certainly the first number of the journal contains nothing to cause any careful reader to suppose that it was "mainly intended for the benefit of a school for the study of Hebrew by correspondence." Nothing has been published to this effect, nor does the material contained in the journal go to show this. It is true that the members of this school are required to subscribe for it, and it is equally true that without their support the journal could not be published. That, however, the above statement is incorrect will be seen 1) from the fact that for the members of this school a special Supplement is issued each month, which is not sent to other subscribers, and 2) from the wide scope of the journal, and the aims sought to be accomplished by its publication, as announced in the first number.

The statement that the number under review "embraces some original matter of merit beside some notices copied from books and periodicals," seems a little unfair in view of the fact that of twenty-four pages, *two* contained selections, and the remaining twenty-two, original matter.

If it is supposed that in America a journal of this nature can, at once, rank with similar German periodicals, there will be a measure of disappointment. As

a matter of fact, the public sentiment in reference to this kind of literature is yet to be formed. Can this be done in a month, or in a year?

The editors of *HEBRAICA* understand that it cannot immediately be made all that they desire. Time is needed to develop an interest, and to incite men to investigation in this department of study. Much has already been done. The "much" is, however, little, when compared with what yet remains. *HEBRAICA* needs the encouragement and support of all men interested in the higher lines of study. It is an undertaking beset with almost insuperable difficulties. Is it worthy of help? Does it deserve aid? If so, let this help be given. And, it may be added, the time for rendering aid is the present. A good word, a subscription-fee is of far more value now than at any future time. If the journal succeeds, help given later, though desirable, will not be so necessary. If the journal fails, such assistance will be valueless.

A uniform method of transliterating Hebrew words is desirable. No two grammarians agree exactly in the signs adopted. The following has been the system of the managing editor. For this system special type has been cast. That it might be improved in some respects is probable. *ץ* might better be transliterated by *c* with cedilla. Other minor changes might easily be suggested. The system will be accepted, however, as upon the whole satisfactory. Contributors, unless they distinctly express a desire to the contrary, will understand that this system will be employed in *HEBRAICA*. They are requested to conform, as far as possible, to this system in preparing articles.

CONSONANTS.

א	'	ו	v	ל	l	צ	ts
ב	bh	ז	z	מ	m	ק	q
ב	b	ח	h	נ	n	ר	r
ג	gh	ט	t	ס	s	ש	s
ג	g	י	y	ע	'	ש	sh
ד	dh	כ	kh	פ	ph	ת	th
ד	d	כ	k	פ	p	ת	t
ה	h						

VOWELS.

Originally long.		Tone-long.		Short.		Half.	
ֶ	â	ֶ	ā	ֶ	ă	ֶ	°
ִ	î			ִ	ȳ	ִ	"
ִ	û			ִ	ŭ	ִ	"
ֶ	ê	ֶ	ē	ֶ	ě	ֶ	"
ִ	ô	ֶ	ō	ֶ	ö		

Diphthongal ֶ, as in נְעִישָׁה, é.

The originally long vowels are always marked with (°) and the tone-long with (ˆ) whether the writing in Hebrew be full or defective.

The following forms are enclosed in parenthesis.

(1) Quiescent א and ה. [Quiescent ו and י are regarded as expressed in the vowel.]

- (2) Pättāḥ-furtive and the helping pättāḥ in the Perf. 2 f. s. of verbs ʿ guttural.
 (3) Letters retained simply for orthographical reasons, as ʿ in פני.

The syllable-divider is not represented.

Mäqqēph is represented by +.

The transliteration of Zeph. III., 8 furnishes an example of nearly every form.

lā-khēn ḥāk-kū+lî n'ûm+y'hô-vā(h)

l'yôm qû-mî l'ādḥ

kî mîsh-pā-tî lē-'šōph gô-yîm

l'qô-bh'tsî mām-lā-khōth

lîsh-pōkh 'lê-hēm zā'-mî

kōl ḥ'rôn 'āp-pî

kî b'ēsh qîm-'ā-thî

tē-'ā-khēl kōl+hā-'ā-rēts.

➤BOOK NOTICES.◀

GESENIUS' LEXICON.*

The last two editions of this standard work have been prepared by the Dorpat Professors Mühlau and Volck. The changes introduced in the first of their editions (the eighth in the whole series) were characterized by Prof. Robertson Smith as "not all of them improvements." Dissatisfaction has been more pronounced since the appearance of the last—ninth—edition. First Professor Siegfried devotes over nine columns of the *Theol. Literaturzeitung* to the subject and then Lagarde occupies a whole number of the *Goettingische Gelehrte Anzeigen* with it. A comical turn is given to the procedure by the protest of the editors in reply to Siegfried, which protest amounts only to the assurance that they must express their indignation at his strictures. A dignified silence would have been better for them.

The influence of party feeling is probably to be taken into account in judging such a controversy. The Dorpat theologians are conservative Lutherans of the school of *von Hoffmann*. Their critics are pronounced liberals. Gesenius himself was a rationalist, and Messrs. Siegfried and Lagarde feel that his great work ought not to receive a color which its author would not have given it. In this they are to some extent correct. Gesenius' own work, which has been acceptable to two generations of scholars of all shades of opinions, shows how little one's theological standpoint need interfere with his critical and linguistic study. Until we come to a *biblico-theological* lexicon of the Old Testament, there should be no reason to inquire into the theological views of our lexicographers. If then Mühlau and Volck have been one-sided it is a mistake. A biblico-theological lexicon seems far away in the future.

More serious is the charge made by Prof. Siegfried that the Massoretic text is not used by the authors in its most correct form, especially that Baer's edition of Genesis, Psalms, etc., has not been consulted often enough. A lexicon of the Massoretic text should certainly be based on the Massora. If this text were faith-

* Gesenius' (Wilhelm) Hebraeisches und Chaldaeisches Handwoerterbuch ueber das Alte Testament. Neunte vielfach umgearbeitete Auflage von Prof. F. Muehlau und W. Volck. Leipzig: F. C. W. Vogel. 1883. xlvî, 978 pp. Large 8vo.

H. P. SMITH.

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- [The author has paid more regard to the Halacha than the authors of other chrestomathies and his work deserves notice on this account. The notes representing matter of fact are mostly suitable; but, on the other hand, the author lacks a systematic, philological training, as his work upon the Winer grammar also showed. The beginner will not be able to read this chrestomathy without a teacher.]
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❖ HEBRAICA ❖

VOLUME I.

OCTOBER, 1884.

NUMBER 2.

THE SYLLABLES IN THE HEBREW LANGUAGE.

BY HERMANN L. STRACK, PH.D.,

Professor of Theology in the University of Berlin.

It is not my purpose, at this place, to take part in the discussion on "Intermediate Syllables," commenced by Professor Dodd and Rabbi Felsenthal, but, rather, merely to show how the whole subject of syllables in Hebrew can be clearly put forth for the beginner, so that he may be sufficiently prepared for a real understanding of the various forms of the language. I hope that, through such a discussion of the various points that come into play in the matter of syllables in Hebrew, some light may also be thrown on what are called "Intermediate Syllables." It will be clear, from what follows, why I make use of the technical term "loosely-closed syllable" (*lose geschlossene Silbe*). Right here may I be permitted to call the attention of the reader to the term "opened syllables," which, so far as I know, is a new term. For the purpose of getting a better general view of the subject, I have almost entirely omitted all mention of exceptions. The majority of exceptions are to be explained on the basis of euphony (לְתַמְאֶרֶת הַקְּרִיָּאָה, as the Jewish grammarians say); because the sacred writings of the Old Testament were, and still are, chanted in solemn rhythm in the synagogues. I wish to add, further, that the following explanation is not contained in my Hebrew grammar,¹ and is, thus, an important addition to it.

§ A. BEGINNING OF SYLLABLES.—Every syllable, and hence, also, every word, *must begin with a consonant*, that is,

(a) Neither with a vowel (an exception is found only in ה conjunctive, e. g., וְדָבָר . . . וּבֵית . . . וּמֶלֶךְ);

NOTE.—Before labials, the Babylonian system of punctuation has י, i. e., י.

§ B. Nor with two consonants. When the first letter of a syllable (or of a word) has no vowel of its own, then it receives *sh'wâ mobile* (cf. my grammar, § 5, b), and, in the case of אָהָה ח' ע, Hāṭṭeph (§ 5, c; § 10, a, 3).

§ C. CLOSE OF SYLLABLES.—Here we distinguish

I. *Open Syllables*, i. e., syllables closing with a vowel, e. g., אִשִּׁית . . . קָמוּ, אָנוּ . . . שָׁנָה (on ה cf. § 2, b). These syllables always have long vowels.

¹ Hebraische Grammatik; mit Uebungsstueken, Literatur und Vokabular. Zum Selbststudium und fuer den Unterricht. Von Hermann L. Strack. Karlsruhe und Leipzig: H. Reuter. New York: B. Westermann & Co. Chicago: American Publication Society of Hebrew. xvi., 163 pp. 2 Mark 70 pf.

Exceptions are found in the verbal suffixes (§ 76, e) נִיְ (ānî), in which the liquid can be regarded as virtually doubled.

NOTE.—Syllables closing with מ are considered open, e. g., קָטַל, but מָצַח (cf. § 10, c, 1).

§ D. Unaccented syllables, with long vowels, are open; the sh'wâ following them is the sh'wâ mobile, e. g., שְׁמֵרִים shô-m'rim.

§ E. II. *Closed Syllables*, i. e., those ending in a consonant, e. g., קָטַל (second syllable). They are called doubly closed, when the consonant closing the syllable is followed by another consonant in the same word, e. g., מִצֹּה (first syllable), קָטַל (second syllable). When the two consonants are the same, i. e., when the vowel is followed by a consonant with a dāghēsh, this syllable is also called sharpened, e. g., הִשְׁשִׁי (first and second syllables).

§ F. Unaccented closed syllables always have short vowels, e. g., מִבְּדִיל (first syllable), יָלַד (first), וַיַּיָּאֻמּוּ (first, third), וַיָּמַת (first, third).

§ G. Unaccented syllables with short vowels are closed, e. g., קָטַלְתָּם (first).

§ H. In closed Penultima with tone, we find only the following vowels: (1) the tone-long vowels ā, ē, ō; hence neither î nor û, nor the vowels naturally long, or long by contraction, namely, â, ê, ô; (2) the short vowels ä, ě, e. g., מִכְּנֹנִי . . קָטַלְתָּ.

§ I. In closed Ultima with tone, any long vowel may occur; of the short vowels, sometimes the י, e. g., the two particles אִם (if), עִם (with), which, however, often (as is always done in the case of מִן) becomes toneless when māqqēph is used, and the form וַיֵּשֶׁב (§ 72, n, a).

Especially worthy of note are

§ K. III. *The Opened Syllables*, i. e., syllables which really close doubly, but in which this is avoided by means of a helping-vowel.

(1) *At the end of words.* An ordinary helping-vowel (exceptions, § 11, i), generally S'ghôl, but also (especially if the last, or next to the last syllable, is a guttural) Pättāh. Then the vowel of the open syllable, if with tone, generally is lengthened, namely, ō to ō, as, e. g., קָרַח . . רָחַב . . אָרַח, for qōdhsh, rōhb, ōrh; י to ē, e. g., סָפַר . . שִׁמַּע, for š'phr, shīm'; ä to ě, e. g., מָלַךְ . . וָרַע, for māl'k, zār' (cf. § 27, c, d).

§ L. If the next to the last letter is a guttural, then ä remains unchanged in the open syllable, e. g., נָעַר . . דָּעַת . . מוֹכַחַת (§ 35, a), וַיַּעַל (§ 72, n, e), hence short vowel.

§ M. In the apocopated imperfect of the verbs ל'ה, the lengthening of י to ē frequently does not take place, e. g., יָגַל for y'gl, וַיִּבֶן (cf. § 72, n, γ).

§ N. If the next to the last letter is י, then Hîrēq is used as a helping-vowel, Pättāh is retained in open syllables, as, e. g., עֵין (§ 28, a); thus also in the suffix form יְיָ, e. g., אֱלֹהֶיךָ, "your (fem.) God;" as also in the dual ending יָם.

§ O. (2) *In the middle of words.* The first closing consonant, if it is a guttural, frequently, in order to ease the pronunciation, receives the hāṭēph corresponding to the preceding vowel; and, in this case, this vowel is not lengthened. Examples (in § 10, a, 4), נָעַר, to be divided נָע־רוּ, nā'-rô.

§ P. The vowel is also not lengthened, when, instead of the hāṭēph,

on account of a sh'wâ following it, the corresponding short vowel is employed (cf. § 5, e), e. g., יְחֻקִּים, first plural יְחֻקִּים, to be divided יְחֻ-קִּים, yěhěz-qû; יְחֻלִּים, first plural יְחֻלִּים, to be divided יְחֻ-לִּים.

§ Q. IV. *Loosely-closed Syllables* we call those which were originally followed by a vowel, which, however, in accordance with the laws of etymology, (§§ 11, c, 2, and 11, d) fell away. The "loose close" can be seen, from the fact that the letters בְּנִדְכָּפִית remain aspirated. The sh'wâ cannot be heard, and is *not* sh'wâ mobile. Examples (in § 11, c, 2), בְּנִי, dual, with suffix, בְּנֵי־הֵם, kăn-phê-hěm (§ 24, d), מַלְאֲכִים for mālākhîm, suffix מַלְכֵיהֶם (§ 27, g); חֲרֻבֵּיךָ, hōr-bhō-thāyîkh (§ 34, a). In § 11, d, e. g., יַעֲמֹד, plural יַעֲמֹדִים, to be divided yā'ām-dhū (§ 63, e); נֶאֱסַף, plural נֶאֱסַפּוּ (§ 63, g); יָחַד, plural יָחַדְדוּ (§ 63, f).

§ R. Loosely closed are also those syllables which originated from the union of the prefixes בְּ . כְּ . לְ with words whose first consonant had a sh'wâ under it, e. g., לְדָבָר (§ 11, g, 2), from לְ+דָבָר+lā. Exceptions are found with ל before the Inf. Qāl. (cf. § 53, c, where לְקַבֵּל, from לְ+קַבֵּל+lā (לְ) is mentioned).

§ S. Very rarely is a loosely closed syllable found where no vowel has been omitted (cf. § 27, m), cf. also הַבֵּיתָה (accus. loci), for which word, according to § 19, b, a, the ground-form, bāyt, is to be presupposed. A fixed closed syllable is found, contrary to the rule, in בְּרִכַּת (stat. const.), of בְּרִכָּה (§ 33, d), and in חֲרָפוֹת (stat. const.), of חֲרָפוֹת (§ 34, c), cf. also בְּשִׁפְכָה (§ 53, d).

METHODS IN HEBREW GRAMMARS.

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To understand and master a language implies more than the mere mechanical acquisition of its facts. It means the study of a language from a philological standpoint, an examination of its grammar and lexicon for the purpose of learning its inner character and being, and in order to be able to understand rationally and philosophically the phenomena of the speech. Whitney¹ says of the linguistic student: "He deals with language as the instrument of thought, its means of expression, not its record; he deals with simple words and phrases, not with sentences and texts. He aims to trace out the inner life of language, to discover its origin, to follow its successive steps of growth, and to deduce the laws that govern its mutations, the recognition of which shall account to him for both the unity and variety of its present manifested phases; and, along with this, to apprehend the nature of language as a human endowment, its relation to thought, its influence upon the development of intellect and the growth of knowledge, and the history of mind and of knowledge as reflected in it." Necessary as it is to acquire thoroughly and well the data of a language, and to learn these for practical purposes, it will be readily seen that the most interesting and, in many respects, most profitable problems of linguistic study reach out above and beyond these

¹ *Language and the study of Language*, p. 6.

individual facts. Especially has this been recognized in the past few decades, since the comparative method of study, which has been so abundantly fruitful in all departments of learning, has been applied to languages also, and comparative philology has been found so great a power in historical, ethnographical, mythological, and other researches. The soul and life of language has never been so much studied, or so well understood, as at present.

And what is true of language in general is true also of the Semitic tongues in particular; they, too, and here again the Hebrew in particular, have been reaping the benefit of the revolution in method and manner introduced into philology in general. As new problems and aims assumed prominence, new methods in research were adopted, and the departure from the old mechanical systems in grammar and lexicon became more and more radical. *In statu quo* is, at best, a relative phrase, and scarcely anywhere is this more the case than in the department of Semitic studies; here advance and improvement have been decided and marked, and scarcely any feature of this study has made it more attractive than the fact that it (and especially is this true of Hebrew grammar) has, in our leading works on the structure of the language, left the more practical stage, and entered upon that of philosophical and theoretical discussion, in which the philological principles as such, the Hebrew as a special language, as one member of a group or family of tongues, is studied objectively, and for strictly grammatical purposes. While all grammars of the present day, as was the case in the old works, still have the practical aim of making the language of the Old Testament intelligible to the student of God's Word, yet they no longer are written for the sole and only purpose of rendering hand-maid services to exegesis and other theological disciplines. Hebrew is studied now also for its own sake, and its bearings on philology in general and Semitic philology in particular; and has thus assumed an independence and new dignity.¹

This change in the basis and aim of Hebrew grammars is contemporaneous with the introduction of more rational methods into philological discussion in general, and is no more than five or six decades old. It was introduced by a German; and the work of building upon the foundation thus laid has been done almost exclusively by Germans: to the present day there is not in the English language, not even as a translation, a work which can fairly be called a philosophical grammar of the Hebrew language. The nearest approach to it is probably Kalisch. As yet, about all our grammars are rudimentary and elementary, confining themselves strictly to the facts of the language, and only sporadically endeavoring to explain these facts.²

The father of higher Hebrew grammar is Wilhelm Gesenius, who was born in 1786, and, in 1843, died as professor of theology, at Halle. Theodore Benfey³ calls him "the original founder of an independent Semitic philological science, and among the most important representatives of a critical and unprejudiced

¹ It must not be forgotten that such methods and problems have not a mere abstract or philosophical value; in fact, some are productive of many important practical and exegetical results, e. g., the discussion as to whether the interchange of לָוִי and לֵוִי in the so-called Priest Codex is a sign of antiquity or of a later date, and similar points.

² We shall not, however, forget to mention that a number of excellent monographs on special points of grammar have appeared in English, based upon a most thorough study of the language in its whole length and breadth, and *facile princeps* among these is Driver's *Use of the Tenses in Hebrew*. 2nd Edition. Oxford, 1881.

³ In his *Geschichte der neueren Sprachwissenschaft*, 1880, p. 685.

Semitic philology." It is with Gesenius, both as a lexicographer and a grammarian, that English students of Hebrew are better acquainted than with any other of the leading authorities in this department; and this is, at least partly, due to the fact that some of his works have been translated into our language, and his empirical system finds more acceptance among us than do the more abstract systems of others. And yet English scholars apparently make but little use of his two greatest works, namely, his grammatical *Lehrgebäude* and his large lexicon, the *Thesaurus*, which, according to the opinion expressed lately by so good an authority as Professor Strack, of Berlin, is still the best at our command.¹ Gesenius began with the publication of a Hebrew lexicon, in 1810; and out of this grew both his smaller dictionary, in 1815, of which the ninth edition, by Mühlau and Volck, recently appeared, and of which Robinson has made an English translation, as also the *Thesaurus*, a large Hebrew-Latin dictionary of 1522+166 folio pages, completed by Rödiger, in which is collected all that the languages, literature, geography, history, etc., of the Orient could contribute to the explanation of the Old Testament idiom. Both in method and results he was apparently more successful, at least found less opposition, in his lexicographical work than in his grammars. Of these, the first edition of the smaller and best known appeared in 1813; and, at the author's death, thirteen editions had made their appearance. A number of further editions were published by Rödiger, and now the editorship has been entrusted to the capable hands of Kautzsch, who has brought down the work to our own days, in scientific character, and has also added an exercise book. Out of this smaller grammar grew, in 1817, his *Ausführliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache*, an elaborate and exhaustive treatise on Hebrew grammar, comprising 908 closely printed octavo pages; and it is in this work that we find his system and method both explained and carried out. It is the empiric method, the collection of all the data that the language as such offered, and the deduction of the principles from these data. True, his *Lehrgebäude* makes it a special point to compare, wherever possible, what the cognate tongues have to offer in explanation of Hebrew forms and words, but to these is nowhere given a decisive, but only an illustrative voice. He confines himself to the analysis of the language as found in the Old Testament literature, and has very little sympathy for any abstract, philosophical theorizing. In the introduction to his larger grammar (p. III), he says that it was his object to make a complete and critical collection of the grammatical forms, and, on the basis of these, to give a rational explanation. His *Lehrgebäude* is a faithful expression of this aim, and is a work worthy of much more attention than it receives.

Allied in spirit, though later in date, are the massive two volumes of Böttcher (died in 1863) edited by Mühlau, in 1866-68. There is in no language a more complete collection of the data of Hebrew as given in the Old Testament than in this work. While independent in his treatment of the subject, especially in the use of a new nomenclature in the place of the traditional grammatical *termini technici*, Böttcher too insists upon explaining the Hebrew on the basis of Hebrew alone, and differs from and advances upon Gesenius, chiefly in his protest against the authority of Arabic grammar in the arrangement and explanation of the Hebrew.

A linguistic genius, such as appears but once in a generation, was Georg Hein-

¹ *Theol. Literaturblatt*, June 20, 1884.

rich Aug. Ewald, whose career, as remarkable for its excentricities as for its brilliancy, reads almost like a fable. He was born in Göttingen, in 1803, and died there in 1875. His grammar appeared in 1827, as *Kritische Grammatik der hebräischen Sprache*; but from the fifth to the present eighth edition it bears the title *Ausführliches Lehrbuch der hebräischen Sprache des Alten Bundes*, 935 pp. Of all the Hebrew grammars that have appeared this is certainly the most philosophical; his method is synthetic and speculative. Not only are the results of Semitic study, but also the principles of philology in general, here allowed to show their influence, and the factors and agencies that combine in the growth and development of the language put into requisition for the explanation of the etymology and word formation in Hebrew. He does not take the facts of the language and then by the process of analysis show how these facts became such, as is the method of Gesenius, but rather, on the other hand, he assumes philological data, and shows how, from the basis of the roots and stems of the language, the gender, cases, tenses and moods grew into what they are now. With Gesenius he endeavors to explain Hebrew from Hebrew alone, at least treats it chiefly as self-explanatory, but, in doing so, follows a course exactly the opposite from the one pursued by his great co-laborer. His views can best be learned in his Introductory, from p. 17—39. His standpoint is further illustrated by the position he takes over against the claims made for the Arabic, in reference to antiquity of form, and utility in the explanation of Hebrew. He says, p. 19:

“Over against the Aramaic languages, which are known to us only in the form they appeared in the last few centuries before Christ, the Hebrew, as it appears in the powerful and mighty language of the prophets and the great poets, is distinguished by a greater fullness and more developed structure, over against the Arabic, which is, indeed, more developed in some points, but in its structure of words and sentences has become as peculiar and inflexible (*starr*) as the Arabic desert, and which appears on the stage of history only 400 years after Christ, it is distinguished by greater antiquity and by its mobile and youthful character. . . . Many features, which in the younger languages have been divided, and in this or that dialect have undergone a peculiar development, the Hebrew still retains in an undivided state. Therefore, the study of the Semitic as a family of languages, must begin especially with the Hebrew, because this language exhibits to us the oldest form of the Semitic in its connection and originality.”

The system of Justus Olshausen (died 1884) is like and unlike that of Ewald. In its general features his *Lehrbuch der hebräischen Sprache*, the first and only volume of which appeared in 1861, is similar to Ewald's in its synthetic character, in building up the grammar from philological and philosophical premises, and endeavoring to follow its gradual growth; but it differs from Ewald in its endeavors to show this procession in its historical unfolding from the original Semitic language, and in finding the materials for this historical basis in the Arabic. His antithesis to Ewald finds expression already on p. 2, where he says, “In reference to the primitive character of the whole linguistic structure, both as to sounds and words, the Hebrew is surpassed by the Arabic.” This he proceeds to prove from historical and linguistic arguments; and concludes with the remark, “that it is evident from what precedes, that the comparison of no cognate language throws so much light upon the Hebrew as does the Arabic.” Proceeding from this standpoint, he gives in his grammar from page 8 to page 30, a complete grammatical scheme, based upon the Arabic, of what he would consider original Semitic forms,

and, in his grammar proper, starts out from these philosophically construed forms to explain the character, origin and meaning of the forms as found in the Old Testament. This principle gives form and character to his whole grammatical work. His system can be called the linguistic-comparative, combined with the historical method. Quite a successful attempt to popularize the method and results of Olshausen, we find in Bickell's *Grundriss der hebräischen Grammatik*, 1869, translated by Professor Samuel Ives Curtiss, Jr., as "Outlines of Hebrew Grammar," 1877.

A synthesis of Ewald and Olshausen we have in the *Lehrbuch der hebräischen Grammatik*, published 1879, by Professor B. Stade, in Giessen, who thus endeavors to do for Hebrew what Nöldeke has done for the Aramaic languages. He seeks to work only with the acknowledged correct principles of philology, but at the same time takes into consideration only the materials that are really at hand in the Old Testament, and has quite successfully combined the principles as advocated by these two great grammarians. His object, in doing so, was to give a correct picture of the Hebrew language as really existing. (*Vorwort*, p. v.)

The last on the list is the *Historisch-kritisches Lehrgebäude der hebräischen Sprache*, by Dr. Friedrich Eduard König, of Leipzig, of which the first volume, treating of the script, the pronunciation, the pronoun and the verb, appeared in 1881. His method is partly new and partly old. He virtually returns to the analytic manner of Gesenius and Böttcher, but with many improvements, and is more scientific; he is, further, historical, inasmuch as he endeavors to trace the development of existing forms out of the older, which he, too, finds, for the most part, in the Arabic; he follows out the principles of the physiology of sound (*Lautphysiologie*), which seeks to explain on a rational basis the nature of the letter-sounds, their influence on each other, their changes, etc. A distinguishing feature of the work is the fact that it is a commentary on all other grammars, by presenting the *status controversiae* on all the disputed points of grammar, and by the discussion of the *pros* and *cons* offered by the various grammarians. There is no other grammar that gives so clear an insight into the real questions of Hebrew grammar, its interrogation points and problems, and in general such a complete survey of the whole field of inquiry, as does the work of König.

It may not be out of place here to remark that the studies of Assyriologists have as yet produced but few, if any, tangible or important results for Hebrew grammar; their treasures have yielded good gold for Hebrew lexicography chiefly, and not for Hebrew grammar. The discussion now going on between the "Arabic" and the "anti-Arabic," or Assyrian schools, is almost entirely in the department of the dictionary. The protest raised by the younger Delitzsch and others against the methods of the editors of Gesenius' Dictionary is exclusively against the use, or abuse, of Arabic for the explanation of the meaning of Hebrew words, and the antithesis of the protestants is that rather the Assyrian should utter the decisive voice in this regard, whenever comparisons with the dialects are made. But in no perceptible manner have the recent Assyrian researchers influenced the methods of Hebrew grammarians.

ON A HEBREW MANUSCRIPT OF THE YEAR 1300.

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Manuscript copies of the Hebrew Bible are comparatively rare, and, considering the antiquity of the books which compose it, extremely modern. Writers vaguely allude to a manuscript of the 9th century, but its existence cannot be verified.¹ The oldest MS. in the Erfurt Library, and, according to Lagarde, the oldest extant copy of the Massora, has been assigned the date of 1100 (Symmicta, p. 137). The oldest Hebrew MS. Bible in the *Bibliothèque Imperiale* (Derenbourg's *Catalogues des Manuscrits Hebreux et Samaritains de la B. I.*) is 1286. Moreover, many of the early MSS., and even some of the early prints, are unpunctuated. The most complete MS. of the Pentateuch and commentaries in the *Bibliothèque Imperiale* is in this condition.² Such also is the case with the large number of MS. copies of the Pentateuch now extant, and they labor under the additional disadvantage of all being multiplications of one original. This unfortunate state of affairs leaves us no facts on which to study the history of the vowel points, and makes textual criticism a hazardous undertaking.

With this preface, a MS. of considerable interest may now be introduced. It is at present the property of Mayer Sulzberger, Esq., of Philadelphia, and was purchased by him from the late Dr. Wickersham, who had himself bought it from Professor Vincenzo Gustale, now living at Florence, Italy. It was sold as a MS. of the year 1300, and was pronounced, from an examination of the handwriting (by Rabbi Iesi, of Ferrara), to be of that date. Our first purpose is to ascertain whether there be any internal evidence to corroborate these statements.

The MS. contains סליחות, or rather תחנונים, that is, supplicatory prayers recited by Jews between New Years day and the day of Atonement. Its first part agrees exactly, even to the arrangement, with a collection made by the great Italian scholar, Samuel David Luzzato, except that, where his edition reads "here the reader says any prayer which he pleases," our MS. has always inserted one—a confirmation of both the correctness of the editor and the antiquity of the MS. That it was the custom to insert poetical invocations at these places is proved by a MS. (No. 630 of the Catalogue) preserved in the *Bibliothèque Imperiale*. Its title is סדר תחנונים; and, of the six poetical invocations inserted, five correspond with those in our MS., viz:—

מצירי ערי . . . יעירוני רעיוני . . . אעירה . . . שחר קמתי . . . אלהי

Our MS. possesses three such poems which can be recognized (two from their acrostics, and the third from its having lived even to our own time) and which may furnish some evidence in regard to its date. The first, the acrostic of which is דניאל, is a poem of no merit. It was probably written by an Italian of the twelfth century, though the single name of Daniel is so common, that nothing positive can be asserted concerning him. The next is the famous ברכי נפשי of

¹ Such a MS. was reported to exist in the Parma Library. An inquiry concerning it has not elicited a reply from the Librarian, Abbe Perreau.

² In the celebrated collection of MSS. of Rabbi David Oppenheimer, now a part of the Bodleian Library, the oldest MS. is an unpunctuated one of the Pentateuch, of the year 1288. No. 107 of the catalogue is the oldest punctuated text in his collection. It is a copy of the Psalms, no older than the fourteenth, and possibly as late as the sixteenth century.

Bahya ibn Bakoda, who flourished about the year 1100. The third, and for us most important, connects itself, in three ways, with the name of Menahem Reganati. The acrostic is **מנחם הקטן ב' רבי בנימן חזק ואמץ אמן ואמן** "Menahem, the little one" being the humble way in which people ordinarily describe themselves. The poem has a superscription, **תחנה שחברה מרנא ורבנא הרב ר' מנחם ז"ל אש ריקאנאטי** and lastly we have the subscription, or signature, of the author, giving his name as it occurs in the acrostic.

Before attempting to draw any conclusions from these statements, it will be fitting to describe, in detail, the arrangements of the MS. It consists of thirty-four leaves, of mingled parchment and vellum, and is written by a hand which can unhesitatingly be pronounced as that of a professional scribe. The leaf is $8\frac{1}{4}$ inches long, and $12\frac{1}{4}$ inches broad; and, from the ageing of the edges, this would seem to have been their original size. The formation of the letters is, to some extent, peculiar. The *aliph* is formed thus, א; the *pe* thus, פ—so that *pe* and *fe* are not distinguished except by the *raphe* mark; the *he* thus, ה—he with *mapiq* not being differentiated; there is no distinction between ד and ד; ך and ך are distinguished only by the shading of the latter, which makes it identical with the printed ך; ך is followed very closely by ך or ך, especially the latter, the two almost appearing to form a compound letter. On the top of the first page there are two lines and a half written in a style of Hebrew known as Cursive Italian. They are much blurred and obscured, and were not written by the person who wrote the MS. As far as the inscription could be deciphered, it reads as follows:

לזכרון טוב יהיה אמן
...כה"ר יצחק מריקאנטי...מכר לי זה התחנונים וקבל מידי...משה
רפאיל בן כמיה"ר הרופא יוסף נ"ע...גר ותשב(?)

The top line is merely an invocation, "May this be for a good memorial. Amen;" then a break; then, "Rabbi Isaac, of Reganati;" another break; then, "sold me this book of supplications, and received from me;" another break—probably the price; then comes the name, "Moses Raphael, son of Rabbi Doctor Joseph, son of—(?)"

The above inscription warrants us in concluding that Isaac Reganati either wrote the MS. himself, or, if he was not a scribe, hired one to do it for him. That Isaac Reganati was a contemporary and immediate successor of Menahem, we may infer from the fact of his having preserved the poem; for nothing short of filial affection could have induced him to that step. Menahem Reganati died in 1290, and is known to the modern world only as a great Kabbalist. From these facts, as well as from the inscription, from the poem of Bakoda and that of Daniel, joined with the tradition and the opinion of the expert referred to, I think it safe to assume that the MS. before us is one of the latter part of the thirteenth, or of the earlier part of the fourteenth century.

And now the question arises, Does any more interest attach to this than to any other antiquarian curiosity? In view of the statements made above, concerning the rarity of early MSS. of the Bible, even unpunctuated, the discovery, in so old a MS. as this, of some part of the Scriptures punctuated, however small that part of it may be, must be of some value.

Scattered among these supplicatory prayers are thirteen Psalms; and a

comparison has yielded some points which are of considerable importance from a historical, as well as grammatical, point of view.

The variations in the text, while not very numerous, are striking. In Ps. cxxxviii., 7, it reads וְהַאֲחֻזִּי, for וְהוֹשִׁיעֵנִי; though the latter is given in the margin. In Ps. xxviii., 7, we read עֵי וּמַעֲזִי, for עֵי וּמִגְנִי; and the former is certainly the more poetical expression. In Ps. cxli., 8, the *quadralitarum*, יְהוָה, is written אֱלֹהִים. In Ps. cviii., 9, for לִי, we have וְלִי, in the passage לִי גִלְעָד לִי מִנְשָׁה. In Ps. xlvi., 7, הָאָרֶץ occurs in place of אֶרֶץ. In xlvi., 9, אֱלֹהִים is inserted after יְהוָה. Ps. lxxxvi., 6, לְקוֹל for בְּקוֹל; and with הַקְשִׁיבָה this is an allowable construction (cf. Ps. v., 3, and Is. xlviii., 18). Ps. xxviii., 3, the whole passage—וְעַם פְּעָלִי אֹן רַבִּי שְׁלוֹם עִם רַעְהֶם—is omitted in the text, and is added above in a different handwriting. אֲדָנִי is frequently abbreviated to double *yod*. We have fifty-six *scriptiones plenæ*, and eight *defective*, which do not occur in the ordinary text.

If we but remember the extreme strictness of the rules which bound the scribes, the Massorah,¹ which counted the letters, the notions about the mystical value of writing the name of God in a certain way, we cannot but conclude that the writer of this little work had before him a text of the Bible differing materially from the *textus receptus*.

An examination of the vowel points proved even more interesting. The appended notes show over five hundred variations; and the table will give some idea as to where they lie. Three hundred are taken up in a confusion of *qames*, *pathah*, and *hatef-pathah*. The pre-tonic *qames*, as in דּוֹר וְדוֹר, is unknown; the article frequently does not take a *qames* before the gutturals; אֲשֶׁר is written with *qames*, instead of *hatef pathah*; on the other hand, עַל followed by *maqaf*, is pointed with *hatef-pathah*.

It may be suggested that all this results from pure ignorance; but the fact that all the בְּנִרְכַּת, without the *dagesh*, have the *raphe* marked, is itself sufficient evidence that the MS. has been carefully written. Of course, it would be ludicrous to suppose that one MS. of this kind could overthrow a well established system; nor do I attempt to draw any definite conclusions from the facts gathered. Yet it would seem that we have here an absolutely phonetic system of representation, without a knowledge of some of the rules of Hebrew Grammar which, at best, seem arbitrary.

A study of the consonantal characters, and a comparison with a MS. of the twelfth century, have suggested another point. It seems rather unusual that the Hebrew characters should, with the exception of five terminals, consist entirely of initials; but these two MSS. seem to show that the MS. style, at least, possessed medials as well. The present square characters correspond exactly to the initials, and have only been in exclusive use since the invention of printing.

The peculiarities of punctuation seem to show that Qamhi's² grammatical system was not without opponents. Aben Ezra asserts that there were but seven

¹ In Ps. cxli., 7, there is a punctuation which shows an absence of Massoretic tradition. The word כִּרְדָּף, with the note כָּתַח בְּאֵתָנָח, is punctuated כִּרְדָּף. Cf. also note to Ps. cxxxviii., 2.

² I write the name Qamhi, because there are three MSS. of his כְּלָל in the *Bibliothèque Impériale*, in which it is pointed in that way. See the interesting discussion in the *Athenæum*, March 22, 1884.

vowels; and Judah ha Levi confirms this statement.¹ Luzzato's studies resulted in the same conclusion.² Comparative grammar will also militate against this system. Even such a complex language as Ethiopic has but seven vowels.

As was remarked before, one MS. is not enough to warrant any positive inferences. Yet I think that these facts are important enough to deserve the attention of editors of future critical editions.

NOTE. In the following presentation, the English spelling of Hebrew words is that of the author of the article; an exception was made in the case of this article for reasons apparent to all. Tsadhe, however, is represented by *s*, and not by *c* with Cedilla, as the author would have had it.—[ED.]

PSALM LXV. סה

1. לִמְנַחַּם Dagesh wanting in צ.
2. רַמִּיָּה Hatef-qames (◌ֿ) under ר for qibbus (◌ֿ̄).
יִשְׁלֹם Qames (◌ֿ) under ל for pathah (◌ֿ).
3. תַּפְלִיחַ Dagesh wanting in ת.
עֲרִידָה Hatef-pathah (◌ֿ) under ע for qames (◌ֿ). Sere (◌ֿ) under ר for seghol (◌ֿ).
- יְבֹאוּ Scriptio plena.
4. עֲוֹנֹתֵי Scriptio plena.
מִנִּי Sere (◌ֿ) under מ for seghol (◌ֿ).
5. תַּבְּחֵר Qames (◌ֿ) under ח for pathah (◌ֿ). Delitzsch points ב with hatef-pathah; our MS. follows the ordinary shewa simplex.
בִּיתָךְ Sere (◌ֿ) under ת for seghol (◌ֿ). Dagesh wanting in ב.
קִרְשׁ Scriptio plena.
6. בְּצִדְךָ Dagesh wanting in צ.
תַּעֲנֵנִי Qames (◌ֿ) under ת for pathah (◌ֿ).
7. בְּכַחוֹ Dagesh wanting in כ.
נֶאֱזָר Hatef-seghol (◌ֿ) under א for shewa simplex (◌ֿ). Dagesh wanting in ז.
8. יָמִים Qames (◌ֿ) under י for pathah (◌ֿ).
נְלִיהֵם Qames (◌ֿ) under נ for pathah. Sere (◌ֿ) under ה for seghol (◌ֿ).
וְהַמֶּן Pathah (◌ֿ) under ה for hatef-pathah (◌ֿ).
9. קִצּוֹתֵי Scriptio plena.
מִאוֹתֵיהֶם Scriptio plena.
מִזְעָאֵי Shewa simplex (◌ֿ) under ז for qames (◌ֿ).
וְעֵרֵב Shewa simplex (◌ֿ) under ו for qames (◌ֿ).
תִּרְנֵן Dagesh wanting in ת.

¹ See the scholarly article of Dr. Felsenthal, in the *HEBRAICA* for May, p. 64. A discussion of the pre-Qamhi school is beyond the scope of the present paper. May we not hope for a fuller discussion of the subject from Dr. Felsenthal?

² Cf. his "Vehoah 'al hagabala," against the antiquity and authenticity of the *Zohar*.

10. פִּקְדָּתְךָ Pathah (◌ֿ) under פ for games. Dagesh wanting in פ and in ת.
 הָאָרֶץ Pathah (◌ֿ) under ה for games (◌ֿ); hatef-pathah (◌ֿֿ) under א for games (◌ֿ).
 וְתִשְׁקָקָה Scriptio plena; dagesh wanting in ת; shewa simplex (◌ֿ) under ק for hatef-pathah (◌ֿֿ); sere (◌ֿֿ) under ק for seghol (◌ֿֿ).
 רֶבֶת Qames (◌ֿ) under ר for pathah (◌ֿ); qames (◌ֿ) under ב for pathah (◌ֿ).
 מֵלֵא Seghol (◌ֿ) under ל for sere (◌ֿֿ).
 תְּכִין Dagesh wanting in ת.
 תְּכִינָה Dagesh wanting in ת.
 11. נַחַת Qames (◌ֿ) under נ for pathah (◌ֿ).
 גְּדוּדָה Scriptio plena; sere (◌ֿֿ) under ד for seghol (◌ֿֿ).
 בְּרִכְיֶם Scriptio plena; dagesh wanting in ב.
 תְּמוּנָהּ Shewa simplex (◌ֿ) under נ for hatef-pathah (◌ֿֿ) (given as a variant). Sere (◌ֿֿ) under נ for seghol (◌ֿֿ). Scriptio plena.
 12. שְׁנַת Qames (◌ֿ) under ש for pathah (◌ֿ).
 טוֹבֶתֶךָ Scriptio plena; sere (◌ֿֿ) under ת for seghol (◌ֿֿ).
 וּמִעֲנִיָּךְ Sere (◌ֿֿ) under ל for seghol (◌ֿֿ).
 דֶּשֶׁן Pathah (◌ֿ) under ד for games (◌ֿ).
 13. תַּחְגֹּרְנָה Scriptio plena.
 14. לְבָשׁוּ Pathah (◌ֿ) under ל for games (◌ֿ); holem (◌ֿ) with ש for shureq (◌ֿֿ).
 כְּרִים Pathah (◌ֿ) under כ for games (◌ֿ).
 כָּר Pathah (◌ֿ) under ב for games (◌ֿ).

PSALM LXXXVI. פו

1. אֲזַנְךָ Hatef-pathah (◌ֿֿ) under א for games (◌ֿ); seghol (◌ֿֿ) under נ for shewa simplex (◌ֿ).
 עֲנִי Pathah (◌ֿ) under ע for games (◌ֿ).
 2. שְׁמְרָה Hatef-qames (◌ֿֿ) under ש for games; pathah (◌ֿ) under ר for games (◌ֿ).
 נַפְשִׁי Qames (◌ֿ) under נ for pathah (◌ֿ).
 חֲסִיד Hatef-pathah (◌ֿֿ) under ח for games (◌ֿ).
 אֲנִי Hatef-pathah (◌ֿֿ) under א for games (◌ֿ).
 עֲבֹדָה Seghol (◌ֿֿ) under ד for shewa simplex (◌ֿ).
 אֱלֹהֶיךָ Seghol (◌ֿֿ) under א for sere (◌ֿֿ).

3. היום Dagesh wanting in י.
חנני Hatef-qames (◌ֿ) under ח for qames. Seghol (◌ֿ) under נ for sere (◌ֿ).
אדני Written "י".
אליה Seghol (◌ֿ) under א for sere (◌ֿ).
4. אליה Seghol (◌ֿ) under א for sere (◌ֿ).
אדני Written "י".
נפשי Qames (◌ֿ) under נ for pathah (◌ֿ).
5. אדני Written "י".
וסלח Qames (◌ֿ) under ס for pathah (◌ֿ).
ורב Qames (◌ֿ) under ר for pathah (◌ֿ).
6. בקול Our MS. reads לקול.
תחנונותי Qames (◌ֿ) under ת for pathah (◌ֿ).
7. צרתי Pathah (◌ֿ) under ר for qames (◌ֿ).
אקראך Pathah (◌ֿ) under ר for qames (◌ֿ).
8. אין Seghol (◌ֿ) under א for sere (◌ֿ).
באלהים Pathah (◌ֿ) under ב for qames (◌ֿ). Seghol (◌ֿ) under א for hatef-seghol (◌ֿֿ).
אדני Written "י".
ואין Seghol (◌ֿ) under א for sere (◌ֿ).
כמעשיך Qames (◌ֿ) under מ for pathah (◌ֿ). Pathah (◌ֿ) under ע for hatef-pathah (◌ֿֿ).
9. אשר Qames (◌ֿ) under א for hatef-pathah (◌ֿֿ).
יבואו Pathah (◌ֿ) under י for qames (◌ֿ).
וישתחווי Qames (◌ֿ) under ת for pathah (◌ֿ).
אדני Written "י".
ויכבדו Shewa simplex (◌ֿ) under י.
10. ועשה Scriptio plena. Seghol (◌ֿ) under ש for sere.
לבריה Qames (◌ֿ) under ב for pathah (◌ֿ).
11. דרכך Qames (◌ֿ) under ד for pathah (◌ֿ). Pathah under ך for qames (◌ֿ).
אהלך Pathah (◌ֿ) under א for hatef-pathah (◌ֿֿ). Hatef-pathah (◌ֿֿ) under ה for pathah. Dagesh wanting in ל.
באמתך Qames (◌ֿ) under א for hatef-pathah (◌ֿֿ).

- שִׁמְךָ Seghol (ֿ) under שׁ for hireq. Seghol (ֿ) under מ for shewa simplex (ֿ).
12. אֲדָנִי Written 'י'.
 אֱלֹהֵי Qames (ֿ) under ה for pathah (ֿ).
 וְאֶכְבֶּדָּה Pathah (ֿ) under א for hatef-pathah (ֿ). Qames (ֿ) under כ for pathah (ֿ).
13. עָלִי Pathah (ֿ) under ע for qames (ֿ).
 נִפְשִׁי Qames (ֿ) under נ for pathah (ֿ).
14. קָמוּ Pathah (ֿ) under ק for qames (ֿ).
 עָלִי Hatef-pathah (ֿ) under ע for qames (ֿ). Qames (ֿ) under ל for pathah (ֿ).
- וְעֵרַת Qames (ֿ) under ר for pathah (ֿ).
 בִּקְשׁוּ Punctuated thus Delitzsch בִּקְשׁוּ.
 נִפְשִׁי Qames (ֿ) under נ for pathah (ֿ).
 שָׁמוּךְ Pathah (ֿ) under שׁ for qames (ֿ).
15. וְאַתָּה Qames (ֿ) under א for pathah (ֿ).
 אֲדָנִי Written 'י'.
 רָחוּם Qames (ֿ) under ר for pathah (ֿ).
 חֲנוּן Qames (ֿ) under ח for pathah (ֿ).
 אֲפִים Qames (ֿ) under פ for pathah (ֿ).
 וְרַב Qames (ֿ) under ר for pathah (ֿ).
 וְאַמֵּת Shewa simplex (ֿ) under ׀ for seghol. Seghol (ֿ) under א for hatef-seghol (ֿ).
16. אֱלִי Seghol (ֿ) under א for sere (ֿ). Qames (ֿ) under ל for pathah (ֿ).
 וְחֲנֻנִי Hatef-qames (ֿ) under ח for qames (ֿ).
 עֲזָרָה Seghol (ֿ) under ׀ for shewa simplex. Dagesh omitted in ׀.
 לְעֹבְדָהּ Hatef-pathah (ֿ) under ע for pathah (ֿ).
 לְבֵן Sere (ֿ) under ב for seghol (ֿ).
 אֲמַרְךָ Qames (ֿ) under א for hatef-pathah (ֿ).
17. שְׁנֵאִי Qames (ֿ) under א for pathah (ֿ); scriptio plena.
 עֲזַרְתִּי Qames (ֿ) under ת for pathah (ֿ).

PSALM CXXXII. The MS. gives it קִלָּא.

1. הַמַּעֲלוֹת Qames (ֿ) under מ for pathah (ֿ).

- אֶת Seghol (ֿ) under א for sere (ֿ).
2. אִשָּׁר Qames (ֿ) under א for ḥatef-pathah (ֿ).
- נִשְׁבַּע Qames (ֿ) under ב for pathah (ֿ).
3. אֶבֶא Pathah (ֿ) under א for qames (ֿ).
- אֶעֱלֶה Seghol (ֿ) under ע for ḥatef-seghol (ֿ).
- עֵל Hatef-pathah (ֿ) under ע for pathah (ֿ).
- יִצְעֹק Pathah (ֿ) under ע for qames (ֿ).
4. אֶתֵּן Sere (ֿ) under א for seghol (ֿ). Seghol (ֿ) under ת for sere (ֿ).
- לִעֲפֹפִי There is a ו before ל which was afterwards stricken out. Qames (ֿ) under פ for pathah (ֿ).
5. עֵד Hatef-pathah (ֿ) under ע for pathah (ֿ).
- לִאֲבִיר Qames (ֿ) under ל for pathah (ֿ).
6. הִנֵּה Seghol (ֿ) under נ for sere (ֿ).
- שִׁמְעֹנָה Qames (ֿ) under מ for pathah (ֿ). Shewa simplex (ֿ) under ע for ḥatef-pathah (ֿ). Patah (ֿ) under ה for qames (ֿ).
- בְּאֶפְרָתָה Pathah (ֿ) under ר for qames (ֿ).
- יֵעַר Hatef-pathah (ֿ) under ע for pathah (ֿ).
7. נְבוֹאָה Pathah (ֿ) under נ for qames (ֿ).
- נִשְׁתַּחֲוֶה Qames (ֿ) under ת for pathah (ֿ).
- לְהָרִם Scriptio plena.
- רִנְלִיו Qames (ֿ) under ר for pathah (ֿ).
8. לְמִנְחָתָה Hatef-pathah (ֿ) under ת for qames (ֿ). Scriptio plena.
9. כְּהִנִּי Shewa simplex (ֿ) under כ for qames (ֿ).
10. עֲבָדָה Hatef-pathah (ֿ) under ע for pathah (ֿ).
- אֶל Qames (ֿ) under א for pathah (ֿ).
11. נִשְׁבַּע Qames (ֿ) under ב for pathah (ֿ).
- אֶמֶת Seghol (ֿ) under א for ḥatef-seghol (ֿ).
- יִשׁוּב Pathah (ֿ) under י for Qames (ֿ).
- בְּטָנָה Seghol (ֿ) under נ for shewa simplex (ֿ).
- לְכֶסֶם Seghol (ֿ) under ס for sere (ֿ).
12. וְעֵדִי Scriptio plena.
- אֶלְמָרִם Qames (ֿ) under ל for pathah (ֿ). Seghol (ֿ) under ר for sere (ֿ).

- גַּם Qames (ֿ) under ג for pathah (ֿ).
 בְּנֵיהֶם Sere (ֿ) under ב for shewa simplex (ֿ). Seghol (ֿ) under
 ג for sere (ֿ).
 עֲדִי Pathah (ֿ) under ע for h̄atef-pathah (ֿ).
 עֲדִי H̄atef-pathah (ֿ) under ע for pathah (ֿ).
 14. מְנוּחָתִי H̄atef-pathah (ֿ) under ח for qames (ֿ).
 עֲדִי Pathah (ֿ) under ע for h̄atef-pathah (ֿ).
 עֲדִי H̄atef-pathah (ֿ) under ע for pathah (ֿ).
 אִשָּׁב Seghol (ֿ) under ש for sere (ֿ).
 15. צִירָה Scriptio defectiva.
 אֲבָרָךְ Qames (ֿ) under א for h̄atef-pathah (ֿ). Pathah (ֿ) under
 ב for qames (ֿ).
 חֲסִידֶיהָ Pathah (ֿ) under ח for qames (ֿ).
 יִרְנֶנּוּ Qames (ֿ) under ר for pathah (ֿ).
 אֲצַמִּיחַ Qames (ֿ) under ח for pathah (ֿ).

PSALM XLVI. מו

1. לִמְנִצָּח Qames (ֿ) under ג for pathah (ֿ). Dagesh wanting in צ.
 קָרַח Qames (ֿ) under ר for pathah (ֿ).
 עֵל H̄atef-pathah (ֿ) under ע for pathah (ֿ).
 2. אֱלֹהִים Seghol (ֿ) under א for h̄atef-seghol (ֿ).
 מַחֲסֶה Qames (ֿ) under מ for pathah (ֿ). Shewa simplex (ֿ) under
 ח for h̄atef-pathah (ֿ).
 וְעִזִּי Scriptio plena.
 3. עֵל H̄atef-pathah (ֿ) under ע for pathah (ֿ).
 4. יַחְמְרוּ Pathah (ֿ) under י for seghol (ֿ).
 בְּנֵאוֹתָיו Qames (ֿ) under ג for pathah (ֿ). Pathah (ֿ) under א for
 h̄atef-pathah (ֿ).
 5. נָהָר Pathah (ֿ) under ה for qames (ֿ).
 פִּלְגִּי Pathah (ֿ) under ג for qames (ֿ).
 יִשְׁמְחוּ Qames (ֿ) under ש for pathah (ֿ).
 קִדְשׁ Qames (ֿ) under ק for shewa simplex (ֿ). Scriptio plena.
 6. בֵּל Qames (ֿ) under ב for pathah (ֿ).
 יַעֲזֹרָה H̄atef-pathah (ֿ) under ע for shewa simplex (ֿ). Pathah (ֿ)
 under ח for qames (ֿ).

- | | |
|------------|--|
| אלהים | Seghol under א for hatef-seghol (◌ְ). |
| 7. ממלכות | Qames (◌ָ) under מ for pathah (◌ַ). |
| תמוג | Pathah (◌ַ) under ת for (◌ָ). |
| ארץ | Our MS. reads הארץ. |
| 8. משגב | Qames (◌ָ) under ג for pathah (◌ַ). |
| 9. | The word יהוה has been added after אלהים. |
| אשר | Qames (◌ָ) under א for hatef-pathah (◌ְ). |
| 10. מלחמות | Hatef-pathah under ח for qames (◌ָ). |
| ער | Hatef-pathah (◌ְ) under ע for pathah (◌ַ). |
| קצה | Seghol (◌ְ) under צ for sere (◌ִ). |
| הארץ | Pathah (◌ַ) under ה for qames (◌ָ). |
| ישבר | Qames (◌ָ) under ש for pathah (◌ַ). |
| יקצץ | Seghol (◌ְ) under צ for sere (◌ִ). |
| חנית | Qames (◌ָ) under ח for hatef-pathah (◌ְ). |
| ענלות | Qames (◌ָ) under ע for hatef-pathah (◌ְ). |
| באש | Pathah (◌ַ) under ב for qames (◌ָ). Seghol (◌ְ) under א for sere (◌ִ). |
| 11. אנכי | Hatef-pathah (◌ְ) under א for qames (◌ָ). |
| בארץ | Pathah (◌ַ) under ב for qames (◌ָ). |
| 12. משגב | Qames (◌ָ) under ג for pathah (◌ַ). |
| עקב | Qames (◌ָ) under ך for pathah (◌ַ). |

PSALM LI. 81

1. **לִמְנִיחַ** Qames (ֿ) under ן for pathah (ֿ).
2. **כְּבוֹא** Scriptio defectiva.
אֱלִי Seghol (ֿ) under א for sere (ֿֿ).
כָּא Pathah (ֿ) under כ for qames (ֿ).
בַּת Qames (ֿ) under ב for pathah (ֿֿ).
שֶׁבַע Qames (ֿ) under כ for pathah (ֿֿ).
3. **חֲנִי** Hatef-qames (ֿֿ) under ח for qames (ֿ). Seghol (ֿֿ) under ן for sere (ֿֿֿ).
אֱלֹהִים Seghol (ֿֿ) under א for hatef-seghol (ֿֿֿ).
כַּחֲסֹדָה Shewa simplex (ֿ) under ד for seghol (ֿֿ).
כָּרָב Scriptio plena.
פִּשְׁעִי Pathah (ֿ) under ע for qames (ֿ).
4. **הַרְבֵּה** The ה יְתִיר is not found in the MS.

- מְהַרְנִי Qames (ֿ) under ט for pathah (ֿ). Pathah (ֿ) under ה for hatef-pathah (ֿ).
6. לְבָדָה Seghol (ֿ) under ד for shewa simplex (ֿ).
חֲטָאִי Pathah (ֿ) under ט for qames (ֿ).
וְהָרַע Pathah (ֿ) under ה for qames (ֿ). Qames (ֿ) under ר for pathah (ֿ).
- בְּעִינִי Sere (ֿ) under נ for seghol (ֿ).
עֲשִׂיתִי Hatef-pathah (ֿ) under שׁ for hireq.
לְמַעַן Qames (ֿ) under both מ and ע for pathah (ֿ).
חֲצַדֶּק Qames (ֿ) under ד for pathah (ֿ).
בְּדַבְּרָה Hatef-qames (ֿ) under ד for qames (ֿ).
בְּשִׁפְטָה Hatef-qames (ֿ) under שׁ for qames (ֿ).
7. בְּעִוּוֹן Pathah (ֿ) under ב for shewa simplex (ֿ). Hatef-pathah (ֿ) under ע for qames (ֿ). Scriptio defectiva.
- יִחְמַתִּי Seghol (ֿ) under ח for hatef-seghol (ֿ). Qames (ֿ) under מ for pathah (ֿ).
8. אִמַּת Seghol (ֿ) under א for hatef-seghol (ֿ).
בְּטָחוֹת Scriptio defectiva.
וּבְסָתִם Shureq (ֿ) with ת for qibbus (ֿ).
חֲכָמָה Hatef-qames (ֿ) under ח for qames (ֿ).
9. תְּחַטְּאִי Seghol (ֿ) under א for sere (ֿ).
בְּאִזּוֹב Seghol (ֿ) under א for sere (ֿ).
תְּכַבְּסִי Qames (ֿ) under כ for pathah (ֿ).
אֶלְבִּין Qames (ֿ) under א for pathah (ֿ).
10. תְּשַׁמִּיעֵנִי Seghol (ֿ) under ע for sere (ֿ).
תְּגַלְנָה Pathah (ֿ) under ת for qames (ֿ).
דְּבִית Pathah (ֿ) under ת for qames (ֿ).

[In order to save space, the remaining variations of the MS. under consideration, are placed in tabular form.—Ed.]

11.	מְחַטְּאִי	מְחַטְּאִי	תְּקַח	תְּקַח
	עֲוֹנָתִי	עֲוֹנָתִי	14. הַשִּׁיבָה	הַשִּׁיבָה
	מָחָה	מָחָה	15. אֶלְמָדָה	אֶלְמָדָה
12.	חֲדָשׁ	חֲדָשׁ	פְּשָׁעִים	פְּשָׁעִים
13.	אֶל	אֶל	דְּרָכֶיךָ	דְּרָכֶיךָ
	קִדְשֶׁךָ	קִדְשֶׁךָ	אֵלֶיךָ	אֵלֶיךָ
	אֶל	אֶל	יִשׁוּבוּ	יִשׁוּבוּ

16.	אֱלֹהִים	אֱלֹהִים	וַאֲתָנָה	וַאֲתָנָה
	אֱלֹהֵי	אֱלֹהֵי	19.	אֱלֹהִים
	תְּשׁוּעָתִי	תְּשׁוּעָתִי	21.	תַּחֲפוֹץ
17.	אֲדֹנִי	”		אֲזִי
	שִׁפְתִּי	שִׁפְתִּי		עַל
18.	תַּחֲפוֹץ	תַּחֲפוֹץ		מִזְבַּחַךְ
	זָבַח	זָבַח		

PSALM LXXXV. פה.

1.	לִמְנַצֵּחַ	לִמְנַצֵּחַ	תִּתֵּן	תִּתֵּן.
2.	אֶרְצָךְ	אֶרְצָךְ	לָנוּ	לָנוּ
	שָׁבַת	שָׁבַת	9.	אֲשַׁמְעָה
	שְׁבִית (keri)	שְׁבִית		מָה
3.	עֲמֶךָ	עֲמֶךָ		הָאֵל
4.	אֶסְפֹּת	אֶסְפֹּת		חֲסִידֶיךָ
	הַשִּׁיבוֹת	הַשִּׁיבוֹת		יִשׁוּבוּ
5.	וְהִפֵּר	וְהִפֵּר	10.	לִידְאוֹ
6.	הַלְעוֹלָם	הַלְעוֹלָם		לִשְׁכֹּן
	תֵּאֲנֶךָ	תֵּאֲנֶךָ		וְאֵמֶת
	תִּמְשֹׁךְ	תִּמְשֹׁךְ		וְשָׁלוֹם
	אֶפֶךָ	אֶפֶךָ		נִשְׁקוּ
	לְדֹר	לְדֹר		אֵמֶת
	וְדֹר	וְדֹר		נִשְׁקָף
7.	הֲלֹא	הֲלֹא	13.	וְאַרְצֵנוּ
	תִּשׁוּב	תִּשׁוּב	14.	וַיִּשֶׁם
	תַּחֲיִינוּ	תַּחֲיִינוּ		לְדֶרֶךְ
8.	וַיִּשְׁעָךְ	וַיִּשְׁעָךְ		פַּעֲמֵי

PSALM CVIII. קח

2.	אֲשִׁירָה	אֲשִׁירָה	4.	בְּעַמִּים	בְּעַמִּים
	אֶף	אֶף	5.	מֵעַל	מֵעַל
3.	עוֹרָה	עוֹרָה		שָׁמַיִם	שָׁמַיִם
	הַנִּבֵּל	הַנִּבֵּל		חֲסִדָּךְ	חֲסִדָּךְ
	אֲעִירָה	אֲעִירָה		וְעַד	וְעַד
	שָׁחַר	שָׁחַר		שְׁחָקִים	שְׁחָקִים

	אֶמְתָּךְ	אֶמְתָּךְ	וְאֶפְרַיִם	וְאֶפְרַיִם
6.	עַל	עַל	מַחְקֶקִי	מַחְקֶקִי
	שָׁמַיִם	שָׁמַיִם	10. רֹחֲצִי	רֹחֲצִי
	וְעַל	וְעַל	עַל	עַל
	הָאָרֶץ	הָאָרֶץ	אֲדוֹם	אֲדוֹם
7.	לִמְעַן	לִמְעַן	אֲתֵרוּעַע	אֲתֵרוּעַע
	יִחְלָצוּן	יִחְלָצוּן	11. יוֹבִילִנִי	יוֹבִילִנִי
	וְעַנְנִי	וְעַנְנִי	עַד	עַד
8.	דְּבַר	דְּבַר	אֲדוֹם	אֲדוֹם
	בְּקִדְשׁוֹ	בְּקִדְשׁוֹ	12. הָלֵא	הָלֵא
	אֶעֱלֶה	אֶעֱלֶה	תִּצָּא	תִּצָּא
	אֶחְלֶקָה	אֶחְלֶקָה	בְּצִבְאוֹתֵינוּ	בְּצִבְאוֹתֵינוּ
	וְעַמֶּק	וְעַמֶּק	13. הִבֵּה	הִבֵּה
	סִכּוֹת	סִכּוֹת	וְיִשׂוּא	וְיִשׂוּא
	אֶמְדַּר	אֶמְדַּר	בְּאֱלֹהִים	בְּאֱלֹהִים
9.	לִי	וְלִי	חֵיל	חֵיל
	מִנְּשָׂה	מִנְּשָׂה	יְבוֹם	יְבוֹם

PSALM XIII. יג

2.	עַד	עַד	אֵיבִי	אֵיבִי
	פָּנֶיךָ	פָּנֶיךָ	יִכְלֹתִי	יִכְלֹתִי
	מִמֶּנִּי	מִמֶּנִּי	צָרִי	צָרִי
4.	עֵינִי	עֵינִי	6. וְאֲנִי	וְאֲנִי
	אִישָׁן	אִישָׁן	יָגַל	יָגַל
5.	יֹאמֶר	יֹאמֶר	גָּמַל	גָּמַל

PSALM CXLII. קמב.

1.	בַּמַּעֲרָה	בַּמַּעֲרָה	עָלִי	עָלִי
	(Some late erasure has been made in the punctuation of ב and מ, with what object does not appear.)		בְּאֶרֶץ	בְּאֶרֶץ
			אֶהְלֶךְ	אֶהְלֶךְ
3.	אֲשַׁפֵּךְ	אֲשַׁפֵּךְ	5. הַבֵּט	הַבֵּט
	צָרָתִי	צָרָתִי	וּרְאֵה	וּרְאֵה
	לִפְנֵי	לִפְנֵי	מִכִּיר	מִכִּיר
	אֲנִיד	אֲנִיד	דּוֹרֵשׁ	דּוֹרֵשׁ
4.	בַּחֲתָעֻטָּף	בַּחֲתָעֻטָּף	6. אֶלֶיךָ	אֶלֶיךָ

	החיים	החיים	אמנו	אמנו
7.	הקשיבה	הקשיבה	ממני	ממני
	דלותי	דלותי	יכתרו	יכתירו
	מרדפי	מרדפי	תגמל	תגמול
Here is a note פתח באתנח				

PSALM CXXXVIII. In the MS. it is numbered קלז.

1.	לדור	לדור	ממרחק	ממרחק
	אזמרה	אזמרה	יירע	The MS. contains
2.	אשתחוה	אשתחוה	יירע	and above ? probably for ?
	קדשך	קדשך		as a correction.
	אמתך	אמתך	תחיני	תחיני
	כל	The Massoret. note	איבי	איבי
	is בחולם	yet we have it	ידך	ידך
	pointed with games.		ותושעני	In place of this word
3.	ותענני	ותענני	ותאחזני	the MS. contains ותאחזני, the
	תרהבני	תרהבני		other word being given as a var-
	עז	עז		iant.
5.	וישירו	וישירו	ימינה	ימינה
6.	ושפל	ושפל	יגמור	יגמור
	וגבה	וגבה	מעשה	Writ. inst. מעשה

PSALM CXLI. The number קמא is written by another hand.

2.	משאת	משאת	ובל	Written ובל
	כפי	כפי	אלחם	אלחם
	מנחת	מנחת	במנעמיהם	במנעמיהם
	ערב	ערב	צדיק	צדיק
3.	נצרה	נצרה	יני	Written יניא
	על	על	סלע	סלע
	דל	דל	שפטיהם	שופטיהם
	שפתי	שפתי	אמרי	אמרי
4.	אל	אל	פלח	פולח
	רע	רע	ובקע	ובוקע
	ברשע	ברשע	בארצ	בארצ
	פועלי	פועלי	עצמינו	עצמינו

- | | | | | |
|----|-------------|-------------|--------------|---------------------------|
| 8. | אֱלֹהִים | אֱלֹהִים | פֹּעֲלִי | פֹּעֲלִי |
| | יְהוָה | יְהוָה | בְּמַכְמְרִי | בְּמַכְמְרִי |
| | עֵינִי | עֵינִי | יָחַד | יָחַד |
| | נַפְשִׁי | נַפְשִׁי | אֲנֹכִי | אֲנֹכִי |
| 9. | שְׁמִרְנִי | שְׁמִרְנִי | עַד | Omitted in text |
| | פָּח | פָּח | | and added above the line. |
| | וּמִקְשׁוֹת | וּמִקְשׁוֹת | אֲעֵבֹר | אֲעֵבֹר |

PSALM XXVIII. כח.

- | | | | | |
|----|--|--|---------------|---------------------|
| 1. | אֱלֹהִים | אֱלֹהִים | הַשֵּׁב | הַשֵּׁב |
| | תַּחֲרֹשׁ | תַּחֲרֹשׁ | לָהֶם | לָהֶם |
| | תַּחֲשָׁה | תַּחֲשָׁה | יְבִינוּ | יְבִינוּ |
| | וּנְמִשְׁלֹתִי | וּנְמִשְׁלֹתִי | פַּעֲלוֹת | פַּעֲלוֹת |
| 2. | תַּחֲנוּנִי | תַּחֲנוּנִי | מַעֲשֵׂה | מַעֲשֵׂה |
| | אֱלֹהִים | אֱלֹהִים | יְדִיו | יְדִיו |
| | בְּנִשְׁאִי | בְּנִשְׁאִי | יְהַרְסֶם | יְהַרְסֶם |
| | יְדִי | יְדִי | תַּחֲנוּנִי | תַּחֲנוּנִי |
| | קִרְשֶׁךָ | קִרְשֶׁךָ | עֲזִי | עֲזִי |
| 3. | אֵל | אֵל | וּמִנִּי | In our MS. וּמִנִּי |
| | וְעַם פֹּעֲלִי אֲזַן דְּבָרֵי שְׁלוֹם עִם | וְעַם פֹּעֲלִי אֲזַן דְּבָרֵי שְׁלוֹם עִם | וְנַעֲזֹרֶתִי | וְנַעֲזֹרֶתִי |
| | וְעֵהָם. This sentence is not in the text but is added in the margin in Rabbinical characters. | וְעֵהָם. This sentence is not in the text but is added in the margin in Rabbinical characters. | וְיַעֲלֶה | וְיַעֲלֶה |
| | וְרַעְיָה | וְרַעְיָה | עֲזִי | עֲזִי |
| | בְּלִבָּכֶם | בְּלִבָּכֶם | לָנוּ | In our MS. לָנוּ |
| 4. | תֵּן | תֵּן | הוֹשִׁיעָה | הוֹשִׁיעָה |
| | וּכְרַע | וּכְרַע | וּבִרְךָ | וּבִרְךָ |
| | מִעַלְלֵהֶם | מִעַלְלֵהֶם | נַחֲלֶתְךָ | נַחֲלֶתְךָ |
| | כְּמַעֲשֵׂה | כְּמַעֲשֵׂה | וּנְשֹׂאֵם | וּנְשֹׂאֵם |
| | לָהֶם | לָהֶם | עַד | עַד |
| | | | הָעוֹלָם | הָעוֹלָם |

PSALM XXXII. לב

- | | | | | |
|----|-----------|-----------|---------------|---------------|
| 1. | פִּשְׁעִי | פִּשְׁעִי | בִּשְׁאֲנֹתִי | בִּשְׁאֲנֹתִי |
| | חַטָּאתִי | חַטָּאתִי | יוֹמָם | יוֹמָם |
| 2. | יִחְשַׁב | יִחְשַׁב | וּלְיָלָה | וּלְיָלָה |

	עֲלִי	עֲלִי	לַעֲת	לַעֲת
	יִדָּה	יִדָּה	מִצָּא	מִצָּא
	קִיִּין	קִיִּין	לִשְׁטָף	לִשְׁטָף
5.	וְעֹנִי	וְעֹנִי	מִים	מִים
	עֲלִי	עֲלִי	רָבִים	רָבִים
	פִּשְׁעִי	פִּשְׁעִי	יִגִּיעוּ	יִגִּיעוּ
	חֲטָאתִי	חֲטָאתִי	אֲתָה	אֲתָה
6.	יִתְפַּלֵּל	יִתְפַּלֵּל	סִתָּר	סִתָּר
	אֲלִיָּה	אֲלִיָּה	מִצָּר	מִצָּר

The last page of the MS. is so blurred that it was impossible to continue the notes to this Psalm.

TABULAR VIEW.

for	141	for	13	for	90
	13		2		24
	2				
for	13	for	26	for	47
	36				23
					9
				for	3
					6
					3

There are eighteen differences occurring once each.

Scriptioes plenæ, 56

Scriptioes defectivæ, 8

משרתים—מלכים

A CONTRIBUTION TO THE HISTORY OF THE TERMINOLOGY OF HEBREW GRAMMAR.

BY PROFESSOR DR. WILHELM BACHER,

Budapest, Hungaria.

In the May number of *HEBRAICA* (p. 64) Dr. Felsenthal says of the oldest ante-Qimḥi grammarians: "They called them the seven kings (מלכים), and the sh'wâ they called the servant (משרת)." This remark is based upon the common view that the appellation "kings" for vowels was used by the ancient Hebrew grammarians to mark the contrast with the "serving" sh'wâ. That this view is erroneous I have already shown in my work *Abraham Ibn Ezra als Grammatiker*, (Strassburg i. E., 1882) p. 61, Anm. 1. What I have stated there I will briefly repeat here and supplement this with some further considerations.

Already Ben Asher calls the vowels מלכים, cf. *Digduḡê ha-ṭ'amim*, ed. Baer and Strack, § 10: והם שבעה מלכים בכ"ב מומלכים, "they (the vowels) are the seven kings, appointed as rulers over the twenty-two consonants." They are accordingly called "kings," because they are the lords of the consonants and the sounds giving them motion. M'naḥem b. Sarug, in the same sense, though not using the expression מלכים, says: ותכון המלה תחת ממשלתם והמה: מושליה ואחזיה, "the word is confirmed under their government, and they are its rulers and possessors." (Maḥbereth ed. Filipowski, p. 4a). According to M'naḥem then, the vowels are the rulers of the word; they determine its pronunciation and meaning; but at another place (l. c. p. 7b) he calls them "those set over the letters and their rulers: אלה האותיות יש שוטרים עליהם. ומושלים אותם." The same thing, although from another point of view, we find also in Dunash ben Labrât the opponent of M'naḥem, who in his anti-critique of the latter calls the vowels "the seven fathers of speech"—אבות המבטא שבעה—(criticae vocum recensiones, p. 5). In Jehuda Hayyug, the founder of the new science of Hebrew grammar, there appears in the midst of the Arabic text the traditional Hebrew term שבעה מלכים (cf. my work *über die grammatische Terminologie des . . . Hajjug* [Wien, 1882], p. 18; also Derenbourg, *Opuscules et Traités d'Abou'l Walid*, p. 274). But neither in him nor in Ibn Ḡanâḥ is there the least indication that sh'wâ is considered as "serving" and the vowels, over against the sh'wâ, as "rulers." The contrast between מלכים and משרתים is known to the old grammarians in reference to the root-letters and function-letters. The former are called מלכים, the latter משרתים by Dunash ben Labrât, l. c. p. 5b, as also by his pupil Jehudi ben Shesheth, in his criticism of M'naḥem's pupils (*Liber Responsiorum*, ed. Stern, p. 28, l. 22) cf. *Die grammatische Terminologie* etc., p. 25, Anm. 2.

Joseph Qimḥi with whom a new theory of Hebrew vowels begins to assert itself, namely the division into five long and five short vowels, cannot emancipate himself entirely from the old terminology. His definition of sh'wâ begins with the following words: "Know that the sh'wâ is not a vowel by itself, and that it has not been made a ruler among the seven kings, for the glory of kingship was not bestowed upon it (כי השבא אינה תנועה בפני עצמה ולא המליכוה). I quote this passage from

the ספר הזכרון, from the manuscript copy kindly put at my disposal by Mr. S. J. Halberstam.

The sh'wâ then is for him also not yet a "servant" of the vowels; it is only not a king like them, simply because it is not a vowel. In Moses Qimhi's short handbook מהלך שבילי הדעת no definition of the sh'wâ is found. David Qimhi, however, says in his מכלול, in the beginning of the section on the sh'wâ (ed. Lyck, fol. 138 b; ed. Fürth, fol. 154 b), but without any reference to the term מלכים, "The sh'wâ is not a vowel, but serves the vowels." (השווא איננה תנועה אך היא משרתת התנועות). With this the term "servant" came to be used for the sh'wâ in the same degree as Qimhi exerted an influence on the later grammarians. Benjamin ben Jehudâ, of Rome, who lived at the close of the thirteenth and the beginning of the fourteenth centuries, says concerning the sh'wâ in his little work, which is often printed as an introduction to Moses Qimhi's grammar (cf. the collection of דקדוקים, edited by Elia Levita, in Bomberg's printing officin, Venice, 1546): **ואינה בעצמה תנועה רק היא משרתת** (probably משרתת is to be read as feminine, as in 1 Kgs. i., 15, or to be emended into משרתת). Two hundred years later, Elia Levita, next to the Qimhis the most influential grammarian, transferred the name of "kings," which formerly was the designation of the seven vowels in the old system, to the ten vowels of the new system, and he says in his grammar (which is partly metrical) **פרקי אליה** (in the collection of דקדוקים mentioned above) p. 55, b.

אלה מלכים העשרה	המולכים בהברה
חמש משרתות לחמש	קטן לגדול כשורה
אחד משרת לכלם	ושמו הוא ולכך נברא

That is, of the ten kings, the five short ones serve the five long ones; but all are served by the sh'wâ set apart for this purpose. P. 58 a, of the same book we read of the sh'wâ: **אשר נקרא משרת למלכים**.

We will refer here only to Abraham Balmes, who in מקנה אברהם (Venice, 1523) introduces section three (שער הנקודות), with a long explanation of the division of the vowels into מלכים and עבדים. Also Prophiat Duran (Efodi) may be referred to, who ascribes the use of the word מלכים for the seven vowels to Ibn Ezra (Ma'sé Efod, ed. Friedländer and Kohn, (Wien, 1865) p. 34, וכבר הניחו אותם מפני זה קצת החכמים שבעה וקרא אותם האבן (עזרא מלכים להתנהג תנועת הסימנים על פיהם), but he still has the correct idea that the vowels are called kings "because the letters (אותיות = סימנים) as signs of the sounds, (קולות) are governed by their command," i. e., just as Ben Asher expressed it, because the vowels govern the consonant signs.

I will improve this opportunity to refer also to an appellation of the seven vowels which is found in the Arabic commentary of Saadya on the book Jetsira, quoted in Derenbourg's *Manuel du Lecteur*, p. 207. אלסבע נגמא, the seven sounds. נגמה = Heb. נעימה has in other connections a musical meaning.

THE ARAMAIC LANGUAGE.

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TRANSLATED FROM KAUTZSCH'S GRAMMATIK DES BIBLISCH-ARAMÄISCHEN.

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§ 1. THE RELATION OF BIBLICAL ARAMAIC TO THE REMAINING SHEMAITIC LANGUAGES.

The Aramaic dialect occurring in a few sections of the Old Testament (Dan. II., 4b—VII., 28; Ezra IV., 8—VI., 18; VII., 12—26; Jer. X., 11, as well as in two words of Gen. XXXI., 47) is a member of the West-Aramaic group of dialects. The latter, together with the closely related East-Aramaic group, forms the Aramaic branch of the Shemitic, or more narrowly, of the North-Shemitic family of languages.

Concerning the ramification of the Shemitic family generally, cf.: *E. Renan*, *histoire générale des langues sémitiques*. 4. ed. Paris 1864; *Gesenius-Kautzsch*, *hebr. Grammatik* §§ 1, 2, and the literature there under § 1. No. 6; *B. Stade*, *Lehrbuch der hebr. Gramm.*, Leipzig 1879, §§ 2—11 (with searching consideration of the later literature); *E. König*, *histor.-krit. Lehrgebäude d. hebr. Sprache*, Leipzig 1881, § 3. Concerning the Aramaic in particular: *Th. Nöldeke*, "Aram" in *Schenkel's Bibellexicon* I, 229 sq., as well as in the "Ausland," for 1867, p. 778 sq. ("Namen und Wohnsitze der Aramäer") and in *Ztschr. der deutschen morgenl. Gesellschaft*, Vol. XXV. (1871), p. 113 sq. ("Die Namen der aram. Nation und Sprache"); *Schrader*, "Aram" in *Riehm's Idwörterb. des Bibl. Alterthums*, p. 79 sq.; *Volck*, "Aram" in *Herzog-Plitt's Protestant. Realencyklopädie*, 2. ed., I, 601 sq. (with copious references to the literature); *H. Strack*, *Einleitung ins A. Test.*, in *Zöckler's Handb. der theolog. Wissenschaften* I, 191 sq. (Add to these: *David*, *grammaire de la langue araméenne* [in the Syriac language], Paris 1880; *R. Duval*, *traité de grammaire syriaque*. Paris 1881).

The above definition presupposes a division of the Shemitic dialects into (1) the Arabic-Ethiopic branch, as the South-Shemitic, as distinguished from (2) the North-Shemitic, including the other three chief-branches of the Shemitic family (the Canaanitic, the Aramaic and the Assyrian-Babylonian).

§ 2. GRADUAL EXTENSION OF THE WEST-ARAMAIC DIALECT.

The home of the West-Aramaic dialect was the territory between the upper Euphrates and the Mediterranean Sea (with the exception of course of the Phœnician coast-line). This territory includes the regions South and South-West of Damascus, extending, therefore, as far as the boundaries of the kingdom of Israel (cf. 1 Sam. X., 6, concerning the conflict of David with the Aramæans of Beth-rehob, who, according to Judg. XVIII., 28, lived in the immediate neighborhood of Dan). In early times, however, the Aramaic began to advance further South and to dispossess the Canaanitic dialects (including Hebrew) until finally—about the middle of the second century B. C.—it became the common language of the country in Syria, Palestine and the adjacent countries on the East.

Detached points of contact with the Aramaic, not all borrowed directly therefrom, however, can be established even in pre-exilic books of the Old Testament composed on the soil of the Northern kingdom, certainly, e. g., in the Song of Solomon and in certain parts of Judges. A direct influence of Aramaic was doubtless opened by the deportations of Israelites spoken of in 2 Kgs. XV., 29 and XVII., 6 (734 and 722 B. C.); for after that, according to 2 Kgs., XVII., 24, (cf. also Ezra IV., 2, 10) the thoroughly depopulated land was occupied by colonists who had come in part from territory where Aramaic was spoken (e. g. Hamath).

In Judah, as far as we can judge, the written language was maintained, almost without Aramaic influence, until the close of the seventh century. It is shown by 2 Kgs. XVIII., 26, however (cf. Isa. XXXVI., 11), that toward the end of the eighth century (the occurrence relating thereto falls in the year 701) Aramaic was understood, at least by the principal men in Judah, and, consequently, already was a language of international trade, or, at any rate, of diplomacy. This fact is confirmed in the Aramaic legends which have been preserved (beside an Assyrian text) on tablets of clay, as well as on fragments from the ruins of Assyrian and Babylonian palaces (afterwards, also, on old Persian coins); cf. *Schrader*, ZDMG., 1872, p. 187, and the literature there; further, *Levy*, Gesch. der jüd. Münzen, Lpz., 1862, p. 147, sq.; *de Vogue*, Mélanges d'archéologie orientale, Paris, 1868, p. 193, sq.¹ The first direct influence of Aramaic on the Hebrew is to be found in Jeremiah² (cf. *Zimmer*, Aramaisme Jeremiani I, Halle, 1880), more certainly, and already of a grammatical sort, in Ezekiel; while the writers of the last part of the Exile (Isa. XIII., sq., XXXIV., XXXV., XL.—LXVI.) and shortly after the same (Haggai, Zechariah, and even Malachi and the memoirs of Nehemiah worked into the book of Nehemiah) are distinguished by a comparatively pure Hebrew. In the exilic and post-exilic parts of the Pentateuch and of Joshua, which formerly were designated as the Original Writing, or Elder Elohist (now as the Priests' Codex, or Q) the influence of Aramaic is shown more in the domain of lexicon than of grammar (cf. concerning this especially *Riehm*, in the Theolog. Studien u. Kritiken, 1872, p. 283, sq., and *V. Ryssel*, de Elohistæ Pentateuchici Sermone, Lpz., 1878, both holding fast to the pre-exilic composition of the Priests' Codex, though *Ryssel* especially, by his careful and profound investigations, has produced much evidence for the opposite view); *Giesebrecht* opposes *Ryssel* ("Zur Hexateuchkritik," in the Ztschr. f. die Alttest. Wissensch., 1881, p. 177, sq.) and his conclusions are modified again, in some particulars, by *Driver*, "On Some Alleged Linguistic Affinities of the Elohist" (in the Journal of Philology, Oct., 1882, p. 201, sq.). Still stronger is the Aramaic coloring in several post-exilic books; in particular, Chronicles, Esther and, to the most marked degree, in Koheleth and certain Psalms (cf. for Koheleth the commentaries of *Franz Delitzsch*, Lpz., 1875, p. 197, sq. and *C. H. Wright*, The Book of Koheleth, London, 1883, p. 488, sq.; concerning Books II.—V. of the Psalms, cf. *Giesebrecht*, "Ueber die Abfassungszeit der Psalmen," in Ztschr. f. die Alttest. Wissensch., 1881, p. 276, sq.).

§ 3. CONTEMPORANEOUS USE OF ARAMAIC AND HEBREW.

It is presupposed by documents in Ezra (IV., 8-22; V., 6-17; VI., 6-12; VII., 11-26) that, under the Persian supremacy, Aramaic was used in diplomatic intercourse with Western Asia. The fact, however, that the author of the present book of Ezra (toward the end of the fourth century B. C.), after giving the Aramaic documents (IV., 8, sq.), carries on his own narrative in Aramaic, and that the author of Daniel (about 167 B. C.), after the conversation between Nebuchadnezzar and the Chaldeans (II., 4-11), continues, up to the end of chapter

¹ Of course we must not conclude from these Assy. Baby. parallels, with *v. Gutschmid* (Neue Beiträge zur Gesch. des alten Orients, Leipzig, 1876, p. 18, sq.) that the business world in Nineveh then spoke Aramaic and no longer understood the official [Assyrian] language. (As it is said to follow also, according to *v. Gutschmid*, from 2 Kgs. XVIII., 26, that a dialect of the Aramaic was the popular language in the territory of the Euphrates and the Tigris already in the eighth century). For the contrary cf. *Schrader*, Keilinschriften und Geschichtsforschung (Giessen, 1878), p. 62 sq.—Least of all may we conclude from the above facts that the Aramaic idiom naturalized in Palestine in the last centuries B. C. could only have been imported from Babylonia; cf. concerning that below § 6, 2.

² In this statement, we designedly leave out of consideration the Book of Job, as linguistically peculiar; besides unquestionable Aramaisms (such as the frequent מִלֵּין and מִלִּים instead of the Hebrew מִלִּים) the book contains no less frequent points of contact with the Arabic store of words.

vii., in Aramaic, satisfactorily show that, at that time, both writers and readers must have been equally familiar with both dialects.

The above conclusion would still remain valid, if we had presupposed, with *Strack* (Einleitung ins A. T., p. 165), that, at least after Alexander the Great, there was an Aramaic book of the narratives of Daniel, which, at the time of Antiochus Epiphanes, was interwoven with the recently written book of visions. Similarly affirms *v. Orelli*, *die Alttest. Weissagung von der Vollendung des Gottesreiches* (Wien, 1882), p. 515, sq. On the contrary, *Merx* ("Cur in libro Danielis juxta Hebræam Aramæa adhibita sit dialectus?" *Hal.*, 1865) explains the occurrence of two languages in the book on the assumption that the Aramaic text was for the people, and the Hebrew for the learned men. In that case, however, the same would have to be affirmed of Ezra, which, in regard to the Hebrew chapters in that book, is impossible.—We here mention, further, the ingenious fancy which the so-called *Græcus Venetus* (ed. by *O. Gebhardt*, Lpz., 1875) realized in his translation of Daniel, by rendering the Hebrew parts into Attic, and the Aramaic into the Doric dialect.

§ 4. HEBREW SUPPLANTED, AS A LANGUAGE OF INTERCOURSE, BY ARAMAIC.

The actual dispossession of Hebrew, as the language of conversation, by Aramaic, must be dated from the end of the third century B. C.; previous to that an influence had been exerted, through the government of the Ptolemies and of the first Seleucidæ, in favor of Greek rather than Aramaic. For a time, two languages may have had sway, even in ordinary intercourse, as they do to-day upon the border of territories where different languages are spoken, until finally Hebrew was preserved only as the language of the schools, and, at last—perhaps after the last pre-Christian century—only as the language of worship. As late as the first century A. D., however, Hebrew as such was understood, even by the people, at least in Palestine. This can be proved by such passages as Luke iv., 17 sq.

That acquaintance with Aramaic on the part of the post-exilic colony at Jerusalem must take place, as it were, of itself is shown by a glance at the configuration of its territory. On the North, a population speaking Aramaic extended tolerably near to the gates of Jerusalem; in some places, the new Jewish settlers were evidently entirely surrounded by neighbors speaking Aramaic. Add to this the fact that, for the satisfaction of most their wants, the Jews were dependent upon foreign traders, with whom business could be transacted hardly otherwise than in the common language of the rest of Palestine; cf. Neh. xiii., 16, 20, according to which even Tyrians were then settled in Jerusalem, and other traders from abroad were accustomed to come to the city. That a common familiarity on the part of all the inhabitants of a district where two languages are spoken (even though they be quite different from each other) is possible, may be observed to-day in certain regions of Switzerland, Belgium (especially in Brussels) and elsewhere.

That Hebrew was understood for a long time after the decided victory of the Aramaic as the language of conversation, was due, on the one hand, to the zeal of the learned men and, on the other, to the significance of Hebrew as the sacred language of the entire people. The first is attested by the fact that much which is undeniably old in the language has been handed over to the post-biblical Hebrew. The exclusive use of Hebrew in the reading of the Old Testament is attested by the uniform Jewish tradition that, in the public use of Scripture, the most that was allowed, for a long time, was the oral interpretation of the same into Aramaic. From the latter fact, it might be explained how the hearers gradually became familiar with the Aramaic form of certain parts of the divine Word, as appears to follow from Matt. xxvii., 46 and Mark xv., 34 (cf. also *Reuss Gesch. der hl. Schriften des A. T.*, p. 723); but the demonstrative force of such passages as Luke iv., 17 sq., where there is not the least intimation of an interpretation after

the reading is not thereby annulled.¹ It is true that in the Mishna, the habitual interpretation of what is read appears presupposed, when, in Megilla iv., 4 the reader of the Law is directed to read no more than one verse to the translator, while three are permitted in the prophetic reading (cf. also iv., 6 regarding the reading and interpretation of the Law by minors, and iv., 10 concerning the parts which may be read indeed, but not translated). But it is another question whether this mode of procedure had arisen at the time of Jesus. We might decide certainly, only if we were accurately informed as to the nature of the "verses" (פסוקים) here intended and the date of their introduction. Just as little may we conclude with Zunz (gottesdienstliche Vorträge der Juden, p. 61 sq.) from the existence of a written Targum of Job about the middle of the first century and still older Targums of Esther and the Psalms, all of which are affirmed in the Talmud, that there was already a Targum of the Law on record. Cf. on this subject Bleek-Wellh. Einleitung ins A. Test., p. 606 and the citation there from the Jerusalem Talmud, in which it is forbidden to read the interpretation from a book. Concerning the (infrequent) prayers in the Aramaic language, as e. g. the so-called Qaddish, originally "Concluding prayer after haggadic discourses in houses of mourning," cf. Delitzsch, Gesch. der jüd. Poesie, p. 136, Note.

§ 5. THE REMAINS OF THE WEST-ARAMAIC DIALECT.

Whether a pagan and profane literature ever existed in the West-Aramaic (or indeed in any Aramaic) language,² must remain undecided. The remains of West-Aramaic yet existing belong chiefly to the domain of Jewish (including Samaritan) religious writings. Here belong:

1. The Aramaic portions of the Old Testament (cf. above § 1 and below § 7).

Whether any one of the so-called Apocryphal books of the Old Testament was composed originally in West-Aramaic, it is entirely impossible to show. Jerome

¹ Compare the very noteworthy treatment of this question by Franz Delitzsch in "The Hebrew New Testament of the British and Foreign Bible Society" (Leipzig, 1888), extracts from which (in Translation [German T.]) might be of interest in regard to other questions. It is said there on pp. 30, 31: "A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles; that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained even after the Exile the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of Maccabees and of the so-called Psalter of Solomon was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers were Hebrew. The form of the laws was Hebrew, as appears from their codification in the Mishna, also the book, in which, as Papias says, Matthew had collected the sermons of the Lord, was written ἐβραϊδὶ διαλέκτῳ. It is true, that in that time ἐβραϊστί and χaldaïστί [? cf. concerning this below § 6, 1, Rem.] were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic dialect of Palestine—which in the Talmud is called כורסי....—was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies, but ἡ ἐβραϊκὴ διάλεκτος, in which St. Paul was accosted by the exalted Savior, Acts xxvi., 14, and in which he himself addressed the people of Jerusalem, Acts xxi., 40; xxii., 2, [cf. below § 6, 3] was the holy language, the language of the temple worship, of synagogical and domestic prayer; of all formulas of benediction, of the traditional law; further, the parables, the animal fables, the lamentations for the dead in the Talmuds and Midrashim are mostly Hebrew; the holy language continued to be the language of the higher form of speech, even the popular proverbs were only partly Aramaic. Josephus stating in the preface of his work on the Jewish war, that his narrative was originally drawn up for his compatriots of inner Asia in the common mother-tongue, certainly means the Hebrew, not the Aramaic language. Knowledge of Hebrew was then, as now, universal among the educated of the nation. Aramaic, on the contrary, was understood only by a small portion of the Diaspora [Dispersion T.].... Therefore it would be a useless attempt to translate the New Testament into the Palestinian Sursi. The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke [?] for the most part in Hebrew."

² Renan (Histoire generale, p. 259) regards this as at least probable.

(see the proof passages in *E. Schuerer's* article, "Apokryphen des A. Test." in *Herzog's* protest. Real-Encykl. 12, p. 491 sq.) names the books of Tobit and Judith as composed Chaldaico sermone (i. e. West Aramaic) and translated them from this idiom into Latin, but that by no means shuts out the conclusion (which in the case of Judith is almost indubitable, cf. *Schuerer* p. 505 and in other places), that the actual original of both texts was Hebrew, the Aramaic text consequently itself a translation. (For the more recent discussions of this controversy, occasioned by *Ad. Neubauer's* issue of an Aramaic text of the book of Tobit from a Bodleian MS., Oxford 1878, see in my report of O. T. studies of 1878 in the "Wissenschaftlichen Jahresbericht der deutschen Morgenländ. Gesellsch." [Leipzig 1881], p. 23; *Graetz* declares himself in favor of a modern Hebrew original of Tobit. See his essays on "The Book of Tobit" etc. in "Monatsschr. für Gesch. u. Wissensch. des Judenth." 1879, p. 145 sq.). Likewise the Aramaic proverbs of Sirach, which have been handed down to us, partly in Talmudic citations and partly as a compilation by themselves (as the so-called "small Sirach" or "Alphabet of the son of Sirach" in connection with an alphabet of the Hebrew proverbs of Sirach) prove nothing against a Hebrew original of the Greek book of Sirach. These proverbs are, rather, in part translations of Hebrew matter, in part independent additions of a later compiler; cf. *Delitzsch*, zur Gesch. der jüd. Poesie (Leipzig 1836, p. 20 sq.), *L. Dukes*, Rabbinische Blumenlese (Leipzig, 1844), p. 31 sq., and especially p. 67 sq. (where may be found more details concerning the literature of these proverbs); according to the text of *Paul Fagius* (Isny, 1542) *Dukes* gives here twenty-three Aramaic proverbs of Sirach (besides forty-two Hebrew ones).

2. Detached Words and Clauses in the New Testament and in the writings of Josephus.

The samples of the language of intercourse in Palestine at the time of Jesus and the apostles, which appear occasionally in the N. T., would of themselves be sufficient to contradict any fables which have arisen concerning the idiom spoken by them. Cf. with regard to this *Reiske*, de lingua vernacula Jesu Christi, Jen. 1670, and particularly *de Rossi*, dissertazioni della lingua propria di Cristo e degli Ebrei nazionali della Palestina da tempi Maccabei in disamina del sentimento di un recente scrittore Italiano, Parma, 1772.⁴ By the latter is meant the Neapolitan *Domin. Diodati* and his book de Christo Graece loquente (Neap. 1767). Further: *H. F. Pfannkuche* "Ueber die palästinische Landessprache in dem Zeitalter Christi und der Apostel, ein Versuch, zum Theil nach *de Rossi* entworfen" in *Eichhorn's* Allgem. Bibliothek der bibl. Litter. Vol. VIII. (1798) 3, p. 365 sq. *H. E. G. Paulus*, verosimilitudo de Judaëis Palaestinensibus, Jesu etiam atque apostolis, non aramaica dialecto sola, sed graeca quoque aramaica locutis, Jena 1803. *Winer*, Gramm. des neutest. Sprachidioms § 3 (Hebrew-Aramaic coloring of the N. T. diction; with many references to the older literature). *Franz Delitzsch* "Ueber die palästinische Volkssprache, welche Jesus und seine Jünger geredet haben" in the year 1874, No. 27 of the "Daheim" (also in the Zeitschrift "Saat auf Hoffnung" 1874, p. 195 sq.); the same, "Traces of the vernacular tongue in the gospels" in the "Hebrew Student" (Chicago), Nov., 1882, p. 81 sq.; Dec., p. 104 sq.; Sept., 1883, p. 1, sq. Concerning the bad pronunciation of the Galileans indicated in Matt. xxvi., 73, Mark xiv., 70 (Acts ii., 7), which appeared especially in the complete ignoring of gutturals, cf. the Talmudic proofs in *Weststein*, Nov. Test., on Matt. xxvi., 73; *Meuschen*, Nov. Test. ex Talmude etc. illustratum (Lipz. 1736) p. 119. The reproach was raised in particular with reference to the Galilean pronunciation of Hebrew.

Below we give an alphabetical list¹ of the samples of Palestinian Aramaic found in the N. T. with the addition of the most important witnesses, namely, the Codex Sinaiticus [S], Alexandrinus [A], Vaticanus [B], Ephraeme Syri [C], Cantabrig. [D]; WH signifies the readings which are adopted in the critical edition of *Westcott* and *Hort* (London 1881), Tisch. the readings of the editio octava critica major of *Tischendorf*.

¹ This list, sifted critically, seemed so much the more necessary, as, up to to-day, not only in the New Testament commentaries, but also in the excellent Clavis novi test. of *W. Grimm*, many errors and inaccuracies in reference to these words have been dragged along.

A. Single Appellatives and Proper Names.

ʾAββā (Tisch., on the contrary WH ʾββā; the same fluctuation regarding the accentuation of final *a* of the so-called Emphatic state is seen elsewhere—cf. below γαββαθā, γολγοθā, μαμωνā—although properly speaking, only the circumflex is justifiable² = אֲבָא ὁ πατήρ, Mark XIV., 38 and elsewhere.

ʾΑκελδαμάχ (so WH with B; on the contrary Tisch. ἀκελδαμάχ with S A. In favor of ακ, against αχ however is also ἀκελδαιμαχ of codex D and ἀκελδαμα of codex E, i. e. Laudianus Oxoniensis; cf. the same difference, in the transcription of ק, below in σαβαχθавеי = שַׁבְּתַי and in ρακα) = חֲקֵל רִמָּא χωρίον αἵματος

Acts I., 19.—ακελ (for ακαλ) is probably due simply to the influence of λ upon the preceding vowel, δαμα for δεμα to the inclination elsewhere shown to conform the sound of the Sh'wā mobile to that of the following vowel; cf. *Gesenius-Kautzsch*, hebr. Gramm. § 10, 1, 2), Rem. and the literature in Note 3).—Δαμάχ instead of δαμά (so cod. E) reminds us of Σειράχ = סִירָא. If the Greeks

here actually heard such a sharp sound, why not in similar cases? or must we conclude that there was a misunderstanding of the writing דמה, סירה, if not even that רמח occurred as an error of the copyist? Concerning the addition of κ (e. g. Σαραδακ, Num. XXXIV., 8 = צֶרֶדָה), elsewhere of δ, θ, μ, ν, σ to final vowels in the Septuagint cf. *Frankel*, *Vorstudien zu den LXX.* (Leipzig 1841), p. 97 sq.

Βαραββας, Βαρθολομαίος, Βαριησοῖς, Βαριωνā, Βαρνάβας, Βαρσαββας, Βαριτμαίος, all proper names compounded with בָּר son.

Βεεζεβοῖλ (so WH Matt. x., 25; XII., 24; Mark III., 22; Luke XI., 15, 18 sq. with S B while A C D [also S in Mark III., 22] present Βεεζεβοῖλ, the reading adopted by Tisch.; the suppression of the λ in the popular pronunciation, however, would be scarcely striking) = בְּעֵל זְבוּל (not בְּעֵל as even Grimm has it). Now זְבוּל is certainly not equal to the modern Hebrew זָבֵל *dung*, but only the signification *dwelling* can be supported. In spite of this, the meaning of Βεεζζ. as "Master of the dwelling, or of the kingdom" (so e. g. *Meyer* on Matt. x. 25, who finds a confirmation of this empty appellation in the preceding οἰκοδεσπότης) is to be rejected. Zebûl is rather a modification of zebûb (cf. בְּעֵל זְבוּב 2 Kgs. I., 2 and elsewhere), although in this modification may have co-operated not merely convenience of pronunciation (so *Baudissin*, art. "Beelzebub" in *Herzog's PRE*¹), but also the thought of זָבֵל *dung*, זְבוּל *dunging* (and also the offering of idolatrous sacrifices!).

Βηθεσδά (more correctly, according to what was remarked under ʾββā—δā) = בֵּית חֶסֶד, House of Grace, is the reading of A C in John v., 2; for חֶסֶד (instead of the elsewhere usual חֶסֶד) one need not appeal to the Syriac chesdā: reference to the Biblical-Aramaic חֶלְמָא *dream* is sufficient. On the contrary Tisch. and WH according to cod. Sin. have adopted βηθεζαδά (WH place βηθεσαιδα in the margin, as the reading of B). In the appendix p. 76, WH express the opinion that both readings (of S and B) are perhaps only bad

¹ Cf. de Lagarde, *gesammelte Abhandlungen* (Leipzig, 1866), p. 30, Note: "I always change the accents of foreign words according to my judgment; in 1 Cor., xvi., 22, one must write μαρὰν ἀδά, or renounce the reputation of being an intelligent man." This accentuation for אֲבָא, and similar words restored without doubt the actual tone as it existed in the living language, but it is to be remembered, on the other hand, that, when the penult is closed (not merely sharpened) the accent is carried over as paroxytone, cf. πᾶσχα, Μάρθα; properly speaking οἶκτρα also is clearly for οἶκτρα (שַׁכְרָא). Do these examples rest upon an accommodation to the Greeks and Romans, or may we derive from them a law (the accentuation of a closed penult before an open ultima), which afterwards had been entirely ignored by Jewish tradition? It is to be remarked, moreover, that, contrary to the above, in Jos. Antiq., 3, 7, 1 χαναίος (כְּנַעֲנִי) and 3, 10, 16 ἀσαρθά (עֲצָרְתָא), appear to be transferred.

modifications of the same name, whose correct form is probably *βηθσαϊδά* [בֵּית זֵיתָא *House of Olives*]; nevertheless *βηθσαϊδά* equalling *בֵּית צִירָא* (cf. the local name in John i., 45) *place of fishery* is not impossible.

Boanhergēs (so Tisch. and WH with S A B C) is explained in Mark iii., 17 by *ἰοὶ βροντῆς*. The word offers, however, manifold difficulty. That *βοανη* is impure pronunciation for *בְּנֵי*, which the uncultivated Galileans spoke for *בְּנֵי* (so e. g.

Bretschneider in his *Lexicon novi testamenti*), is a monstrous assumption; not much better is the assertion, which *Lightfoot*, appealing to *Broughton*, has made current (*Horae hebr. on Mark iii., 17*), that the Jews had always pronounced *sh'wâ* as *oa*, e. g. *noabhyim* for נְבִיאִים and that hence *Strabo* writes *Moasada* for Masada [מַצְדָּא?]. As little does *רָנִישׁ* mean *thunder*, but a *noisy crowd of people* and the Aram. *רְנוּשׁ* and *רְנוּשׁ* is *rustling, noise*, not *thunder*.

Jerome is right in demanding for the meaning "son of thunder" *Benereem* (בְּנֵי רַעַם, commonly, to be sure, רַעַם). It is another question, however, whether *Jerome* (on Dan. i., 8) on this account has a right to affirm: "Non ut plerique putant Boanerges, sed emendatius legitur Benereem," especially as he himself on Matt. x., 4 explains the name *boanerges* "ex firmitate et magnitudine fidei."¹ It appears to me in every way most probable that רְנוּ (רְנוּ) *anger, angry impetuosity*, rather than *רָנִישׁ*, is contained in the word, and it is

conceivable that this might be expressed by *ἰοὶ βροντῆς*. Or are we to assume with *Delitzsch* (*Saat auf Hoffnung* 1874, p. 208) a peculiar provincialism?

Γαββαθᾶ (Tisch.; WH *γαββαθᾶ*, cf. above on *ἁββα*) John xix., 13 = גְּבִתָּא (emph. state of גְּבָא *hill*, which is fem. of גֶּב). Concerning the transcription of *sh'wâ* by a cf. above *ἀκελδαμάχ*.

Γολγοθᾶ (so Tisch.; WH *γολγοθᾶ*) with S A B D in Matt. xxvii., 33; for the elision of the λ cf. above under *βεελζεβοὺλ*; according to *Levy*, *neuhebr. und chald. Wörterbuch*, the pronunciation גִּלְגֻּלְתָּא as emph. state of גִּלְגָּלָא had been usual. In the Syriac *gāgultā*, the first *l* is elided and compensated by lengthening the vowel.

Ἑφθαθᾶ (WH and Tisch.) Mark vii., 34 with the best witnesses (S³ D *ἑφθεθα*, which would point to אֶתְפַּתַּח = אֶתְפַּתַּח *open thyself!*) It is true that the *Pattah* under פ could be for the purpose of conforming *sh'wâ* to the full vowel (see above on *ἀκελδαμάχ*) and the form consequently could be *Ethp'el*; but in favor of *Ethpa'al* is the fact, that this form anyway is in use as passive to פָּתַח, and not less, that the Targum on Is. XLII., 7 expresses the opening of the eyes by Pa'il. With regard to *θ* for ת (with Dag.) cf. *γολγοθᾶ*. Since moreover this Imperative, properly speaking, can refer only to the eyes, we must ask whether originally אֶתְפַּתַּחוּ (with a suppression of the unaccented final vowel in Syr. fashion; cf. below *κουμ* in Mark v., 41) was not intended.

Κῆρας John i., 43 and elsewhere כִּיפָא, emph. state of כִּיף *rock*.

Λεγιών Mark v., 9 with S B C D, the Latin *legio*, but probably first by accommodation of the Aramaic לְגִיִּן.

Μαμωνᾶ (so Tisch.; WH *μαμωνά*, see above on *ἁββα*) = מָמוֹנָא emph. state of מָמוֹן.

The etymology is uncertain; for the writing מָמוֹנָא (so *Grimm*) rests upon the very doubtful derivation from אָמֶן (= object of confidence). The root מָמוֹן, assumed by *Levy*, (= מָנָה, מָנִי *to allot*) does not exist.

¹ Did *Jerome* have *ἐνεργής* in mind? We can suppose a great deal in his case!

- De Lagarde*, Gött. gel. Anz., 1884, p. 278, refers *μαμωνα* to *מעמון*, whose stem *עמן* corresponds to the Arabic *ضمن*; *מעמון* weakens to *מאמון*, which is authenticated in one instance, became *ממון* or *כמון*, in a way similar to the change of *יאמר* finally to *אמר*.
- Μάρθα* (cf. for the accentuation the Note under *ἀ,3,3ā*) Luke x., 38 and elsewhere = *מרתא* the mistress, emph. state from *מרת*, the fem. of *מר* lord.
- Μεσσίας* John I., 42 and elsewhere = *משיחא* emph. state from *משיח* anointed (Hebr. *מִשִּׁיחַ*); for the transcription, *Nöldeke* reminds us of *Ιεσσαί* for *ישעי*.
- Πάσχα* (cf. for the accentuation the Note under *ἀ,3,3ā*) Matt. xxvi., 2, elsewhere = *פסחא* emph. state of *פסח*, which would correspond to the Hebrew *פֶּסַח*; Jewish tradition, on the contrary, demands *פסחא* to which the Syr. *peschā* also corresponds.
- **Pa,3,3ouvi* (so Tisch. Mark x., 51 and John xx., 16 with S A C; on the contrary WH *πα,3,3ουει* with B; far more badly attested is the reading *πα,3,3ουι*, although in John xx., 16, D also presents *πα,3,3ουει*) my Lord. The vocalization is surprising, for all other tradition knows only the forms *רבן* and *רבון*. Is *πα,3,3ουι* also a Galilean provincialism?
- **Πακά* (so WH Matt. v. 22 with S² B, on the contrary Tisch. *παχά* with S¹ D; cf. for this vacillation in the transcription of *κ* what was said above on *ακeldαμαχ*. according to what was remarked on *ἀ,3,3ā*, the word must be accented *πακά*); The word is not emph. state from *ריק*, but abbreviation from *ריקן* empty, as *יוחנא* (proper name) from *יוחנן*. The vocalization is again surprising.
- Σατανᾶς* Matt. iv., 10 and elsewhere, emph. state of *סטן*; the form *satān* adopted by *Grimm*, with the Textus Receptus, 2 Cor. xii., 7, is only attested by S³ A² D² and ³.
- Σικερα* (cf. for the tone under *ἀ,3,3ā*) Luke i., 15 = *שכרא*, emph. state of a presupposed *שכר* (not however directly for the Hebrew *שֶׁכַר* as *Grimm* states).
- **Τα,3,ειθα* (more correct would be again — *θα*) so WH Acts ix., 36 with B C, on the contrary Tisch. *τα,3,ειθα* with S A (cf. concerning the vacillation between *ι* and *ει* above in *πα,3,3ουι*) = *טבתא* emph. state of *טבתא* *δορκας* (cf. Hebrew *טָבַי*). That instead of *tabhy'tha* people spoke *tabhitha* with a resolution of the consonant Yodh, or to the Greek ear appeared so to speak, is not improbable; on the contrary, the form *טבתא*, with which *Grimm* identifies *τα,3,ειθα*, is rather Syriac (cf. below at *τα,3,ειθα*).¹
- I am reminded by *Siegfried's* *Miscellanea* II., 10 (in *Hilgenfeld's* *Ztschr.* f. wissenschaft. Theol. xxvii., 3, p. 358 sq.) that, after *τα,3,ειθα*, *ωσαννα* (in Matt. xxi., 9 and other passages) should have been established. Cf. *Siegfried* in the passage cited: "In the New Test. Commentaries, as far as we have observed, *Ωσαννά* is reduced to the *הושענא* of Ps. cxviii., 25 (cf. also *Grimm*, *Lex.* N. T. 1879, p. 473¹). No doubt this was the passage intended, but the form *ωσαννά* can not be identified with *הושענא*. As follows from *Elias Levita's* exposition in his *Sefer Tisbi*, the word is the Greek rendering of an abbreviated pronunciation of that petition, *הושענא*, with which may be compared *ܠܫܢܐ* in *Payne Smith*, *Thes. Syr.* T. I., 1879, p. 1639." In a Note *Siegfried* says: "Since writing the above, my attention having been called to *Hilgenfeld*, *Nov. test. extra canon. receptum*, fasc. iv., p. 26, I see that others also have taken exception to the derivation of *ωσαννά* from the form in Biblical Hebrew, and that *Anger* with *Hilgenfeld's* approval has referred to the Aramaic

¹ Levy in the neuheb. W B writes *טבתא* and explains this from the Arabic *Sabbījjat* maid, girl (!), citing in addition to his own opinion *Fleischer*, who set the matter right already in a remark to *Levy's* *Chald. WB ueber die Targumim* (I., 426), with the formula "according to F. &c."!

אִשְׁעֵנָּא. There appears to be no doubt, therefore, as to the correctness of such an explanation." Cf. with this also *Hilgenfeld* (*Evangeliorum secundum Hebraeos*, etc. quae supersunt, Lips. 1884, p. 25), who gives the meaning *serva nos*, and appeals to *A. Merz* for the same.

As a characteristic of the popular language of that time, we may mention the striking abbreviations of many names, such as *Jose* for *Joseph*, *Lazaros* (**לַעֲזָר**) for **אֶלְעָזָר**, **מְתִי** (from which *Matthaios*, *Matthäus*) for **מַתְיָה**, *Salome* for **שְׁלֹמִית** and others; cf. *Delitzsch*, in the place mentioned, p. 206 sq.

B. Aramaic Sentences.

In Matt. xxvii., 46, Jesus cites from Psalm xxii., 2, according to WH, *Ἐλωί, ἔλωι* (so S, B on the contrary *ἔλῳει*, Δ *ἡλει*, D *ἡλει*, hence Tisch. *ἡλει*) *λεμὰ* (S B; more correct would be, moreover, again *λεμὰ*) *σαβαχθανεὶ* (S A; B has *σαβακτανεὶ*, cf. above on *ακελδ.* and *δακα*); the same in Tisch. leaving *ἡλει* out of account. This would be accordingly **לְמָא שְׁבַקְתָּנִי אֱלֹהֵי אֱלֹהֵי**, in which of course the Hebrew, **אֱלֹהֵי** (instead of the Aramaic, **אֱלֹהֵי**) before the Aramaic, **שְׁבַקְתָּנִי** is very striking, since elsewhere, the pronunciation of *ā* like *ō* can not be established; on *σαβ*, for **שְׁבַקְ** cf. above under *ακελδαραχ*. Of the oldest Uncials, only D gives the citation in Hebrew: *ἡλει, ηλει, λαμα ζαφθανει* (= **עֲזַבְתָּנִי**). This reading is adopted by WH in the margin and, in the Appendix p. 21, is designated as "Western" (Gr. Lat.); probably it is an attempt to reproduce the Hebrew as distinguished from the Aramaic forms. In the parallel passage

Mark xv., 34, S A B C give *ἔλωι* (hence WH *ἔλωι*, Tisch. *ἔλωι*), next S C *λεμὰ* (so also Tisch., on the contrary WH with B D give *λαμὰ*, although this in Aramaic would be **לְמָא** nothing); finally, *σαβαχθανεὶ* (so WH and Tisch.) with S³ C; S¹ *σαβακτανεὶ*, as in Matthew, on the contrary D again *ζαφθανεὶ*, which also has got into the twisted reading of B (*ζαβαφθανεὶ*).

According to this condition of things, the oldest tradition appears to be that the verse was cited by Jesus in Aramaic, and indeed with **אֱלֹהֵי** at the beginning; for *ἔλωι*, testifies moreover the circumstance that it agrees far less with the play upon *Elias* which was united with it than *ἡλει* or *ἡλει*. *De Lagarde* GGA, 1882, p. 329, finds in all this a proof of early and systematic corrections in the N. T. text.

Mark v., 41: *ταλιθά* (more correct would be once more — *θᾱ*, as well as *κοῖμ* afterwards) Tisch. with S A C (WH *ταλειθά* with B) *κοῖμ* (so WH and Tisch. with S B C; on the contrary A D *κουμι*). *Ταλιθά* is nevertheless again (cf. above in *ταβιθα*) not equal to **טְלִיתָא** (so *Grimm*), which would be Syriac, still less to **טְלִיתָא** (*Meyer*), but, properly speaking, to **טְלִיתָא**, fem. of **טְלִיא** *juvenis*. The best attested reading *κοῖμ* points to the suppression of the toneless final vowel in pronunciation, as in Syriac.

1 Cor. xvi., 22: *μαρὰν ἄθα* (better *ἄθᾱ*, cf. above on *ἄββᾶ*) WH and Tisch. according to all old witnesses: *our Lord is coming*, (or *has come*, see Appendix. T.) i. e. not **מְרַנָּא אָתָּה** (*Grimm*), with the confluence of the *a* of both words when these words were combined (*μαραναθα*), but probably **מְרַנָּא**, as the form also sounds in Syriac; it is not in consistent with that, that in fact **מְרַנָּא** was written (cf. Bib. Aram. **מְרַנָּא**; perhaps more correctly **מְרַנָּא**), the toneless final vowel being suppressed in pronunciation.

Concerning the traces of the West-Aramaic dialect in Josephus, cf. *B. de Rossi* in the work already mentioned p. 55 sq.; *Pfannkuche* p. 469 sq. (both needing sifting); *Bleek*, *Einl. ins A. Test.*, 3. ed., p. 54 sq. Concerning the influence which West-Aramaic exercised upon Josephus in his use of the Old Testament, an essay in *Joh. David Michaelis*' oriental. und exeget. Bibliothek V. (1773), p. 221 sq. contains something.

3. The so-called Targums or Translations of the Old Testament. The most important are: The Targum on the Pentateuch ascribed to *Onkelos* and the Targum to the prophets named after *Jonathan ben Uzziel*. There exist still, in addition to these, two Targums to the Pentateuch, called Jerusalem I., or Targum of Pseudo-*Jonathan* and Jerusalem II.; the latter is preserved only in fragments, or originally, was only a collection of Glosses belonging to an older Targum, a remodeled form of which lies before us in *Pseudo-Jonathan* (so *Geiger*, *Urschrift und Uebersetzungen der Bibel*, Breslau, 1857, p. 455). On the Hagiographa also (except *Ezra*, *Nehemiah* and *Daniel*) there are Targums by different, some of them by very late, hands. The foundation may have been laid for the older Targums (*Onkelos*, *Jonathan*) as early as in the first century B. C., since, at the reading of the Scriptures in the Synagogues, single words and expressions which were no longer understood (see above, § 4) were to be orally interpreted by so-called **תרגומנים**, or Translators. Nevertheless, the process of fixing these interpretations in writing, and the gradual extension of them unto whole books continued for centuries, and was first brought to a comparative conclusion in the Babylonian Schools of the fourth century A. D. On the other hand, the final compilation of Pseudo-*Jonathan* was not earlier than the seventh century, and other Targums were still later. Even to-day we are far from having a critically-sifted consonant-text of the Targums, to say nothing of a unified and in a measure plausible vocalization.

Concerning the Targums generally, cf. the introductions to the O. T., especially *Bleek-Wellhausen*, p. 287 sq., and *Strack*, in *Zöckler's Handbuch der theol. Wissenschaften* I., 172 sq. (with abundant and careful references to the literature); further *Volck*, Art. "Thargumim" in *Herzog's PRE*,¹ 1862, Vol. XV.; *Th. Nöldeke*, *die alttestam. Literatur* (Leipzig, 1868), p. 255 sq.; *Schuerer*, *neutestam. Zeitgeschichte* (Leipzig, 1874), p. 475 sq., likewise with abundant specifications of the literature; *Weber*, *System der altsynagogalen palästinischen Theologie* (Leipzig, 1880), p. xi.-xix. A survey of the editions of the Targums is given by *Petermann*, *porta chaldaica*, ed. II. (Berlin, 1872), p. 82 sq. Noteworthy "Bemerkungen über die Vocalization der Targume" are given by *Merx* in the *Abhandlungen des Berliner Orientalistencongresses*, I., 142 sq.

4. Single sentences of the Mishna, the Gemaras of the so-called Jerusalem Talmud and detached traces in the Babylonian Talmud and the Midraschim.

For finding one's way in regard to the Mishna and the Talmuds in general, we refer here only to the excellent survey in *Schuerer's* *Neutestam. Zeitgeschichte*, p. 37 sq. In the Bab. Talmud, the Tractat *Nedarim* approaches the West-Aramaic idiom, and, in certain peculiarities, the Tractat *Nazir* also; cf. *Luzzatto*, *Gramm. der bibl.-chald. Sprache und des Idioms des Thalmud Babyli* (German by Krüger, Bresl., 1873), p. 54. There belongs here, from the Midrash-literature, the *Megillath Tu'anith*, or book of fasts cited already in the Mishna: cf. *Schuerer*, p. 54; *Strack*, art. "Midrasch" in *Herzog's PRE*,² Vol. IX., 759; *Braun*, "Entstehung und Werth der Meg. Taanit" in the *Monatsschr. f. Gesch. und Wissenschaft des Judenth.*, 1876, p. 375 sq., 410 sq., 445 sq.

5. The Samaritan Targum to the Pentateuch. This was probably composed in the first century A. D., though the final compilation, as far as we can speak of such a thing, may have been delayed until the fifth or sixth century. Besides this, there have been preserved only scanty remains of the Samaritan-Aramaic, in liturgies and songs.

This Aramaic Translation of the Pentateuch must not be confounded with the Samaritan Recension of the Hebrew Pentateuch. For the literature on the Samaritan Targum and the linguistic character of the same, cf. *Kautzsch*, art.

"Samaritaner" in Herzog's PRE,² Vol. XIII. (1884), especially p. 349 sq. In this place, also, it may be permitted to remind the reader emphatically, that every judgment of the Samaritan-Aramaic dialect based upon the editions of the Targum which have hitherto appeared, must fall necessarily into the gravest errors. This is true, alas, of the expensive Pentateuchus Samaritanus of *H. Petermann* (Fasc. I. Genesis, Berol. 1872; II. Exodus, 1882; III. Leviticus, 1883, the last edited by *C. Vollers*), after that, *Kohn* ("Zur Sprache, Litteratur und Dogmatik der Samaritaner," p. 103 sq. and 206 sq.) had proved conclusively that the usual assumption of peculiar (so-called Caucasian) roots and words in Samaritan-Aramaic, rests solely upon such a corruption of the MSS. of the Targum, as is incredible; according to *Kohn*, we possess, of the original Targum, perhaps only a few fragments (a relatively pure text is given only in the Petersburg fragments edited by *Kohn*, p. 215 sq., in the fragments of a Samaritan Targum, which *Nutt*, London, 1874, issued from a codex of the Bodleian Library and one of the Cambridge City Library, and, finally, in the "Pessach-Haggadah" edited by *Kohn*, on p. 1 sq., from a codex belonging to *Franz Delitzsch*). The original Samaritan—leaving out of account, perhaps, a somewhat large admixture of Hebraisms, as well as of Greek and Latin words—is as good as identical with the Palestine-Aramaic otherwise known to us.

6. The Written Remains of Aramaic on Stone and Papyrus, which originated (at least in the majority of cases) with Jews in Egypt.

. Cf. *Gesenius*, scripturæ linguæque Phœnicis monumenta, I. 226 sq.; III. tab. 4 (Alphabet) and tab. 29–33. Concerning the written characters cf. *Euting*, in the large table of characters in *Chwolson's* Corpus inscriptionum Hebraicarum (Petersb., 1882), col. 10–16, according to inscriptions dating from 482 to about 100 B. C.—The most important monuments of this kind were lately published by the Palæographical Society, Oriental Series, and they are; Part II. Table xxv. and xxvi., Papyrus cvi. of the British Museum (from the collection belonging formerly to the Duke of Blacas), with a description by *Wright* and *Nöldeke*, and the literature down to 1877. According to these men, this document dates from the last part of the Ptolemaic, or the earlier Roman period, composed either by a pagan Aramæan, or (more probably) by an Egyptian Jew, as a sort of Haggada to Exod. i. The Aramaic is strongly alloyed with Phœnician and Hebrew.—Further, Part V., Table LXIII., the column found in 1877, at Sakkara, now in the Royal Museum at Berlin, which represents a libation before Osiris, and bears a parallel Egyptian-Aramaic inscription, dating from the fourth year of Xerxes (482 B. C.); cf. *Lepsius*, concerning eine ägyptisch-aram. Stele, Ztschr. für ägypt. Sprache und Alterthumskunde, xv. (1877), p. 127 sq.; *Lauth*, ägypt.-aram. Inschriften, Report of the Session of the Munich Academy, 1878, I., philosophical-histor., class II., p. 97 sq. and 148; *Prætorius*, ZDMG xxxv., 442 sq.—Table LXIV: the celebrated stone with a four-line inscription, which is now kept in the Museum at Carpentras, in Southern France, and represents, above the inscription, a female mummy, and over this an adoration before Osiris. According to *Lepsius* and others, the stone belongs to the time of the Ptolemies; according to *Clermont-Ganneau* (see below) these Egypt.-Aram. monuments belong to the time of the Persian dominion over Egypt, i. e., 527–405, or 340–332, when Aramaic was the official language in Egypt; and the person named Taba upon the stone was daughter of a Persian officer and native Aramæan who had married an Egyptian woman. [If so, it is true that Hebraisms such as שׂא and קח await an explanation]. Discussion

over the stone has lately become animated again, since *Schlottmann* (ZDMG xxxii., 187 sq. and 767 sq.; xxxiii., 252 sq.) supposed that metre and rhyme are to be found upon the same; cf. *Halévy*, *ibid.*, xxxii., 206 sq.; *de Lagarde*, Nachrichten der Gött. gel. Ges., 1878, p. 357 sq. (also *Symmicta*, II., 56 sq. and 79 sq.) Of further documents, we mention the inscription upon a vase of the temple of Serapis, now in the Louvre (cf. *Levy*, ZDMG xi., 65 sq.; *Merz*, *ibid.*, xxii., 693 sq.; *Prætorius*, ZDMG, xxxv., 442; *Clermont-Ganneau*, Rev. Crit., 1883, No. 21, p. 415 sq.); for the Egyptian-Aramaic inscriptions generally. cf. *Clermont-Ganneau*, origine perse des monuments araméens d'Egypte, Rev. archéolog., vol. 36, p. 93 sq. and 37, p. 21 sq. (also separately, Paris, 1880).

Of extra-Jewish origin are:

7. The Palmyrene Inscriptions found in the ruins of Tadmor (Palmyra) and for the most part bi-lingual (Aram.-Greek).

Facsimiles of these inscriptions were given first by *R. Wood*, *The Ruins of Palmyra* (London 1753; see the older literature in *de Wette-Schrader*, Einl. ins A. T., p. 79); in later times: *Levy* ZDMG xv., 615 sq. and xviii., 65 sq., where nineteen inscriptions are given, dating from 396-578 of the Seleucidan era (85-267 A.D.); an addition thereto *ibid.* Vol. xix., 314 and xxiii., 282 sq.; further in *Count de Vogue's* *Syrie centrale* (Paris 1868 sq.), as well as in extract 5 of the *Journal asiat.* 1883; more than all however by *Euting* in the *Corpus inscriptionum Semiticarum* II., Table 17-28 (Inscriptions from 9 B. C. to 270 A. D.). *Blau* ZDMG xxviii., 73 sq. (über ein palmyr. Relief mit Inschrift); *Mordtmann*, *Neue Beiträge zur Kunde Palmyras* in the Report of the Munich Academy 1875, Vol. II., Suppl.-Number III., 1-88; *Ed. Sachau*, *palmyr. Inschriften*, ZDMG xxxv., 728 sq., Remarks thereupon by *Nöldeke* xxxvi., 664 sq. For other matter see *Euting* in the report of the DMG for 1878, p. 63 and in *Baethgen's* Report for 1880, *ibid.* p. 154. Concerning the linguistic character of this inscription, cf. *Merx* ZDMG xxii., 674 sq. and especially *Nöldeke* *ibid.* xxiv., 85 sq.; *Sachau* *ibid.* xxxvii., 562 (without any notice of *Nöldeke's* previous work). In content, they are partly pagan dedicatory inscriptions, partly inscriptions in honor of deserving persons and partly epitaphs.

8. The Numerous Inscriptions and Coins of the Nabateans on the Sinai-Peninsula, in Idumea, the Hauran and elsewhere, from the last century B. C. and the first A. D.

Misled by the numerous Arabic names, which occur in these inscriptions, they were regarded by scholars, for a long time, as Arabic. So particularly *Tuch*, ZDMG II., 395 sq.; III., 129 sq. and so yet *Böttcher*, *Ausführl. Lehrb. der heb. Sprache* I, p. 6, where these inscriptions are explained as North-Western Arabic (set right by *Muehlau* in the Supplement p. 644, where also is the older literature). A more correct judgment on this question was established by *Levy*, ZDMG xiv., 363 sq.; xvii., 82 sq.; xviii., 630; xxii., 261 sq.; xxiii., 435 sq. and 652 sq.; xxv., 429 sq. and 508; xxvii., 133; further *Blau* *ibid.* xvi., 331 sq., *Meier* *ibid.* xvii., 575 sq.; and in particular *Nöldeke* *ibid.* xvii., 703 sq. and xix., 637 sq., as well as *de Vogue* in the *Revue archéol.* 1864, p. 284 sq. (Inscriptions from the Hauran); the same in the *Mélanges d'archéol. orient.*, p. 149 sq. and Appendix p. 21 sq. (Coins of the Nabatean kings from 95 B. C. to 104 A. D.; concerning two such from Petra, cf. also *de Saulcy* in the *Mél. de Numism.* 1878, 193 sq.) and in *Syrie centrale* (1868) p. 89 sq., finally *Euting* in the *Corpus inscriptionum semiticarum* II. (Paris 1883), tab. 29-35; and Table LXv., Part v. of the Oriental Series issued by the Palaeograph. Society.

9. More voluminous remnants of the West-Aramaic dialect and likewise of extra-Jewish origin lie before us in a translation of the Bible, preserved in a Vatican MS. of the Gospels, which was completed 1030 A. D., as well as in London and Petersburg MSS. (These last contain it in union with other fragments of religious matter).

The text of the Vatican MS., which embraces about two-thirds of the Gospels, was edited by *F. Miniscalchi Erizzo*, 2 tomi, Verona 1861 and '64. For the "Christian-Palestinian" dialect of this version, cf. *Nöldeke*, ZDMG xxii., 443 sq.; according to him, the translation originated between the third and the sixth centuries A. D. and probably upon Judæan soil (*Blau*, *ibid.* xxiii., 266 sq., seeks to refer the localities mentioned in the annotations of the Vat. Codex to the ancient Decapolis). Further fragments of this version (for the most part Palimpsests) are to be found in London and St. Petersburg; the latter were collected by *Tischendorf* upon his second and third journeys (59 and 70 leaves). All these fragments (except the Vat. Codex), with fragments of Biographies of Saints, Hymns etc., were edited by *Land* as "fragmenta syropalaestina" in Tom. IV. of his *Anecdota syriaca* (Lugd. Bat. 1875), including fragments from the Psalms (which are trans-

lations from the Septuagint, as the arithmetical figures [Bezifferung] show), from the London and Petersburg Gospels (of which the London exhibits, according to Land, a Melk—[a celebrated Benedictine Abbey founded in 1089. T.] Ritual older than the Roman Codex, while, in the Petersburg Bible, an older and quite peculiar and a younger Codex are to be distinguished), finally London fragments from Deuter., Isaiah, Proverbs, with Petersburg fragments from the Gospels, Deuter., Isaiah and Job. According to Land, the Roman Codex is later than almost all the other fragments. (The London ones are placed by *Wright* between the eighth and the thirteenth centuries.) At the time of its origin, accordingly, at the beginning of the eleventh century, Aramaic was no longer the language of intercourse in the circles concerned with it, as the Arabic inscriptions show. The writing, according to *Land*, is a variety of the capitals used for books at Edessa, which withal the Greek capitals have imitated in the rude and angular character of the letters.

10. Living remains of this dialect, once so widely diffused, are found at present only in Ma'lula and two neighboring villages upon the Eastern declivity of Anti-Lebanon, of course in a bad state of decay and, as the entire population speaks Arabic as well, near its end.

This fact was made clear long ago by *Brown* and *Volney* (cf. *Renan*, *histoire générale* p. 268). Closer information with reference to the language itself was first given by the missionary *Jules Ferrette* in the *Journal of the Royal Asiatic Society* xx., 431 sq.; *Nöldeke* discusses the same ("über den noch lebenden syrischen Dialekt im Antilibanon") *ZDMG* xxi., p. 183 sq.; cf. the remarks of *Merz* thereupon *ibid.* xxii., 271 sq. A farther list of words of the Ma'lula-dialect was published by *Cl. Huart*, who visited Ma'lula in the autumn of 1877, in the *Journal asiatique*, Ser. vii., Vol. xii., 478 sq. (Oct.-Dec. 1878; cf. the notice of *R. Duval* *ibid.* xiii., 465 sq. and *L'univers Israélite*, 1879, No. 16). Accurate and comprehensive disclosures are still to be expected from *Socin* and *Prym*, who passed several weeks in Ma'lula in the latter part of the summer of 1869, and carefully transcribed, from the mouth of a Christian woman¹ of the Greek confession, a series of narratives with Arabic translation. The following sample, for which I am indebted to Prof. *Socin*, may give an idea of the condition of this Aramaic: vōt āhād ishme froz lalō ile hōna, i. e. (ה)וֹת אֶחָד אִשְׁמָה פְּרָג לְאַלְהָ (א) אִיִּתְּ לָהּ (ה) = there was a man whose name was Faragh 'allah, he has (had) a little brother etc.

§ 6. CONCERNING THE CORRECT NAME FOR THE ARAMAIC DIALECT FOUND IN THE OLD TESTAMENT.

1. In the designation of the Aramaic dialects generally, and of the Biblical-Aramaic in particular, such confusion prevails even yet in many ways, that it is necessary to supplement what has been said with a confirmation of the terminology employed (§ 1). The view derived from Dan. ii., 4, that the Aramaic dialect in Daniel and Ezra was the language of the Chaldean people, has, as its first consequence, the misconception that, not only this dialect, but also the nearest related dialect, that of the Targums, etc., were designated as "Chaldaic;" secondly, however, there flowed out of it the inverted distinction of this pretended Chaldaic, as the East-Aramaic, from Syriac, as "West-Aramaic," while the reverse is correct. The distinction proposed by Fürst² of the (so-called) Chaldaic and of the Syriac as "Jewish and Christian Aramaic," is

¹ One of these villages has gone over to Islam, but speaks its Aramaic dialect. Moreover, the tradition of the language is maintained chiefly by women; the language of the men is already greatly corrupted by the influence of the Arabic.

² *Lehrgebaude der Aram. Idlome, Chald. Gramm.* (Leipzig, 1835) p. 5; there again, however, Fuerst distinguishes Jewish East-Aramaic (the language of the Bab. Talmud) as "Bab.-Aram.-Heb." from the "Palest.-Aram.-Hebrew," as well as from the Syriac.

not altogether suitable, according to what is laid down in § 5; for to the East-Aramaic dialects belongs, not only the dialect of Edessa used by the Christian Syrians, but also the language of the Babylonian Talmud; it follows no less from § 5, No. 7-10, that extra-Jewish monuments have been preserved, which belong to the West-Aramaic group. More suitable is the designation of the West-Aramaic as *Palestinian Aramaic*,¹ inasmuch as the remnants of this dialect yet existing arose for the most part (except the Palmyrene, the Egyptian and almost all the Nabatean inscriptions) upon the soil of Palestine. In the list of these (South) West-Aramaic or Palestinian Aramaic dialects belongs now the dialect lying before us in Daniel and Ezra, which we most fitly designate as "Biblical Aramaic."

In Daniel II., 4*, we are informed that the Kasdim, or Chaldeans, summoned by Nebuchadnezzar, addressed him in Aramaic (אַרְמִית), and, in fact, their dialogue with the king (v. 4b sq.) is reported in the Aramaic language. Accordingly, it was plainly the opinion of the author of the book of Daniel (or of ch. I.-VII.) that this Aramaic dialect was the language of conversation at the court of Nebuchadnezzar and his successors, instead of the East-Semitic dialect whose Babylonian form lies before us in numerous inscriptions—among others, those of Nebuchadnezzar himself. This *real* "Chaldaic," which is mentioned in Jer. v., 15, as a language unintelligible to the Jews (cf. the similar verdict of Isa. XXVIII., 11 and XXXIII., 19, with regard to Assyrian), the author of Daniel conceives as the secret or learned language of the Magians, since he (I., 4) lets the Jewish boys be instructed in the language and literature of the Chaldeans; כְּשָׂרִים is here used surely in no other sense than everywhere else in Daniel (except v., 30, in the connection מֶלֶךְ כ' and IX., 1, מְלָכֹת כ'); and the dialect designated correctly in Dan. II., 4 (also Ez. IV., 7) אַרְמִית has been termed, since Jerome (on Dan. II., 4), the "Chaldaic," just on account of a misunderstanding of the word כְּשָׂרִים.² The author of Daniel uses the word as a title for the members of the Babylonian guild of priests, as already Herodotus regards οἱ Χαλδαῖοι as a designation of the priests of Baal, and the name was subsequently the customary one for the Magians, Astrologers, Soothsayers, etc., of the East. Jerome, however, and those who followed him, confused therewith the use of כְּשָׂרִים as name of the people; and since, in Dan. II., 4, the "Chaldeans" speak Aramaic, so "Chaldaic" and "Aramaic" were held to be identical. And the matter has stood thus in the "Chaldee grammars" and the "Hebrew and Chaldee lexicons," in spite of all protests,³ up to this day.

2. In possession of the correct terminology there falls to the ground the fable (still stated up to the latest date), that the Jews in the Babylonian exile forgot their Hebrew and, instead of it, brought the "Chaldaic," the language of conversation, with them to Palestine (cf. e. g. Zunz, die gottesdienstl. Vorträge

¹ This terminology has already been proposed by Pfannkuche in *Eichhorn's Allg. Bible.*, viii., 3, p. 400.

² It is, to be sure, questionable, whether this misunderstanding comes upon Jerome himself or upon his Jewish teachers. For the latter, might be cited the fact that, in the Massora to the Targum of Onkelos (cf. *Berliner's* Edition of the same, p. xviii. sq.), the Targum-Aramaic (as distinguished from the Biblical) is designated repeatedly as לְשׁוֹן דְּכַסְרָא language of the Chaldeans. Without doubt, the composition of this Massora belongs, according to *Berliner* (ibid., p. ix.), as late as about 900 A. D., though *Berliner* at this point reminds us of the passage Chullin 24 a. according to which לְשׁוֹן כְּשָׂרִים in Dan. I., 4, means the Aramaic language.

³ Cf. already *Schloezer* in *Eichhorn's Repertorium*, viii. (1781), p. 118 sq.; the correct distinction of East-Aramaic (Syriac) and West-Aramaic (Biblical Aramaic and the language of the Targums) was expressly drawn again by *Geiger* ZDMG, xviii., 654, and *Noeldeke*, ibid. xxi., 183 sq., and particularly xxv., 113 sq. (die Namen der aram. Nation und Sprache.)

der Juden, Berl. 1832, p. 7 sq.; *Herzfeld*, *Gesch. des Volkes Israel* III., 44 sq.; *Böttcher*, *ausführliches Lehrb. der hebr. Sprache* I., 18). Leaving out of account that it was the normal practice in Jerusalem about 430 B. C., according to Neh. XIII., 24, to speak יְהוּדִית,¹ and that the slow overthrow of Hebrew by Aramaic may be shown upon valid grounds (cf. above p. 4 sq.), the Jews could not take a dialect from Babylon which was not spoken there.

3. With regard to the designations of the West-Aramaic dialect used in antiquity, the following is yet to be brought forward:—In the New Testament, this dialect is designated as *ἑβραϊστί* *Hebrew* (so certainly in John v., 2; XIX., 13, 17, perhaps also in XIX., 20 and with the obscure *αρμαγεδων* Rev. XVI., 16), although the same word is elsewhere applied (so surely in Rev. IX., 11, perhaps also in John XIX., 20 and Rev. XVI., 16; certainly, moreover, already in the Prologue of Jesus Sirach) to designate the old Hebrew language. The meaning of the expression *ἡ ἑβραϊς διάλεκτος*, Acts XXI., 40 and XXII., 2, as well as XXVI., 14, (as already the *ἑβραϊς φωνή* 4 Mac. XII., 7 and XVI., 15) is doubtful. In the first two passages, the deep silence of the people reported in XXII., 2 favors the old Hebrew, for this silence is less easily explained, if the Apostle used the vernacular familiar, for the most part, to all hearers in the neighborhood; on the contrary, he could place on record his Pharisaic education and his *future* zeal for the Law (cf. v. 3) no better than in the use of the sacred tongue. In Acts XXVI., 14 also, it corresponds more to the importance and solemnity of what is recorded, to think of the old Hebrew and not of the Aramaic vernacular.² With the New Testament, Josephus also uses *Hebrew* (γλῶττα τῶν Ἑβραίων), as well of old Hebrew, as of the Aramaic vernacular of his time.

4. Further on, within the Christian era, *Syrian* and *Syriac*, which, for a long time, had been used for the purpose almost invariably by the Greeks, were fixed as designations of the whole department of Aramaic just as, already, the LXX. had everywhere rendered אֲרָמִית by *συριστί*. According to *Nöldeke* (ZDMG xxv., 116), this name was adopted by the Christian Aramæans and for the reason that, to a Jew, "Aramean" had become identical with "Heathen" and, in the same sense, had passed over to the Syriac translation of the New Testament (e. g., Acts XVI. 1 and XIX., 10, for Ἑλλήν; Gal. II., 14, אֲרָמָיִת for ἑθνικῶς). Just so, the Palestinian Jews called all Aramaic סְוִרְסִי, while the designation אֲרָמִי was preserved (at least for the language [לשון אֲרָמִי]) by the Babylonian Jews; see the evidence in *Nöldeke*, 116 sq. as well as the proof, the same p. 117 sq., that the form *armâjê* is to be regarded as the original designation of the nation: "as however the idea of 'Heathen' was united with this form, *arâmâjê* was artificially set apart from it as name of the people"—a distinction which can be proved from the Jewish sources (cf. *Lery*, *neu-hebr. u. chald. W.-B.* under אֲרָמִי and אֲרָמָא). The Aramaic portions of the Old Testament (including Jer. x., 11 and the two words in Gen. XXXI., 47)

¹ Quite mistaken is the appeal of the Talmud to Neh. vii., 8 as proof that the people then needed an "interpretation" of the Law: פֶּרֶשׁ does not mean in that passage any more than in Ezra iv., 18, "interpreted," but simply "clearly, distinctly" (Vulg. manifeste).

² So also *Delitzsch*, the Hebrew New Testament, p. 30 (cf. above § 4, Note); in "Saar auf Hoffnung" 1874, p. 210 *Delitzsch* still supposed that: "with a call in this (Palestinian Aramaic) language *Schaul*, *Schaul*, *lema redaft jatht*, the ascended Lord brought Saul of Damascus to his senses."

are curtly called תרגום in the Mishna and Talmud (see the proofs in *Nöldeke* p. 128), because written in the language which is elsewhere employed for the interpretation (targūm) of Scripture, as contrasted with מקרא, the Scripture composed in the sacred language.^{1*} The designation of the vernacular of Palestine at the time of Jesus as the "Syro-Chaldaic," which was for a long time customary (though of course very unfortunate), might likewise be traced to *Jerome*; cf. *Jerome* adv. Pelag. III., 1: The Gospel of the Hebrews is "chaldaico syroque sermone, sed hebraico literis scriptum."

§ 7. CONCERNING THE BIBLICAL-ARAMAIC TEXTS IN GENERAL.

Of the remnants of the West-Aramaic idiom in the Old Testament enumerated in § 1, the two words transmitted in Gen. xxxi., 47 might reach back to sometime in the ninth century B. C., in case the verse containing them belonged to one of the old sources of the Pentateuch. Even if this verse can be shown to be an addition by the last (post-exilic) redactor of the Pentateuch however—and, in fact, an activity in the direction of redaction is very prominent in the welding of the sources of vv. 45 sq.—we should have in it probably the oldest sample of the Biblical-Aramaic dialect, since there can be no doubt that Jer. x., 11 is a gloss, introduced at some time or other into the text of the prophet, and the redaction of the present text of Ezra can not be placed earlier than the last quarter of the fourth century B. C.

1. If Gen. xxxi., 47 originated from one of the ancient sources of the Pentateuch (J or E) it could not be shown, from the form of the two words in question, that their use as words of Laban the "Aramæan," (cf. vv. 20 and 24) from Haran in Mesopotamia, prove them to be *East-Aramaic*; for the Massoretic writing שְׁהָדוּתָא with Qāmēts in the first syllable might be vowelled correctly for West-Aramaic (as for Syriac); from initial ש (instead of ס in the Targums and in Syriac, cf. § 9, Rem. 2), no conclusion can be drawn; moreover the same corresponds in this root regularly to the Arabic šin. The noun יָנַר may be verified as well from the Syriac as from the Targums.

2. That Jer. x., 11, in spite of the LXX., who seem to have had the verse before them, is a gloss introduced wrongfully into the text, follows directly from the troublesome interruption of the original connection between vv. 10 and 12; indirectly, however, from the fact that no reasonable ground for the sudden insertion of an *Aramaic* verse can be discovered; for that this verse was meant to indicate to the Jews how they must answer the Chaldeans, to whom they could have spoken only in "Chaldaic," is too trifling an argument to deserve serious refutation. It is striking that, in this gloss, together with the usual אֶרֶץ the *Earth* is found the form אֶרְקָא, which seems to have belonged to the East-Aramaic and perhaps was intruded into the verse at some time in Babylonia.² The remaining forms, such as דִּי (almost invariably ד in East-Aramaic), תַּאמְרוּן (Syr. תַּאמַר, in Babylonian also תַּמַּר), לָהֶם (cf. Ezra v., 3 and elsewhere) correspond to the

¹ In the Midrasch Beresith rabba to Gen. xxxi., 47, is ascribed to Samuel bar Nachman the verdict that the "Persian" language should not be lightly esteemed, since God has honored it in the Law (here, at Gen. xxxi., 47), the Prophets (Jer. x., 11) and the Kethubhim (Dan. ii., 4 sq., Ezra iv., 8 sq.). Here פֶּרֶס can be only an ancient error of the text for כְּסִיפִים.

* This Talmudic terminology might be cited as evidence for the opinion of *Lenormant*, followed by *Dr. W. H. Ward*, that Daniel and Ezra were originally written entirely in Hebrew, and that portions of them being lost, their place was supplied by the corresponding Aramaic Translation (Targum). See *Old Testament Student* for Nov., 1883, pp. 90, 91. [T.]

² אֶרְקָא is not protected, indeed, from the suspicion of an ancient copyist-error, a suspicion which lies near at hand, by the fact that it is enumerated by the Jews (naturally according to

West-Aramaic idiom. The clearly Hebrew word אֵלֶּה added at the close, if it belongs to the gloss at all, must have been added by a Hebrew copyist.

The Aramaic sections in Daniel and Ezra are distinguished more by lexical, than grammatical peculiarities. At all events, the few differences, which we will mention in their proper places, do not justify the verdict, that in the book of Daniel, the decomposition of the Aramaic has already advanced much further (Renan, *hist. générale*, p. 219).

§ 8. THE TEXTUAL TRADITION AND GRAMMATICAL TREATMENT OF THE BIBLICAL ARAMAIC.

The Aramaic texts, of a religious content, proceeding from Jews and Samaritans, are all, in the nature of things, originally more or less strongly influenced by the Hebrew;¹ and, in this sense, the distinction mentioned above (§ 6, 1), of Jewish and Christian Aramaic (the latter largely influenced by the Greek) is justified. Similarly, the Biblical Aramaic also bears strong traces of the Hebrew influence; only, a great part of the Hebraisms might be placed to the account of later copyists, of whom some were ignorant of Aramaic, and some designedly adjusted it to the Hebrew. The text has suffered no less corruption in the printed editions, however; until such a multitude of asserted variations has arisen as, e. g., the stereotype edition of *Hahn* finds it necessary to present. The prevailing confusion was very recently checked, for the first time, by the superior text which *S. Baer* fixed in his edition of Daniel, Ezra, Nehemiah (Lpz., Tauchnitz, 1882) on the basis of the best manuscript and other witnesses. Hence, we have everywhere based our assertions upon it. In so doing, it must never be forgotten that even this text is only the relatively oldest and most certain form of the *Massoretic tradition*, and in no wise offers security that we have before us, in all particulars of writing and pronunciation, the texts intended by the authors of Daniel and Ezra. This assumption is impossible; because the *Masorettes*, in certain cases, have, without reason, substituted another pronunciation for the one demanded by the consonant text; in other places, have conspicuously wavered in the vocalization of the same form, and sometimes have made mistakes which may be demonstrated. Not rarely, also, reference to the form of West-Aramaic, acquired from the Targums, may have influenced the pointing (cf. Renan, in the work mentioned, p. 220). Although, therefore, the grammatical exposition must everywhere proceed from the critically fixed *Massoretic tradition*, it must, nevertheless, at least not withdraw from a criticism of this tradition, when the text, by its deviation from analogous phenomena of the Biblical Aramaic, or of West-Aramaic in general, is suspicious.

The literature of grammars for Biblical Aramaic is considered in *Steinschneider's* "bibliograph. Handbuch über die theoret. und prakt. Liter. für hebr. Sprachkunde" (up to 1850), Lpz. 1859. Cf., further, the survey in *Petermann's Porta Chaldaica*, ed. II., p. 80 sq.; by *Volck*, in *Herzog's PRE²I*, 604 sq.; *Reuss*, *Gesch. der hl. Schriften des A. Test.*, p. 511; *Strack*, *Einleitung ins A. Test.*, p. 191 sq.—

Jer. x., 11), among the four, seven, or ten names of the earth, but is so by its unquestionable occurrence upon the large fragments brought from the Assyrian Royal-palaces to the British Museum (cf. *Levy*, *Gesch. der jud. Muenzen*, Leipzig, 1862, p. 149). For אֶרֶץ in Mandaic, cf. *Noeldeke*, *Mand. Gramm.*, p. 73. The change of sound appears sufficiently guaranteed by the Aramaic עָרַר, to smoke, beside the Hebrew קָפַר, to burn incense.

¹ For the Hebraisms in the Targum of Onkelos, which is commonly regarded as the most genuine monument of the South-Western Idiom, cf. *Geiger* in *ZDMG*, xviii., 653 sq.

There have been added, since these were published: the Paradigms placed at the beginning of the edition of Daniel, Ezra and Nehemiah by *Baer* (see above); tolerable caution is necessary in using these, since, for the sake of completeness, many forms are adopted which cannot be made good, and which even contradict the remaining analogy; further, the third edition of *Winer's* "chaldäische Grammatik für Bibel und Targummim," enlarged by directions for the study of the Midrasch and Talmud, edited by Rabbi *B. Fischer*, Lpz., 1882. Fortunately, the editor has distinguished his own additions by cursive type, and, in that way, has facilitated the omission of them, which, for the beginner, is, in the highest degree, necessary.

CORRECTION.—P. 102, l. 5. For "cf. *Schuerer* p. 505 and in other places," read "cf. *Schuerer* in the place mentioned p. 505."

MISCELLANEOUS NOTES.

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In the 9th edition of the *Encyclopædia Britannica*, in the article "Amalekites," occurs what seems to be a curious case of the propagation of error. We read: "It has been generally supposed that the Haman of the Book of Esther, called 'the Agagite,' belonged to the royal line of the Amalekites; but it is now found, from Assyrian records, that Agagi was the name of a country east of Assyria, from which it may be assumed that the title was derived. See Lenormant, *Lettres Ass.* I., 45." M. Lenormant mentions as eighth among the minor cantons of Media "Agazi. . . , called Agagi. . . in the inscriptions of the *Fastes*. It is the Agagi of the Book of Esther." In the *Fastes* M. Oppert gives the cuneiform characters for *Agazi*, but transliterates falsely *Agagi*. M. Lenormant has copied his error, and on that error the article in *Enc. Brit.* has based a new theory regarding Haman. It is curious to observe that at Esther III., 1, the Septuagint reads for **הַאֲגַגִּי**, *βουγαῖον*, while in III., 10; VIII., 3, 5, the Gentile name is omitted, and in IX., 24, *ὁ Μακεδών* is used. Josephus *Ant. Jud.*, XI., 6, 5, translates Agagite by *Ἀμαλκηκίτης*. M. Lenormant cites from *Ptolemaeus* the name *Ἀζαγα* or *Ἀζαζα* as probably the Median canton called *Agazi* by the Assyrians.

Prof. Noeldeke, in the *Sitzungsberichte der königlich preussischen Akademie der Wissenschaften*, gives a provisional account of an Aramæan inscription discovered by Prof. Euting at Teima (تَيْمَاء, תִּימָא), in an oasis of Northern Arabia, on the borders of the Syrian desert. In Gen. XXV., 15; 1 Chron. I., 30, תִּימָא appears as a son of Ishmael. It is mentioned in Is. XXI., 14, in the מִשְׁאֵן בְּעֶרְבָּ. In Jer. XXV., 23 and Job VI., 19 (תִּמָּא) it appears as a commercial place or people. The Septuagint writes it *θαυμάν*, confusing it with the famous Edomite canton of that name. Ritter and Wetzstein identify תִּימָא with Taimâ in the Haurân, whom Cheyne has followed in his commentary on Isaiah. A somewhat similar confusion will be found to exist regarding **רֶדֶן**, which is connected in Isaiah and Jeremiah with תִּימָא. The inscription, which is confidently assumed to antedate the Persian conquest, belonging to a period between 500 and 800 B. C., has been, so far as preserved, transliterated into Hebrew characters, as follows:

(Lines 1—9 are gone almost entirely.)

- הגם להן אלהי 10.
 תימא (י)חצן לצלם שזב בר פטסרי 11.
 ולזרעה בבית צלם זי הגם וגבר 12.
 זי יחבל סותא זן אלהי תימא 13.
 ינסחוהי חרעה ושמה מן אנפי 14.
 תימא והא [ז]א צדקתא זי . . . 15.
 צלם זי מחר . רשנגלא . . אישו . א 16.
 אלהי תימא לצלם [זי] הגם א . . 17.
 מן חקלא רקלן . . . ומן שימת א 18.
 זי מלכא רקלן . . . כל רקלן 19.
 זו . . . [ש]נה בשנה ואלהן ואנש 20.
 לא יהני בעלם שזב בר פטסרי 21.
 מן ב . תא זן . ולזרעה ושמה 22.
 כמן . . . לא . . . 23.

For this is suggested the translation:

10. הגם. But may the gods
 11. of Teimâ protect (?) the image of שזב, son of Petosiri,
 12. and his seed in the house of the image of הגם. And a man
 13. who injures this? may the gods of Teimâ
 14. remove him and his seed and his name from the surface
 15. of 'Teimâ! And this is the duty which
 16. the image of
 17. the gods of Teimâ to the image of הגם:
 18. from the field ten date-palms and from the treasure
 19. of the king ten date-palms, altogether of date-palms
 20. twenty-one . . . year by year. And gods and men
 21. shall derive no profit from the image of שזב, son of Petosiri.
 22. and to his seed and his name

To the left hand, above, is a sceptre-bearing image, which Euting describes as "the portrait of king in pure Assyrian costume." Below this is a priest offering at an altar, underneath which is written צלם שזב כמרא, "Image of שזב, the priest."

The language of the whole is Aramæan, and the characters are said to belong to the oldest type, resembling those on the Babylonian contract tables and the lion of Abydos. For the wide-spread use of the Aramæan language, in the time of the Assyrian supremacy, Noeldeke and Landauer compare 2 Kgs. XVIII., 26, and Is. xxxvi., 11. The name Petosiri is explained as the Egyptian Pet-Osiri. The stone itself is now on the way to Germany.

In the possession of a gentleman in New York is a fragment of a synagogue roll which claims a romantic history. In the last Kurdo-Persian war the little town Meyandop was sacked by the Kurds, and among the other plunder was a synagogue roll. This was purchased by a shoemaker, who used the greater part of it in his trade. Before it was entirely destroyed, however, a missionary from Oroomiah saw and bought it. From him part passed into the hands of an Armen-

ian student, who brought it to this country, but the larger part is said to have gone to the St. Petersburg Museum. The part in this country contains Ex. xxix., 32, to end of book. The length of the roll is twenty inches, about six inches of which are margin. There are fifteen columns of manuscript. It does not seem to be old.

In his *Keilschrifttexte Sargons*, Dr. Lyon adds one word to our knowledge of the Hittite language. In the *Stier-Inschrift*, 67-69, we read: "bît appâtê tamšil êkal Hattê ša ina lisân mât aḥarrê bît ḫilâni išassûsu ušêpiša mēḫrit bâbêšin." (A portico after the manner of a Hittite temple, which in the language of the West-land bît-ḫilâni they call, I caused to be built before their doors.) For this particular form of architecture compare also 1 Kgs. vi., 3.

In his latest work, *Die Sprache der Kossäer*, note on p. 61, Prof. Friedrich Delitzsch practically announces his acceptance of the view of Schrader and Hommel, that the כּוּשׁ in Gen. ii., 13, x., 8, is a mistake for כּשׁ. Such a mistake would be a natural and easy one to make, both being originally written כּשׁ. In Assyrian inscriptions we find Ku-u-šu or Ku-su, Ethiopian, the כּוּשׁ of Gen. x., 7, and Kaššu, which is the כּוּשׁ (or כּשׁ) of x., 8. In *Wo lag das Paradies*, Delitzsch maintained a different view, supposing כּוּשׁ of Gen. x., 7 to be identical with כּשׁ of Gen. x., 8, and similarly connecting the Kûšu and the Kaššu. The Kaššu were the "Elamite-Sumerian" stratum of peoples to the north and west of the Persian gulf. He was also inclined to connect them with the Kašda or Kaldû (כּשׁדִּים).

In the present work, on the other hand, he attempts to prove, from an examination of the forty or more Kossæan words now known, that no linguistic connection existed between the Kaššu and either the Sumerian-Accadians or the Elamites. Mr. Theo G. Pinches writes, in opposition to this view, in the *Journal of the Royal Asiatic Society*, Vol. xvi., Part 2, maintaining the linguistic connection of Kossæan and Sumerian-Accadian. Prof. Haupt, writing in the *Andover Review* (July), also seems to think that the little we know points in the direction of such a connection. Prof. Delitzsch holds that the Kaššu came from the mountains of the north-east, and gained control of Babylonia about 1500, B. C. Karduniaš (his 𒌦𒍪) was the special seat of their settlement. The nine kings of an Arabian dynasty, mentioned by Berosus, he regards as Kossæan, and, like Karduniaš, they have names ending in aš. He still inclines to connect the Kašda, or Chaldees, with the Kaššu. Mr. Pinches, on the other hand, seeks the origin of the Kaššu in the north-west. "The cuneiform style of writing was in use in early times in Capadocia, and the country around seems to have borne the name of Cush." Thence, in his opinion, the Accadian race, including the Kaššu, emigrated to Babylonia. On the ground of some newly discovered texts, Prof. Delitzsch also deals considerably with the difficult subject of early Babylonian chronology. In the May number of the *Proceedings of Biblical Archaeology*, Mr. Pinches also deals with the same subject, on the ground of still more recent discoveries. The two together leave the matter in a very unsatisfactory condition.

By the liberality of Miss C. L. Wolfe, of New York, an American expedition to Babylonia has at last been rendered possible. The main object of the expedition is exploration. One of the members is the Rev. W. H. Ward, D. D., of the *Independent*.

In his *Prolegomena zur Geschichte Israels*, p. 118, Prof. Wellhausen says: "As a lunar festival, undoubtedly the Sabbath also reached back to a great antiquity. Among the Israelites, however, this day acquired a quite peculiar significance,

by which it was distinguished from all other festivals; it became the day of rest *κατ' ἐξοχήν*. Originally the rest was only a consequence of the festival, etc." With this compare the following from the summing up in Dr. Lotz's *Quaestionum de Historia Sabbati*: "11) Sabbata [apud Babylonios] non erant dies atri sed otii severe quidem imperati, verum minime tristis. 12) Non ad Lunae cultum sabbata principio pertinuerunt. 13) Sunt fortasse ex eo orta, quod numerus senarius Babyloniiis numerus principalis (*Grundzahl*) mensurarum erat, quare senum dierum laboris quasi plenus videbatur esse laboris modus, quem subsequi diem quietis consentaneum esset. 14) Israelitae Sabbata a Babyloniiis acceperunt, etc."

Dr. Carl Abel, of Dresden, the well-known Coptic scholar, has in the press a book on the relations between the Japhetic, Semitic and Hamitic families of languages.

W. A. I., vol. V., 2nd part, has appeared. Among its plates is an edition of the "Inscription of Nebuchadnezzar I.," published last year by Dr. H. Hilprecht as "Inaugural-Dissertation" under the title "Freibrief Nebuchadnezzar's I." It is in archaic characters; and, in addition to the original, the editors have, therefore, given us a transcription into the common later Babylonian characters. A similar transcription of this inscription, together with transliteration and translation, the latter differing in some particulars from those of Dr. Hilprecht, were published by Messrs. Pinches and Budge, in the April number of the *Proceedings of the Society of Biblical Archaeology*. Messrs. Pinches and Budge, as well as Dr. Hilprecht, have assigned Nebuchadnezzar I. to the middle of the 12th century B. C. Prof. Friedr. Delitzsch did the same in his *Sprache der Kossäer*, on the ground of the so-called synchronous history in II. R., 65, where a Nebuchadnezzar of Babylon seems to be the cotemporary of Aššurešiši, father of Tiglathpileser I., king of Assyria. In the list of Babylonian kings, published by Mr. Pinches, in the *Proceedings* for May, we find the 12th century filled up from 1175 onward. From 1154 to 1146 ruled a king whose name Mr. Pinches has failed to transliterate. Unless this should turn out to be Nebuchadnezzar, it would seem as though the synchronous history, the list of Babylonian kings, or the Assyriologists had made a mistake. In the July number of the *Andover Review*, Prof. Haupt ascribes to the monarch in question the date 1300 B. C., but does not give his reasons. The above mentioned list also seems to show that the name which Prof. Delitzsch (p. 15) conjectured to be Nabûkudûrusur was Ninipkudûrusur, who reigned in the 10th century B. C. This is important, on account of the ingenious use Prof. Delitzsch made of this conjecture in the work above referred to. Besides Nebuchadnezzar, the most important king affected by the change is Simmas-sigu, whom Delitzsch placed about 1175 B. C., now dated 1003—985.

Among the texts published in the new part of V. R., which have been already described or discussed, in the *Transactions or Proceedings of the Society of Biblical Archaeology*, we notice especially Plates LX. and LXI., a "stone tablet from the temple of the Sun-god at Sippara, containing an inscription of Nabû-bal-iddina." Of this stone there appeared a photo-lithograph, with description and general summary of contents, in *Transactions*, Vol. VIII., Part 2, and in the *Proceedings* for May will be found a further notice of the same.

Plate XLIV. contains the "list of names of ancient Sumerian and Accadian kings," of which Prof. Delitzsch has made such large use in the *Sprache der Kossäer* (cf. pp. 20, 21), and which was discussed by Mr. Pinches, in the *Proceedings* for January, 1881.

The famous Nabonidus cylinder from Sippara, which carried us back to the date 3800, B. C. (Sargon of Akkad), a portion of which was published and discussed in the *Proceedings* for November, 1882, appears as Plate LXIV.

The texts of this latest publication are almost, if not quite, all from the discoveries of Mr. Rassam, and are chiefly Babylonian, in distinction from Assyrian. A new edition of IV. R is now in press.

In the *Independent* of September 4th, Dr. I. H. Hall gives some account of a valuable Syriac MS., belonging to Mr. R. S. Williams, of Utica, N. Y. Its chief value lies in the fact that it contains 2 Peter, 2 and 3 John, and Jude. The date of writing is 1471, A. D. The text is in substantial agreement with the "Bodleian manuscript, as reported by Pococke. It is also a little closer to the Greek text of the critical editions than is the text of Pococke." It comes from Further Asia, where it was probably written by a trinitarian Christian; but it is written "in a rather western Syrian hand." It attempts to be critical, and has a number of Syriac and Arabic marginal notes about points, vowels, and the like, "which give the manuscript a high value in linguistic science."

PIRKE ABOTH; or, SAYINGS OF THE FATHERS.

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Translated from the Hebrew Edition of Prof H. L. Strack, of Berlin, Germany.

[What is included in brackets is by the translator.]

CHAPTER II.

1. Rabbi¹ saith, Which is the right way that a man should choose for himself? All such as is honorable to him who treads therein, and gets him honor from man.² Moreover, be as careful about the performance of a light precept as of a weighty one, because thou canst not estimate the award due to the respective precepts. Compute always the temporal damage sustained by the performance of a duty by its eternal reward, and the temporary gain acquired by transgression by the damage in eternity. Contemplate three things, and thou wilt avoid the occasions for transgressions. Consider what is above thee: an All-seeing eye, and an hearing ear,³ and all thy deeds are written in a book.⁴

2. Rabban Gamaliel,⁵ the son of Rabbi Judah, the prince, said: The study⁶ of the law accords well with worldly pursuits; the twofold occupation causes sin

¹ Rabbi plainly is Rabbi Jehuda ha-nasi, also Rabbenu ha-gadosh, son of Simeon, mentioned i., 18, editor of our Mishna, flourished in the last quarter of the second century, A. D. On him comp. Abr. Krochmal, *Hechaluz* ii., 63-94; A. Bodek, *Marcus Aurelius Antoninus als Zeitgenosse und Freund des Rabbi Jehuda ha-nasi*, Leipz. 1868; S. Gelbhaus, *Rabbi Jehuda Hanasi und die Redaction der Mishna*, Vienna, 1876 (in fact 1880, only to be used with precaution). [Comp. Strack's review in Schuerer's *Theolog. Literaturzeitung*, 1881, No. 3.]

² Phil. iv., 8: καὶ εἰ τις ἐπαινος ταῦτα λογίζεται.

³ Ps. xxxiv., 16, 17; 1 Peter iii., 12.

⁴ Dan. vii., 10. [Comp. Rev. iii., 5; xiii., 8; xx., 12; xxi., 27. Comp. also the word in the *dies Irae*: Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur].

⁵ [About 210-225 A. D., He was named *Bathraa*, i. e., the "Last," because he terminated the long dynasty of the house of Hillel.]

⁶ Study; so also iv., 13a; vi., 5, 6; different v., 21.

to be forgotten. And all the study of the law, that is not supported by business, will become of none effect, and will be the cause of sin. And whoever is engaged in the service of the congregation ought to act for God's sake; then will the merit¹ of their ancestors support them, and their righteousness endure forever. As for you, I entitle you to great reward as if ye had performed them.

3. Beware of the powers that be, for they do not patronize except for selfish purposes; they appear as friends while men are useful² to them, but they do not stand by a man when he is in distress.

4a. He used to say: Make His (God's) will³ as if it were thine own, that He may make thy will as if it were His will.⁴ Nullify thy will on account of His will,⁵ so that He may nullify the will of others on account of thy will.

4b. Hillel⁶ said: Separate⁷ not thyself from the community; and have no confidence in thyself until the day of thy death; and judge not thy fellow-man until thou art placed in his position;⁸ and utter not a word that is incomprehensible, (under the impression) that it will eventually be comprehensible; and say not, When I shall be at leisure, I shall study; mayhap thou wilt not have leisure.

5. He also said: A boor cannot be fearful of sin, nor can a rustic⁹ be a saint;¹⁰ the bashful¹¹ will not become learned, nor the passionate man a teacher; nor will the engrossed¹² merchant be a sage; and where there are no men, strive¹³ thou to be a man.

6. He having also seen a skull floating on the water, said: "Because thou hast caused others to float, thou hast been floated; and the end of those who floated thee will be that they will be floated."¹⁴

¹ Merit זכות; on the זכות comp. F. Weber, *System der altsynagogalen palaestnischen Theologie*. Leipz. 1880, chap. 10; on זכות אבות [i. e., merit of the fathers] especially pp. 280-285.

² זכות use, profit; נהנה (Niph of נהנה) iv., 5b, vi., 1, to profit by.

³ [Comp. Matt. vi., 21.]

⁴ [Comp. Matt. xxi., 22.]

⁵ [Comp. 1 John ii., 15, 17. In Xenoph. *Memor.* ii., 1, 28 we read: "Wilt thou have the favor of the gods, serve the gods."]

⁶ With Hillel's maxims 4b-7 (others, see above i., 12-14), the traditional chain is again taken up, which was interrupted by the inserted sentences of men from the house of Hillel (i., 16-2, 4a).

⁷ נפרד to separate. Heb. x., 25 μη εγκαταλείποντες κτλ. [Dean Stanley quotes Ewald as saying on this maxim: "Separate not.... death." "This," Ewald remarks, "is a strange truth for a Pharisee to have uttered; one which, had the Pharisees followed, no Pharisee would have ever arisen. Yet," he adds, with true appreciation of the elevation of the best spirits above their party, "it is not the only example of a distinguished teacher protesting against the fundamental error of his own peculiar tendencies."]

⁸ [Comp. Eccclus. xi., 7: Blame not before thou hast examined; think over first, and then rebuke.]

⁹ עַם הָאָרֶץ (an expression already occurring Ezek. vii., 27, though not in that same signification) denotes the great mass devoid of the knowledge of the law, John vii., 49: ὁ δὲ λαὸς οὗτος ὃς οὐκ οἶσιν τὸν νόμον. Here, as in other passages, e. g. v., 10, an individual is meant [comp. גֵּוֹל = gentile, then plur. עַם הָאָרֶץ iii., 10b. Observe the special prominence which is attached to the intellectual above the ethical.

¹⁰ Only a seeming contradiction with *Shabbath*, fol. 63, col. 1, towards the end: [when the rustic is a saint] live not in his neighborhood.

¹¹ Bashful, here: he that is ashamed of putting a question.

¹² נהנה also vi., 5 traffic cf. Ezek. xxvii., 15, comp. *Eruvin* fol. 55, col. 1, where it is said on Deut. xxx., 13: Rabbi Jochanan said: לֹא בַשָּׁמַיִם [not in heaven], the law is not found among the high-minded; [neither is it beyond the sea], neither is it found among the merchants. [Comp. also Eccclus. xxvi., 29: "A merchant will hardly keep himself free from doing wrong, and a huckster will not be declared free from sin."]

¹³ The same maxim is given in the Aramaic *Berathoth*, fol. 63, col. 1.

¹⁴ Comp. *Sota* i., 7: "With the measure ye mete, it shall be measured unto you," and Hillel's dictum *Shabbath*, fol. 31, col. 1: "What is hateful to you, do not unto thy neighbor."

7. He also said: He who increases flesh increases worms; he who increases riches, increases cares; he who increases wives, increases witchcraft; he who increases maid-servants, increases lewdness; he who increases men-servants, increases robbery; he who increases his knowledge of the law, increases life; he who increases his study in college, increases wisdom; he who increases counsel, increases prudence; he who increases justice, increases peace; if a man has gained a good name, he has gained it for himself; if he has gained the words of the law, he has gained for himself eternal life.

8a.¹ Rabban Jochanan,² the son of Zaccai, received the tradition from Hillel and Shammai. He used to say: If thou hast studied the law much, do not consider it as a good deed on thy part, since thou wast created for that very purpose.³

8b. Rabban Jochanan, the son of Zaccai, had five disciples, and these are they; Rabbi Eliezer, the son of Hyrkanos,⁴ Rabbi Joshua, the son of Hananya, Rabbi José, the priest, Rabbi Simeon, the son of Nathanael, and Rabbi Eleazar, the son of Arach. He thus estimated their worth: Rabbi Eliezer, the son of Hyrkanos, is as a well-plastered cistern, which loses not a drop; Joshua, son of Hananya, happy are his parents; R. José, the priest, is a saint; R. Simeon, the son of Nathanael, fears sin; and Rabbi Eleazar, the son of Arach, is an ever-flowing spring. He used to say: If all the sages of Israel were in one scale of the balance, and R. Eliezer, the son of Hyrkanos, in the other, he would outweigh them all. Abba Saul⁵ said, in his name: If all the sages of Israel were in one scale, and Eliezer, the son of Hyrkanos, with them, and Eleazar, the son of Arach, in the other, he would outweigh them all.

9. He said to them: Go forth and consider which is the good path to which a man should cleave. Rabbi Eliezer said, A good eye;⁶ Rabbi Joshua said, A good comrade; Rabbi José said, A good neighbor; Rabbi Simeon said, One who perceives the future; Rabbi Eleazar said, A good heart.⁷ He said to them: I prefer the words of Eleazar, the son of Arach, to your words; as his words include yours. He also said to them: Go forth and consider which is the bad way⁸ that man should shun. Rabbi Eliezer said: a bad eye⁹; Rabbi Joshua said: A bad comrade; Rabbi José said, A bad neighbor; Rabbi Simeon said, The borrower who does not repay, for when one borrows from man, it is as if he borrows from God,¹⁰ for it is said: "The wicked borroweth and payeth not again; but the

¹ Continuation to l., 15.

² A disciple of Hillel; according to *Rosh ha-shana*, fol. 31 col. 2, he became 120 years old, the same age—the Mosaic—which was ascribed to Hillel and R. Agiba.

³ Comp. Luke xvii., 10; 1 Cor. ix., 16.

⁴ Ἰρκανός. The meaning of this name, which already occurs in the second century B. C. (John Hyrcanus, 135-106) is not yet ascertained.

⁵ In the first half of the second century A. D.

⁶ According to v., 19, the disciples of Abraham have "a good eye," those of Balaam "a bad eye." Comp. also Prov. xxii., 9 [and Matt. vi., 22].

⁷ [i. e., susceptible of every good, comp. Matt. v., 8; Luke vi., 45.]

⁸ [i. e. the way which leads to destruction. In the Scriptures חֹשֶׁךְ means often "darkness," for the evil one likes the darkness. Thus Prov. ii., 13: "who leave the paths of uprightness to walk in the way of darkness;" comp. also 2 Peter ii., 15.]

⁹ [the eye is the mirror of the soul, comp. Matt. vi., 23.] רָעָה means to be envious, malicious.

¹⁰ [Literally, "place," which is often used in Jewish writings for God, because there is no place which is not pervaded by His presence. Philo *de somn.* says: ὁ θεὸς καλεῖται τόπος τῷ περιεχέειν, κτλ.]

righteous showeth mercy and giveth."¹ Rabbi Eleazar said : a bad heart.² He said to them : I prefer the words of Eleazer, the son of Arach, to your words, as his words include yours.

10. They³ also said three things: Rabbi Eliezer⁴ said : Let the honor of thy companion be as dear to thee as thine own ; and be not easily provoked, and repent one day⁵ before thy death, and⁶ warm thyself by the fire of the sages, and be careful that their coal does not burn thee, for their bite is as the bite of a jackal, and their sting like the sting of a scorpion, and their burn is the burn of a fiery serpent, and all their words are as fiery coals.

11. Rabbi Joshua said : The bad eye, the bad thought⁷ and misanthropy draw man out of the world.⁸

12. Rabbi José said : Let the property of thy companion be as dear to thee as thine own, and prepare thyself to study the law, for it will not be bequeathed to thee by inheritance ;⁹ and let all thy deeds be to promote the name of God.¹⁰

13. Rabbi Simeon said : Be careful of reading the Shema¹¹ and the Prayer ;¹² and when thou prayest consider not thy prayer as fixed,¹³ but pray for mercy and supplicate for grace in the presence of God, "for he is gracious and merciful, slow to anger, and abundant in mercy, and repenteth him of the evil,"¹⁴ and be not impious in thine own sight.

14. Rabbi Eleazar said : Be diligent to study the law, and consider what thou mayest rejoin to an epicurean,¹⁵ and consider also for whom thou workest, and who is thy employer,¹⁶ who is to pay the wages for thy labor.

15. Rabbi Tarphon¹⁷ said : The day is short,¹⁸ and the labor vast,¹⁹ but the

¹ Ps. xxxvii., 21.

² Mark vii., 21, 22.

³ Each of them.

⁴ Comp. C. A. R. Toettermann, *R. Eliezer ben Hyrcanos sive de vi qua doctrina Christiana primis seculis illustratim quosdam Iudaeorum attraxit*. Leipzig, 1877 (comp. *Theol. Literaturzeitung* 1877, col. 687—689).

⁵ One day, i. e. to-day, since you may die to-morrow, *Shabbath*, fol. 153, col. 1. Comp. Hillel's words, I. 14 and II. 4b toward the end.

⁶ The words "and . . . fiery coals" probably a later addition, comp. Aboth Rabbi Nathan.

⁷ There are two inclinations in man, a good and an evil one. The good is to conquer the evil, and can do so, according to Jewish teaching. Comp. Weber, *Altyn. Theol.* esp. p. 208 sq., 221 sq. The evil inclination is also called "Y" without addition, see *Aboth*, IV., 1.

⁸ "Draw out of the world," refers here, III., 10b and IV., 21, to the physical life. Comp. *Prov.* xiv., 30.

⁹ Comp. *Deut.* xxxiii., 4.

¹⁰ [Comp. 1 *Cor.* x., 31.]

¹¹ The prayer, which every grown-up male Israelite (excepting women, children and slaves) has to recite twice every day (in the morning and in the evening). It contains the three sections of the law, *Deut.* vi., 4-9, xi., 13-21; *Num.* xv., 37-41, and bears its name from the first word שְׁמָעָה. [Comp. also Pick, art. *Shema* in McClintock and Strong's Cyclop.]

¹² [It is the eighteen benedictions or *Shemoneh Esreh*. Comp. Pick, art. *Shemoneh Esreh* in McClintock and Strong, l. c.]

¹³ Comp. *Berachoth* IV., 4, where we read as R. Eliezer's word: "If one makes his prayer fixed, his prayer is not supplications."

¹⁴ *Joel* ii., 13.

¹⁵ Freethinker, i. e., the non-Israelitish freethinker, according to *Sanhedrin*, fol. 39, col. 2.

¹⁶ God, see § 16.

¹⁷ Τριφων, a contemporary of the five disciples of Jochanan, often mentioned as the opponent of Agiba. [Some maintained that he is the same Trypho, who is the interlocutor in Justin Martyr's Dialogue. Comp. Pick, art. *Tarphon* in McClintock and Strong's Cyclop.]

¹⁸ [Comp. *John* ix., 4.]

¹⁹ [Comp. *ibid.* iv., 35.]

laborers are indolent,¹ though the wages be large and the master of the house² is pressing.

16. He used to say : It is not incumbent upon thee to finish the work,³ and yet thou art not at liberty to be idle about it.⁴ If thou hast studied the law much, great reward will be given thee ; for faithful is thy employer, who will award to thee the hire of thy labor ;⁵ but know that the reward of the righteous is in the future.

➤CONTRIBUTED NOTES.◀

Remarks on the Ethiopic.—That a magazine which is devoted to the interests of Hebrew study, which looks at the language of the Old Testament rather from a philological standpoint than as the medium of pre-Christian revelation, should not pass by unnoticed the claims of the cognate tongues, will probably be accepted without debate. Indeed it is one of the objects of *HEBRAICA* to encourage such discussions. Accordingly the language and literature of Ethiopia, “the Switzerland of Africa,” have a right to a hearing in its columns from time to time. And this they richly merit. Both the character of the Ethiopic language, in that it has worked out the common Semitic genius in its own peculiar way, and thus contributes its portion to the solution of the problems of this group of languages, as also the large literature which is treasured up in this language, are well worthy of study. Ethiopic is not a mere twig from some larger limb, not a mere dialect of which only fragmentary remains or a few enigmatical inscriptions have been preserved ; but possessing an extensive literature, it has a complete grammar and a full lexicon, and thus offers ample material for wide research.

It is not a matter of difficulty to assign to this language its position in the Semitic group. Geographical reasons point to a closer affinity between the Ethiopic and the Arabic, an affinity which would appear all the closer from the historical reason that both languages about the same time became the vehicles of an extensive literature, and that they thus would have reached about the same stage of development. Of course this latter feature, in consideration of the well known conservatism of the Semitic languages, as this is apparent, e. g., in the virtually uniform character of Biblical Hebrew and in the primitive character of the Arabic, would seem of little moment, yet for the purpose of comparing the two languages it has its importance. An examination of the language shows that what history and geography suggest is correct. The Ethiopic language belongs to the Southern Semitic group, of which the Arabic is the representative and most important member. This connection is evident e. g. in the partition of **ሀ** and **ሁ** into two letters of different intensity (like the Arabic **ح** and **خ** for **ك**, and **ص** and **ض** for **ز** although it no longer splits the **א**, **ב**, **ג** and **ד** into two each, as is the

¹ [Comp. Matt. ix., 37, 38.]

² God [*οικοδεσπότης*, Matt. xx. 1].

³ [Comp. Rom. xii., 4, 5.]

⁴ [Comp. Matt. xx., 6.]

⁵ [Comp. *ibid.* xx., 8, 9.]

case in Arabic, but in the room thereof has developed an emphatic *p* sound and a number of *u*-containing gutturals and palatals); further, in the frequency of the short vowels at the end of words, in the wealth of verbal forms, making use of every possibility offered in this connection, and thus producing twelve regular and full conjugations of the trilateral verb; in the large number of verb roots of four and more letters; in the inner, or broken and collective plural and formatonis; in the regular accusative; in the separating of the subjunctive and voluntative from the imperfect; in the possibility of suffixing two personal pronouns to a single verb, and in a number of other less important grammatical peculiarities. In the lexicon the relation is equally close and apparent. The *copia verborum* indeed contains quite a number of what are probably African vocables, or at least can as yet not be explained from a Semitic basis, but yet the great mass of words and meanings are the same as in Arabic; and in many cases where the latter has developed roots and significations of its own, not found in the North Semitic branch, the Ethiopic has the same peculiarities as its southern neighbor. One very marked feature of the Ethiopic language is its syntax. The Arabic has surpassed exceedingly the stiff and stereotyped character of Hebrew and Syriac syntax, but the pliability of the Arabic is nothing compared with the elegance and variety of the grammatical structure of the Ethiopic. The latter language, probably because its literature was nourished under Greek example and Greek incitement, has a fineness of syntax unequalled by any other of its sister Semitic languages, and yet it cannot be said that any of its syntactical features are unnatural or un-Semitic. While the Greek may have furnished the models and idea, the syntax of the Ethiopic grammar exhibits only the development of what is contained in germ in the structure of the other languages, partly in the Arabic and partly in the North Semitic.

And yet the Ethiopic is by no means merely a dialect of the Arabic. Already the fact that many of the words for the most common objects in existence and for the most frequently occurring acts are in Ethiopic not the same as those used in Arabic, shows that at a comparatively early period the Ethiopic language entered upon a development of its own. Its vowels are not so abundant, *ṣ* and *ṣ̣* being its only short vowels; its nominal and adjective formations are not as varied and numerous; its prepositions and conjunctions are nearly all peculiar; it has no diminutive or elative forms, and no genitive; its alphabet is syllabic and reads from left to right, although this is a later development, the older inscriptions still showing the *βουστροφιδόν* style, and thus pointing to an original method from right to left. And while a number of facts seem to show that the language of Ethiopia occupied an independent position over against the Arabic, which was the classical tongue at least of Northern and Middle Arabia, whatever its nearer relation may have been to the comparatively unknown but nearer languages of Southern Arabia; a number of other facts, both in grammar and lexicon, point to a closer connection with the North Semitic languages, or, rather, indicate that the Ethiopic retained and developed some features of the one original and undivided Semitic tongue which the northern branch also developed, but which the Arabic did not develop, or at any rate dropped. Still another class of peculiarities show that in the Ethiopic the process of decay had already commenced when it became a literary language. All these features combined will aid in giving the language its proper position as a branch, but one marked by individuality in character and development, of the Semitic family.

The Ethiopians call their tongue "lezâna Geëz," the language of the free. Originally it was the language spoken in Tigre, a district in the northern part of Ethiopia; but when a powerful government was established at Uxum, the capital of Tigre, and spread over the rest of the country, the language of the district became the language of the country. This is a phenomenon often observed in history. The Arabic of the Koran and of literature was originally the dialect of the tribe Kinânâ, to which the Kuraisch family, of which Mohammed was a member, belonged. With the conquests of the new religion it spread also. In the Germany of the reformation period a similar transformation took place through Luther's Bible and other writings. Although the alphabet and beginnings of Ethiopic literature cannot be ascribed to Christian influences, as is proved from the fact that these old inscriptions date back to pre-Christian days and convey sentiments decidedly heathenish, yet the literature of the language as such is entirely of a Christian and ecclesiastical sort. And to the present day, although the Amharic and other dialects have supplanted it in the mouths of the people, and even the priests and educated people understand but little of it, it continues to be used in the services of the Church as the *lingua sacra*.

At the head of Ethiopic literature stands the version or versions of the Bible; and with these words the two chief characteristics of this literature have been expressed—it is *κατ' ἐξοχήν* churchly, and a literature of translations partly from the Greek and partly from the Arabic. The position here assigned to the Ethiopic translation of the Bible is based not only or chiefly on chronological grounds, but rather on the fact that this translation gave character and form to all the literature that followed. Dillmann, the greatest of Ethiopic scholars, in the Prolegomena to his Lexicon, says, "Inter ea (i. e. Ethiopic literature) primum locum obtinent Biblia Æthiopica, quæ omnium literarum Abyssinarum fundamentum sunt et norma, et quam reliqui scriptores suum dicendi scribendique genus conformaverunt." These words in nowise overestimate the importance or influence of this version for the literary life of Ethiopia. This translation made from the Septuagint soon after the Christianization of Ethiopia, is a fair and reliable one, and should be heard in settling one of the vexed questions of old Testament Science, viz., the text of the LXX. As yet the whole Old Testament has not been published. In 1701 Job Ludolph published the Psalms, and in 1853 Dillmann issued a critical edition of the Octateuchus (i. e. the Pentateuch, Joshua, Judges and Ruth) and of 1 and 2 Kings, and lately also of the prophet Joel. The New Testament was published in Rome as early as 1548 by the Abyssinian Tesfa-Zion, which version was received into the great London Polyglot Bible, and in 1830 Th. P. Platt issued an edition for the British Bible Society; but neither of these can be called critical. About the same time with the Bible, or soon after, a number of other books were translated, which, owing to the vague ideas of Biblical canon among the Ethiopians are sometimes found among the canonically received books. Fortunately a large number of these translations are of works of which the originals have been lost, and in this case the translations have a greater than the mere literary value of aiding in determining or understanding the original texts. A number of Pseudepographi of the Old Testament have thus been preserved to the church. Without doubt the chief of these is the enigmatical Book of Enoch, of which a new translation, with extensive introduction and notes, by the writer appeared at Andover in 1882. Dillmann has published the Ethiopic text and a German translation. Allied in spirit to Enoch is the haggadistic production

called the Kufale, or the Book of Jubilees, or also the Smaller Genesis, *CH λεπτή γενεσις*, in which the contents of Genesis are reproduced under the scheme of Jubilee periods, and filled out with all kinds of rabbinical stories. Dillmann published the Ethiopic texts in 1859 and a German translation in the *Goettinger Gelehrter Anzeiger*, but no English translation has as yet been made. Other works of this kind, well known through the patristic citations, are the *Ascensio Isaiae* and the Apocalypse of Ezra. The Ethiopic text of the former was published by Dillmann in 1876, and of the latter by Platt in 1820. A most peculiar work is the *Physiologus*, the representative of a strange class of Christian literature in the early middle ages, in which the objects of nature are used to teach and illustrate Christian doctrine and morality, and of this Hommel edited the Ethiopic text and made a German translation in 1877. The latest work of this kind issued is the contest of Adam, edited in Ethiopic by Trumpp, and translated into English by Malan. The literature is also rich in liturgical work, of which, however, but little has been translated. Trumpp in 1878 published the Ethiopic Baptismal Book, of which the present writer soon after made a translation in the *Luthern Quarterly*, Gettysburg, Pa.; and Rodwell, in 1864 and 1867, published in London, chiefly from MSS., a large collection of Ethiopic Prayers and Liturgies. Some few works are extant on other subjects, such as exegesis, mostly translations from Chrysostom; a collection of Monastic commands called the Rules of Pachominy; confessions of faith, both of the Church as a whole and of prominent individuals; and one or two works on philosophy, law and medicine. The ascetic literature, as can be expected, is very large, the lives of the saints being described *in extenso*. The Ethiopic almanac has a saint for every day, and a biography of every saint. Wüstenfeld recently published a German translation of this saints' biographical calendar, called the Synaxarium. Poetry also is to be found, but it has stood in the service of the Church, consisting chiefly of antiphones, prayers and laudations of Mary and the saints. A kind of a Specilegium Æthiopice in English translation was given by the writer in the *Bibliotheca Sacra* of January 1882. Of course we have not given here anything like a complete list of Ethiopic works, not even of all that have been published, but have endeavored to furnish only enough material for readers to form a judgment as to the character and scope of this literature.

The facilities for studying Ethiopic are very good for any one who understands German, but very poor for a person who does not. And this is nearly all the work of a single man, Professor A. Dillmann, of Berlin, a pupil of Ewald. It is true that before his day we had the grammar and lexicon of that enthusiastic scholar Job Ludolf, the author of the very valuable *Historie Æthiopica* and the accompanying *Commentarius in Hist. Æthiop.*; but Dillmann's work threw all this into the shade. His *Grammatik*, *Lexicon Æthiopice Latinum* and *Chrestomathia Æthiopica* offer not only the beginner, but also the advanced student vast material for work. They are all the fruit of ripe scholarship, written upon the solid basis of comparative Semitic philology, and will repay study. Other aids also are at hand. Schrader, the well known Assyrian scholar, has written a well digested and careful treatise on the relation of the Ethiopic to the other Semitic tongues, entitled "*De Linguae Æthiopicae Cum Conatis Linguis Comparatae Indole Universae*;" Stade, now Professor in Giessen and the author of a new and excellent Hebrew Grammar, wrote a dissertation on the pluraliteral stems in Ethiopic; Hommel has made some contributions to the Ethiopic lexicon in his *Physiologus* and his

Namen der Längethieres beiden Suedsemit. Völkern; Trumpp has also done something in this direction in his various contributions to Ethiopic; König, the author of the new Hebrew grammar based on Qimḥi, has published two series of studies on the alphabet, pronunciation and forms of the Ethiopic language, and others have done similar work. From this last, which of course is by no means exhaustive, it is apparent that there is plenty of material at the disposal of scholars for both the critical and the literary study of the Ethiopic language. It is only to be regretted that so few find inclination and time to devote more attention to this interesting subject.

G. H. S.

Kautzsch's Aramaic Grammar.—This work deserves special commendation from the fact that the author has restricted himself to the Aramaic as presented in the Old Testament, and that he did neither intend, nor pretend, as some others before him have done, to write a grammar of the Aramaic in general. The Aramaic dialects, as we have them preserved in Daniel and Ezra, in the various Targums, in the two Talmuds, in the Midrashic and in some other branches of the ancient Jewish literature, differ very considerably, grammatically as well as lexically. In time and in place the remains of the Aramaic literature lie almost as widely asunder as the writings of Chaucer and of Macaulay, as the Scotch dialect and that of Wales. Could we now reasonably expect that one grammar of the English language should give us at the same time the rules governing modern English and old English, the English of Northumberland and the English of Sussex County? Any attempt to do so, would result in our confounding one dialect with another, and would be misleading.

So we find in some of the Aramaic dialects the verb **חָמַא** (*to see*), while in others only **חָזַא** is used. In some, *water* is designated by the noun **מַי**, in others by **מַיִן**, or **מֵיָא**. In some the plural of masculine nouns ends in **ִין**, in others the ending is **ִין**, com. **נְבָרִין** and **נְבָרִין** (*men*). In some the 1 p. Sing. Perf. of the verb ends in **ִית**, in others in **ִי**, comp. **אֶמְרִית** and **אֶמְרִי** (*I have said*), **חָזִית** and **חָזִאי** (*I have seen*). And thus there are hundreds of differences to be found.

Facts enough are recorded proving that even in Judea the dialect of the neighboring Galilee was understood with difficulty in the Talmudic age, and *vice versa*. In Talmud Babyl. Erubhin 53b, for instance, we find several anecdotes showing this. For example: A Galilean had come to Judea, and there he asked, Who has an **אֶמֶר**? Who has an **אֶמֶר**? And they answered him, Thou foolish Galilean, what dost thou desire with thy **אֶמֶר**? Dost thou mean a **חֲמֹר** (*donkey*) to ride upon, or **חֲמֶר** (*wine*) to drink, or **עֶמֶר** (*wool*) to clothe thyself with, or **אֶמֶר** (*a lamb*) to kill it? In Genesis Rabba, chap. xxiv., Rabbi Eliezer is quoted as having made the remark that in Galilee they say **עֵיִיָא** instead of **חֵיִיָא** (*serpent*). If such grammatical and lexical differences were prevailing in the speech of the inhabitants of Southern and of Northern Palestine, how still more marked must have been the difference between the Eastern Aramaic spoken in the Euphrates valley and the Western Aramaic spoken on the shores of the lake of Genesareth?

On page 16 of his grammar, Prof. Kautzsch gives a specimen of the Aramaic as still spoken in three villages on the eastern slope of the Anti-Lebanon mount-

ain. If from this short specimen we would be justified in determining the characteristics of the Aramaic as still living in the mouths of a few hundred Syrians of the present day, we might say that in that dialect even radical letters are often dropped. For אָחוּנָא (*brother*) they say חוּנָא, for הוּת (*it was*) they say וּת. The same peculiarity we find in the old Aramaic literature, especially in the Jerusalem Talmud, where for אָנָּן (*ice*) the form נָּן appears, for אָמַר (*to speak*) the form מַר, for the proper noun אֱלֵעִזִּיר the shortened form לֵעִזִּר, and so forth.

In § 5, No. 3 of his book, Prof. Kautzsch says that we are still lacking a good critical edition of the Targum, both in regard to the consonant-text and to the vocalization thereof. This complaint has now happily become groundless, at least in part. For within a few months, A. Berliner's excellent edition of the Onkelos Targum has left the press (Berlin, 1884), accompanied by notes, introduction, and indexes,—an edition which will satisfy the demands of every student.

B. FELSENTHAL.

The Study of Arabic in the University of Cincinnati.—The study of Arabic has been carried on in the University of Cincinnati for more than five years. The whole number of students that have taken it as a part of their curriculum, amounts to twelve or thirteen. The course, as laid down in the catalogue, is one of two years, but in many instances students have given four or five years to Arabic, making it a main or a secondary branch in a post-graduate course. The authorities of the Hebrew Union College strongly urge those under their charge to engage in the study thereof as long as possible.

At first the students were supplied by the instructor with different books in Arabic, by which aids they were taught to read the text. By means of dictation, paradigms and a vocabulary were acquired, and this was followed by the translation of simple sentences from Arabic into English and vice versa. A knowledge of the most common rules of Syntax was imparted in the same way. The students then took up Wright's Arabic Grammar and Arnold's Chrestomathy, omitting much in the former as being unnecessary. At least two thirds of the Chrestomathy were read, and it was succeeded by the Muallakat, with commentary (Arnold's edition). There was some doubt about the expediency of laying before young students a text so difficult. It was very hard, for a while; but in a short time, there were very few passages that they could not translate. There were four of the Muallakat read.

The last book that is given to the students is the Koran, with Beidhawis' Commentary (Fleischer's edition). The most important Suras with commentary are selected, translated, and the commentary pointed. It is best to accustom students very early to unpointed text. They will not find it, by any means, so difficult as they would think.

Every other year a course of lectures is given on the Semitic languages. These are more of an encyclopedic than philological nature.

Hebrew is not taught in the University of Cincinnati, on account of the advantages offered by the Hebrew Union College. Nearly all of the students that take Arabic have already received instruction in Hebrew, Chaldee and Syriac. The University of Cincinnati has not yet any professor that devotes his time exclusively to teaching the Semitic languages. It will, without doubt, not be very long before such a chair has been established.

One great hindrance to the study of Arabic is the cost of books, and, it might even be added, the lack of the right kind of books at any cost. There is not one grammar that gives, in a succinct and clear form, such an insight into Arabic as is furnished by fifty Latin, or Greek grammars to those wishing to pursue either of these languages.

W. SPROULL.

גן-עדן.—“Eden” (Heb. **עֵדֶן**) had originally nothing to do with **עֵדֶן**, pl. **עֵדֶנִים**. The Hebrews received the word (meaning “field,” “plain”) from the Babylonians. The usual Assyrian ideograph for “field,” “Steppe,” “plain,” is explained in the syllabaries (vid. *Haupt*, ASK, 18, No. 312) by i-di-n u, i. e., **עֵדֶן**, and as this word appears, at the same time, in the left column of the syllabary (as i-di-in), it may be supposed that it was an old (*uraltes*), non-Semitic word, which later passed over into the Semitic (Del.). Eden, as used by the Hebrew writer, is, of course, a *proper name*, which the Hebrews, as often happens in such cases, interpreted after their own etymology, and which they probably connected with **עֵדֶן** in the meaning “joy,” “pleasure.”—In this “field” Jahveh planted a “garden,” in which he placed the man. The ideograph in Assyrian for the conception “garden,” read kar and gan, is explained, as regards its meaning in the syllabaries (vid. III., R, 70, 96; ASK, 15, 217) by Assyr. gin ū (g i-nu-u), Accad. ga-na, and, aside from this, it is, for the Assyrian, made clear through ik-lu, i. e., **חֲקֵל**, “field.” It must remain undecided whether this word which is found in *all* the Semitic languages, also in the Ethiopic, is to be regarded as non-Semitic, but Sumero-Accadian (*Sayce*, *Haupt*, *Del.*), i. e., as a foreign word in these languages, as “Park” in ours. The possibility that this word passed from the Semitic into the Accadian is, in our opinion, equally as probable, because (vid. F. Del. PD. 135) the proper and, at all events, older word for “garden,” in the Accadian, seems to have been kar; gun, gin replaced kar, as far as we now see, for the first in the time of Asurbanipal (Assurb. *Smith*, 183). The etymology of the word is also, to say the least, made no less satisfactory by the acceptance of its Semitic origin than by the acceptance of its coming out of the Accadian.—*Schrader's KAT.*²

R. F.

חֲדָקִל (Gen. II., 14), the Hebrew name of the Tigris, occurring also in Dan. x., 4. Noteworthy, as is known, is the pronunciation with prefixed h i, which we meet neither in the Aramaic, nor in the Arabic, nor, finally, in the Persian form of the name. It is, however, not specifically Hebraic. It is found also in the Assyrian, but not, however, in the usual texts; these also present only the form “Diglat,” e. g., the Behistun (*l. c.*) inscription, Babyl. text l. 35 (Di-g-lat). We meet it, however, in the more complete syllabaries. One of these (II. Rawl. 50, 7) explains the ideograph in Beh. 34, and known to represent the Tigris (BAR.TIK.KAR) by I-di-ig-lat, i. e., as the syllables a, i, u, in the Assyrian represent also ha, hi, hu, = Hidiglat, a form which, as proposed, corresponds very nearly to the Hebrew pronunciation, and joins itself with the Samaritan **חֲדָקִל**. The hardening of h(i) to h(i), in transfer from one language to another, is, in general, not infrequent. As the Persian Ahuramazdâ, in the inscription of Naksch-i-Rustam, certainly became the Babylonian Ahurmazda' (together with Urimizda or Uramazda, also Urimizda' of the Behistun inscription), and as the same probably holds good in the Assyrian

itself in the case of the foreign names *Hamattu* and *Amattu* "Hamâth," *Ha-midi* and *Amidi* "Amid," so it is also probable that this Assyrian and Aramaic *דקל* (דקל) is only hardened in pronunciation from an original *דקל* (דקל)—and that the pronunciation with *ק* goes back to a still earlier form with *ג*. Probably the matter stands thus, that *Idiglat*, especially *Diglat* (the latter in the Behistun inscription) was the weaker *Babylonian* pronunciation, as reflected in the Persian *Tigrâ*, and as retained to the present day in the Arabic *دجلة*, while, in the Hebrew and (cf. *דקל*) Aramaic, the specifically *Assyrian* pronunciation received precedence. In other cases it is also known that, in Assyrian, a hard, emphatic *ק* corresponds to a weak *ג* in the Babylonian, and that, in still other respects, differences exist between the Assyrian and Babylonian pronunciations, is no less well known. Worthy of notice is the rejection of the fem. ending (a,t) in the Hebrew and Aramaic; while the Assyrian and the other languages mentioned above, including the Neo-Persian, have constantly retained it. Cf. the reverse in the Assyrian-Himjaritic-Aramaic *עשתר*, *עשתר*, in contrast with the Hebrew-Canaanitic *עשתרת*.—Schrader's *KAT*.²

R. F.

✧ EDITORIAL NOTES. ✧

The Study of Assyrian.—The impression prevails that, unless one has a life-time to devote to it, little can be accomplished in the study of Assyrian. This impression is a mistaken one. It is true, of course, that one's entire life might profitably be devoted to the study; that, to become recognized as an authority in Assyrian, one must give himself up exclusively to this and kindred subjects. But are we to take it for granted that, unless a man is to become a *specialist* in a given department, there is nothing in connection with that department which he may profitably study? Shall no man study Latin except the prospective professor of Latin?

It is probable that the difficulties of Assyrian study have been exaggerated. Or, perhaps the statement may better be made thus: The difficulties which originally existed,—and, it must be conceded, they seemed almost insuperable,—thanks to the arduous labors of such men as Delitzsch, Schrader, Oppert, Sayce, are now largely removed. Difficulties, to be sure, still remain; but, compared with those which have been overcome, they are of a minor character. The greatest difficulty for the student is the mastery of the syllabary, now that it has been quite definitely determined. But we think that an important and helpful step in advance was made during the past summer, when it was decided by an eminent Assyriologist—a practical instructor—that it was expedient, first to get some knowledge of the language through transliterated texts, and then, gradually to master the signs. This method has two advantages: it will encourage the student; and it will enable him to acquire the syllabary all the more rapidly and thoroughly, because he will know the meaning and signification of the roots and formative elements for which the signs stand.

The adoption of this method will induce five men to take up Assyrian where, otherwise, one would have hesitated. Nor need we fear that men will not learn the syllabary, after having gained some knowledge of the language. Surely that

which he would earlier have been compelled to do, will now be done all the more willingly; for not only will the student find it more easy, but he will be more fully persuaded of its importance.

The question arises: For whom is a study of Assyrian important? Whom will it pay? We answer:

1) *The professors of Hebrew.* We cannot understand how any one whose business it is to instruct in Hebrew, or to teach the Old Testament, can well afford to be without some knowledge, at least, of that language and literature which has already affected so largely the very questions which he is called upon daily to discuss in the class-room, viz., the forms of Hebrew words, the meaning of Hebrew words, the history of a nation so closely connected with that of Israel. The example of a learned professor of Hebrew, nearly sixty years of age, in a Southern seminary, who has spent his vacation, just closing, in the class-room study of Assyrian, because, indeed, he felt that a knowledge of this language was necessary to fit him for the better performance of his duties as a professor of Hebrew,—the example of this man deserves to be imitated by younger men. There is much time spent in these days by our theological professors in the discussion of questions which are of no possible moment, however they may be settled. Why not devote a portion of this time to the study of Assyrian? We profess to follow the historico-grammatical method in our interpretation of Scripture. Are there any questions then so fundamental as questions of grammar, of lexicography, of history? Is there any one source from which so much aid may be gained as from Assyrian?

2) *Ministers who know Hebrew.* There are some clergymen, let us thank God, who are familiar with Hebrew, who read the Hebrew of the Old Testament, as they read the Greek of the New. These, as compared in number with those who do not possess this knowledge, are, it must be confessed, few. But they are growing more numerous. Ten years ago they might be counted by tens. To-day they may be counted perhaps by hundreds. For this class of men, we can think of no more profitable linguistic study. Even a slight knowledge of Assyrian will enliven their Hebrew, and make it again as fresh as when first learned. Besides, who ought to be more fully equipped for the study of the Divine Word than the minister? Not even the specialist. If the Assyrian language and history will assist one in understanding the Hebrew language and history, shall it not be studied?

3) *Students of Ancient History and of Comparative Religions.* The discoveries in Assyria have opened a new field in Ancient History. What student in this department or in that of Comparative Religions,—now a science in itself,—can well afford to be ignorant of a language, of a literature, and of a history which promise so much to the investigator. Nor need one suppose that he can understand the history or religion of a people, any more than its literature, without an acquaintance with its language. The greatest of all Hebrew historians, Ewald, was likewise the greatest of all Hebrew scholars.

It is objected, *first*, that the books for the study of Assyrian are very expensive. This is true; but what library is worthy of the name that has not an Assyrian apparatus? and, besides, what are a few dollars in a matter of this kind. It may not be long, perhaps, until we shall have Assyrian text-books prepared by American professors, and then the objection of expense will no longer exist.

It is objected, *secondly*, that it is impossible to obtain instruction. This was

true three years ago, but is no longer true. At Cambridge, Professor D. G. Lyon has classes in Assyrian; in New York City, Professor Francis R. Brown; in Philadelphia, Professor John P. Peters; in Baltimore, Professor Paul Haupt. There was, during the past summer, and there will also be, the coming summer, an opportunity for gaining this instruction. Shall all this kind of work be done in Germany? Shall not American scholars show that they have a deep interest in whatever concerns the Word of God, or the language in which that Word is written?

Unaccented Open Syllables with a Short Vowel.—With Professor Strack's admirable treatment of "Syllables in Hebrew" the discussion in *HEBRAICA* of the so-called "Intermediate" Syllable will close. We regret that we cannot take space for the publication of other articles on this subject which have been received.

In closing the discussion, a few words may be regarded as in place:—

From the lack of a clear treatment of this subject by grammarians, and from the opinions of eminent teachers expressed orally and by letter to the writer, it is inferred that the subject is one not deemed worthy of attention. But what are the facts?

1) The Hebrew vowel-system, "while not authentic, and by no means to be regarded as an intrinsic part of the text," is not merely valuable, but indeed *necessary*, as an aid in learning the language. No accurate knowledge of the Hebrew can be obtained aside from an absolute mastery of the principles of the Massoretic system of punctuation, whether these be regarded as natural or artificial, real or imaginary. And the regularity of the system is all the more a reason why seeming departures from it should be closely examined.

2) There are in the first chapter of Genesis 454 syllables ending with a vowel, including those ending with a quiescent letter. Of these, 181 are accented, 273 unaccented (the *Méthègh* not being regarded as an accent). In all grammars the law is laid down that unaccented simple (or open) syllables must have a long vowel; but of the 273 unaccented syllables, 39, i. e., one in seven, has a short vowel. There is, of course, a clear reason in every case for this seeming violation of the rule. But why, when so large a number of such cases occurs, should no mention be made of them?

3) That student who fails to notice this deviation, and to classify the instances of it, cannot be called a critical student. That teacher who will not take into account a fact which, in violation of a most fundamental principle, occurs at least twenty times on every page of the Hebrew Bible, is not a critical teacher.

4) In our study of the Hebrew upon the basis of the Massoretic punctuation, we find, as a matter of fact, repeated instances of unaccented syllables ending in a short vowel. Why not, for the sake of convenience, designate these syllables by some definite and appropriate term? Professor Green has used the expression "intermediate;" Gesenius (Kautzsch) "half-open;" Strack suggests for some "loosely closed," for others, "opened." For our own part, any one of these terms would be satisfactory.

[In the article on "The Aramaic Language," § 1, the spelling "Shemitic" was allowed to stand, by an oversight, instead of "Semitic." Hereafter ש will be transliterated by w, and שׁ by š.—*Ed.*]

➤BOOK NOTICES.◀

KAUTZSCH'S GRAMMAR OF THE BIBLICAL-ARAMAIC.*

This is a complete *Reference*-grammar for *Biblical-Aramaic*, and will make a convenient companion volume to the edition of Gesenius's Hebrew Grammar by the *same author*. It is about half as large as that work, and follows, in the main, the arrangement pursued there. The Introduction (a translation of which is given in this number) contains twenty-three pages; Orthography comprises seventeen pages; Etymology, ninety-one; and Syntax, forty-one. The real excellence of the book consists in the thoroughness with which the comparison with Hebrew is maintained, and differences noted, and in the free communication of the author's opinion on difficult questions. In dealing with the latter, everything which may shed light upon the matter in hand seems to have been consulted. The Index to Scripture passages shows that all but forty-seven Aramaic verses have been cited in the body of the work, and one passage has eleven such references.

For details, it may be sufficient to refer to what our author has done for the noun. This subject, so difficult of treatment and, hitherto, so loosely treated, is here handled with scientific accuracy and with a fullness never attempted. Forty pages, more than half of them in minion type, are given to the Etymology alone. In this division of the grammar, the Biblical citations are very numerous, at least one passage being referred to in the case of every form, and all forms occurring in Biblical Aramaic are said by the author to be enumerated in the classification which he gives. The general method of classification is like that in Gesenius, except that feminine nouns of a particular class are discussed with the masculines of the same class. Many interesting facts are here brought into prominence, as, e. g., in the statement, on p. 84, that η of the fem. and emph. masc. is not used by Hebraism for \aleph , but is to be regarded as just as good Aramaic and at least as old as the latter; and in the one on page 91, that forms like עֲלִם are really Segholates of the A-Class, while forms like עֲשֵׁב are I-Class Segholates. The remarks on *foreign* words, though brief, are, for the most part, satisfactory. In the discussion of the noun, as everywhere else in the book, forms not actually occurring in the Bible are distinguished by a special sort of type.

The Syntax of the Noun may be so estimated by the following list of sections printed in the contents. They are:—The Genders; The Numbers; The Emphatic State; The representation of the Genitive relation by the so-called Const. State; The Genitive by circumlocution with η ; The Noun in exclamation; The Noun in apposition; The Noun governed by Verbs; The Adjective as attributive and the expression of it by circumlocution; The Numerals.

For purposes of *reference* the volume before us renders all other books of the sort well nigh useless, so far as concerns *Biblical Aramaic*; and the author deserves the thanks of all friends of Semitic study.

C. R. B.

* GRAMMATIK DES BIBLISCH-ARAMAÏSCHEN, MIT EINER KRITISCHEN EROERTERUNG DER ARAMAÏSCHEN WOERTER IM NEUEN TESTAMENT. Von E. Kautzsch, Ord. Professor der Theologie in Tuebingen. VIII and 182 pp. Leipzig: F. C. W. Vogel, 1884.

BROWN'S ARAMAIC METHOD.*

In the title to his work, Professor Brown seems to have been obliged to choose between unscientific inaccuracy and a correctness that is slightly indefinite. For he has rejected the old, but really inaccurate, name of Chaldee, and substituted for it the more correct, but also more indefinite name Aramaic. Yet his book is only designed to be an introduction to the more thorough study of the so-called Chaldee of the Bible and the Targums. It is not easy to see, however, how one possessed of the scholarly spirit of which Professor Brown's book gives evidence, could have done otherwise.

It is certainly to be regretted that we cannot have some name more true to the philological facts of the case than the old name of Chaldee, by which to distinguish the language of the Targums from that other offshoot from the old common stock, i. e. the language, or dialect, known as the Syriac.

Professor Brown's excellent book consists substantially of three parts; (1) Selections from the Targums, (2) scholarly and helpful Notes on these selections, and also on the Aramaic portions of the Old Testament (for the text of these the student is referred to the Hebrew Bible), and (3) a carefully prepared Vocabulary. Thus the book is essentially, as is stated in the Preface, a Reading Book, or Chrestomathy. The Preface also informs us that it is only the First Part of a work yet to be completed by the issue of Part II, which will consist of a Grammar. The Chrestomathy is published before the Grammar, because the design of Professor Brown is that his completed work shall be used in the "acquisition of the elements of Aramaic by the so-called *Inductive Method*." In this method, the student is first led to see the facts in the language itself, and learns the principles and laws underlying these facts afterwards.

To aid in the accomplishment of his purpose, Professor Brown has printed in his book the text of the first ten chapters of the Targum of Onkelos, with the corresponding portions of the Hebrew text on the opposite pages. By this means, the student will be able, with the help of a skilful instructor, to discover for himself all the important resemblances and differences between the Hebrew and the Chaldee, and thus become prepared for a systematic study of the Chaldee Grammar. As a partial compensation for the yet unpublished Part II, Professor Brown has inserted in this Part I, before the title page, a complete set of Chaldee paradigms, so that the book, as it now stands, will form, in the hands of a competent teacher, a complete apparatus for giving the student command of the Aramaic portions of the Old Testament, and such a knowledge of the language of the Targums, as will fit him to enter upon the more thorough study of them.

The print, both English and square character (Hebrew and Chaldee) is good and clear, and the appearance of the pages is very pleasing to the eye. To those who know anything of the difficulty of securing good work of this sort in our country, the press-work reflects no small credit upon the publishers.

Professor Brown has made a real and valuable contribution to the study of the so-called Chaldee; and one proof of the excellence of his work is, that his book already, so soon after its publication, has been adopted as a text-book in at least five important Theological Seminaries.

S. B.

* *AN ARAMAIC METHOD*, a Class-Book for the study of the Elements of Aramaic from Bible and Targums, by Charles R. Brown. Part I. Text, Notes, and Vocabulary. Chicago: American Publication Society of Hebrew, Morgan Park, 1884.

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HEBRAICA SUPPLEMENT.

VOL. I.

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NO. 2.

Ante-Seminary Hebrew.

What are the facts in relation to the study of Hebrew in the seminary? What is the evil resulting from these facts? What is the remedy for this evil?

First: Students enter the theological seminary with preparation made for every department except one, the Hebrew. Their philosophical training in college has prepared them for the theological work; their historical training for the work in Church History; their training in classical Greek for the work in the New Testament; their rhetorical and literary work for the homiletical department. But for the Old Testament department no preparatory work of any kind has been performed. This is *one fact*.

Sight is lost of a most important item, that, properly speaking, the study of Hebrew as a language ought not to be included in the Old Testament department. On no just ground can purely linguistic instruction be legitimately expected of the professor of Hebrew, any more than of the professor of Greek. And yet, instead of giving to the department of Hebrew more time, in order that the language may be properly taught and there yet be left opportunity for historical, exegetical and theological work, in many seminaries an amount of time is allotted, even less than that given to some other department. *The second fact.*

The laborious and distasteful linguistic work is *done*, but too often only because it is required. The study is, seemingly, unprofitable. It is drudgery. The divinity student has been under the impression for years that his "preparatory" work was at an end, and he does not relish the idea of again submitting to the process of "drill." The task is a toilsome, disheartening one. Only that is done which *must* be done, and this without interest and without care. *The third fact.*

The professor of Hebrew, not sufficiently

courageous to hold the class down to that hard, uncompromising class-drill which is absolutely essential in order to gain the end desired, viz., a knowledge of Hebrew, yields too soon to any inclination to enter upon exegetical study. That very moment progress ceases. The effort of the student to do exegetical work without an accurate knowledge of the original languages to serve as a basis on which to rest the work, is a failure. No student is prepared, in any proper sense, for exegetical work, who has not a command of the language. Time, therefore, rightly belonging to the preliminary linguistic work is too frequently given up to what is called "exegesis." *The fourth fact.*

These, briefly stated, are the facts which exist in reference to Hebrew work, in most, if not in all, of our seminaries.

Secondly: What is the result of all this? What is the evil naturally following upon this state of affairs? The study of Hebrew to at least five out of ten men is absolutely valueless. The time spent by five out of ten men who undertake this study, is entirely lost. Is this not a stupendous evil? For this loss of time is not some one responsible? If a knowledge of Hebrew is worth having, shall a system be followed which, at the very best, gives that knowledge to one half, while the other half not only do not get it, but lose the time spent in the effort to get it? Is this knowledge so precious that all men preparing for the ministry shall be required to work for it, with the positive assurance beforehand that only one half can succeed? Shall only brilliant men be encouraged to study Hebrew, men who are known to be apt in linguistic study? Yet is not this knowledge, when gained, as serviceable, if serviceable at all, to one who attains it with difficulty, as to one who attains it easily? This is the evil: Every student who enters the theological seminary is encouraged, indeed required, to take up a

study, the chances being even that the time devoted to that study will be thrown away. The department of the Old Testament is so hedged about with difficulties, as to make it impossible for any man to get what he ought to have, and for five out of ten men to get anything. Hebrew is not kept up by the minister, after leaving the seminary, in *nine* cases out of ten, because, forsooth, a sufficient advance in the study was not made while in the seminary, to make it possible to do this with any sort of satisfaction.

Thirdly: Is this evil a remediless one? Is there anything to be done? Can a plan be adopted, which will guarantee to every theological student who undertakes the study of Hebrew, that his time will not be lost? We answer emphatically, *Yes*. Let preparatory Hebrew work be done, as well as preparatory Greek work. Such ample preparation for Hebrew cannot, of course, be made as for Greek. Nor is it needed. Let a student obtain, before entering the seminary, such a knowledge of the language as will enable him to read the historical Hebrew; that is, let him acquire a mastery of the most common principles of the language, a familiarity with the most frequently recurring words.

With this start, followed up by vigorous class-room drill in the seminary, he will gain such a hold of the language, such an acquaintance with its spirit and genius that the study will be one of pleasure and profit. He will *know* that there is to be an outcome to his work. The remedy we propose, therefore, is *ante-seminary Hebrew*, i. e., the study of Hebrew before entering the theological seminary.

But here two practical difficulties present themselves:

1) How is this knowledge to be gained? *Hebrew is not taught in colleges*. If there shall arise a demand for ante-seminary Hebrew instruction, a way will certainly be found to furnish it. In time Hebrew will be taught in the college. Meanwhile, providentially, we believe, a way has been opened by which any man desirous of this training can obtain

it. Through the INSTITUTE OF HEBREW, with its "Correspondence" and "Summer Schools" many men have prepared and are preparing themselves for the seminary.

2) But will provision be made in the seminary for men who enter the Junior class with some preparation in Hebrew? Will not such a one be compelled to wait until those who begin the study upon their entrance arrive at the point which he may have reached, or to crowd ahead into the Middle class? There may be some seminaries so lacking in efficiency and enterprise, as not to be able to provide for this class of men. There may be some professors of Hebrew so regardless of the interests of their own department, and so indifferent to the general interests of Bible study, as to refuse to furnish the necessary opportunities for such men. But such seminaries, and such professors may profitably be passed by. In every denomination, there are other seminaries in which it will be deemed a privilege to provide thus for students. To such seminaries, institutions of a wide-awake and aggressive spirit, the young men of our day should direct their footsteps.

There is no reason why preparatory work in Hebrew should not be done. There is every reason why it should be undertaken.

The time has come for young men to ask it, for the professors of Hebrew to encourage and in some measure require it, for the churches to furnish opportunities by which it may be gained.

An Important Announcement.

The work of the AMERICAN INSTITUTE OF HEBREW, now in its fourth year, has grown steadily in favor, and has enlisted the sympathy and co-operation of a large number of students and instructors. Up to this time, the INSTITUTE has been conducted largely as a personal undertaking; but the character and magnitude of its work, as well as its financial needs, render this no longer practicable.

It has been decided, therefore, to place the general management of the INSTITUTE,

i. e., (1) The Hebrew Summer Schools, and (2) The Hebrew Correspondence School, in the hands of a Board of Trustees, made up of Professors of Hebrew and of related departments (of different religious denominations, and residing in different sections of the country), who consent to take an active part in advancing the interests of the work.

The INSTITUTE will henceforth be conducted with the following ends in view :

(a) To furnish preparatory instruction in Hebrew to students about to enter the theological seminary ; it being proposed to influence as large a number of prospective theological students as possible to avail themselves of the opportunities thus afforded, in order that the merely linguistic work in Hebrew may be performed, at least in part, outside of the seminary ;

(b) To furnish elementary and advanced instruction in Hebrew to ministers engaged in the work of the pastorate ;

(c) To furnish opportunities for the study of the cognate languages, and such historical, literary and theological subjects, connected with the Old Testament, as may be desired.

The general character of the INSTITUTE will be undenominational ; and all, of whatever faith, who are interested in Old Testament studies, will be invited to participate.

No educational work of a high order can be conducted merely upon the basis of the receipts from tuition-fees. This fact is recognized by all who have given attention to the question of education. The work proposed by the INSTITUTE is, really, a theological work. It aims to prepare men for the seminary, in that department in which preparation is especially lacking, and it aims to assist men, after leaving the seminary, to carry on systematic study in that department which, more than all others, is likely to be neglected. Upon this ground, therefore, it appeals to large-hearted, liberal-minded men of all denominations for funds :

a) To be used in connection with the regular revenue from tuition-fees, in meeting the general expense of the "Schools," and the salaries of instructors ;

b) To be used in assisting men to avail themselves of the opportunities here offered, who would not otherwise be able to do so.

It is not deemed wise, even by those who have the future of the INSTITUTE most at heart, to attempt at present to secure funds for a permanent endowment. Nor, on the other hand, is it possible to raise each year the sum of money needed for the expense of that year. It is proposed, therefore, to secure subscriptions towards what shall be called "A FIVE YEARS' ENDOWMENT FUND." That is, a given sum will be subscribed, payable every year for five years. By this method, greater stability will be guaranteed ; and at the same time the labor and expense of raising the money will be largely diminished.

The Catalogue of the Institute.

The special attention of the students of the Hebrew Correspondence School is called to the Catalogue to be published in January next. It is very desirable that every person who is really a member, be included in the list. Only those, however, can fairly be considered members who have prepared and sent in for correction as many as *ten* lessons during 1884, unless they have been unavoidably hindered, or have entered so near the end of the year as to make it impossible.

Resuming Work.

There are still some members who have not taken up the lessons since vacation. Of course there are many hindrances that may arise to cause delay, and among so many students there will always be some who have just reason for suspending their work. But no ordinary cause should be allowed to interpose. This work is not one of the minister's "extras," but a part of his regular biblical study, and so has a right to a definitive allotment of his time. "The best way to resume is to resume." Will not those who have not yet recommenced study please communicate at once with the Principal by means of a recitation or, if that is impossible, by postal.

The Summer Schools.

In the *HEBRAICA SUPPLEMENT* for April we spoke of the advantages to be gained by the members of the Correspondence School from attendance on the Summer Schools. A large percentage of the students in each of the three schools this past summer were from the Correspondence School. They were among the most enthusiastic and successful students present, and what they were able to accomplish fully justified the remarks in the article referred to above. The solid and lasting benefit accruing from a few weeks of earnest work, the real hold upon the language that can thus be gained are being recognized more and more. Let every member that can possibly do so, shape his course this year with the plan of coming to the Summer School in 1885. Everything gained beforehand is so much advantage then. The courses of work are made so to correspond that one can continue his study from one school to the other just as in the same school.

If a minister unacquainted with Hebrew had wished a few years ago to learn the language, he might well have been discouraged by the lack of facilities for study either at home or elsewhere; but now it is not only possible but is an easy and inexpensive matter to obtain such a familiarity with Hebrew as will make the reading of a page a day a recreation, and open boundless stores of Scriptural knowledge. This cannot be accomplished in a month, nor in six months, but it need not take more than two or three years of study, that can be carried on amid the regular duties of the pastorate without overcrowding, and during the summer vacation without the loss of needed recreation. Those who have been members of both schools know this by experience. We hope that an increasing number may test it every year.

New Members.

There have been a large number of additions to the Correspondence School since the beginning of September. More have come

from the Methodist denomination than from any other, and more from Ohio than from any other state. Among the papers that have been sent in, nearly all of which are of excellent character, several were so nearly perfect that we regret that they were not quite so. Shall the Ohio brethren lead?

Perfect Papers.

Since our last issue faultless recitations have been received from the following students:

- Rev. W. D. Akers, Rural Retreat, Va., El. 18.
- " J. J. Anderson, Tuscaloosa, Ala., Pr. 22.
- Prof. C. H. Cole, Hastings, Mich., El. 12.
- Rev. J. M. C. Fulton, Oxford, N. Y., El. 19 and Int. 3.
- " E. A. Mason, Farmington, Me., El. 1.
- " F. M. Mitchell, Kane, Ill., Int. 19.
- " F. P. Ramsay, Dublin, Va., Int. 13, 14, and 17.
- " H. Van der Ploeg, Fulton, Ill., Int. 26.
- " J. T. Whitley, Salisbury, Md., El. 23.

Graduations.**FROM THE ELEMENTARY COURSE.**

- Rev. H. W. Coffin, Plymouth, Mass.
- " Sidney Crawford, Lyons, Ia.
- " T. F. Drake, Burlington, Ind.
- " J. M. C. Fulton, Oxford, N. Y.
- " M. L. Gates, McPherson, Kas.
- Mr. Jas. Hammond, Olathe, Kas.
- Rev. M. P. Hayden, Ludlow, Ill.
- " G. G. Hudson, Auburn, Ill.
- " C. H. Lyons, LaGrange, Ga.
- Prof. P. Robertson, Dayton, O.
- Rev. A. M. Smeallie, Kortright, N. Y.
- " E. A. Starkey, Dayton, O.
- Mr. J. H. Thomas, Dayton, O.
- Rev. A. Waterbury, Rensselaerville, N. Y.
- Prof. Scott Williams, Rockland, Mich.
- " Harry Willis, Philadelphia, Pa.

FROM THE INTERMEDIATE COURSE.

- Rev. R. C. Armstrong, Waxahachie, Tex.
- Mr. Adam Charlton, Lynedoch, Ont.
- Rev. D. F. Estes, Atlanta, Ga.
- " T. M. Evans, Sharon, Pa.
- " J. W. Fox, Kewanee, Ill.
- Miss H. M. Prescott, Philadelphia, Pa.
- Rev. H. F. Smith, Mt. Holly, N. J.
- Mr. D. J. Strang, Monmouth, Ill.
- Rev. F. G. Woodworth, Wolcott, Conn.

FROM THE PROGRESSIVE COURSE.

- Rev. C. C. Hersman, Fulton, Mo.
- Mr. G. R. Hovey, Newton Center, Mass.
- Rev. J. B. Purcell, Mt. Washington, Md.

THE HEBREW CORRESPONDENCE SCHOOL.

MORGAN PARK, ILL.

WILLIAM R. HARPER, PH. D., PRINCIPAL.

A. GENERAL INFORMATION.

1. Aim.—THE HEBREW CORRESPONDENCE SCHOOL gives instruction in Hebrew (1) to students about to enter the theological seminary; (2) to ministers engaged in the active work of the pastorate; (3) to others who, for any reason, desire such instruction.

Studies in the School are carried on at home, by a regular correspondence with a careful instructor. Such instruction by correspondence may not be superior to oral instruction, but the experience of many has proved it to be most valuable and practical. Such a system of study brings to the doors of the great body of busy ministers and laymen opportunities for Biblical culture which formerly were confined to a selected few.

2. The Plan.—A printed Lesson-paper is mailed to the student each week. This Lesson-paper assigns the tasks which are to be performed, furnishes assistance and suggestions, and contains questions on the Lesson, thus guiding the work of the student as though he were in the recitation-room. Every week the student mails to the Instructor a *recitation-paper*, on which he has written out (1) the tasks assigned in the printed Lesson; (2) the answers to such questions as may be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the Lesson. This recitation-paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each Lesson in the course is studied and the results of the study submitted to the Instructor for correction, criticism, and suggestion. It can not be doubted that the profit to be derived from such work is second only to that which is

received from actual contact with the living teacher.

3. Tuition-fee.—The tuition-fee for Instruction and Lesson-papers is placed at \$10.00 a year, payable semi-annually in advance. This includes forty Lessons. If the entire number is not taken within the year, the responsibility lies with the student. No change from this policy is made except

1) in cases of sickness; and

2) when the student expressly declares before receiving the first Lesson that he desires the Lessons at the rate of *one in two weeks*.

4. The Chautauqua School of Theology.—The Principal of the HEBREW CORRESPONDENCE SCHOOL being likewise Dean of the Department of Hebrew and Old Testament Literature in the "Chautauqua School of Theology," members of the latter School who study in the department of Hebrew, do their Hebrew work according to the plans announced above.

5. Certificate.—At the end of each Course, those who have completed the work of that Course will receive a *Certificate* to that effect. To those who have completed the Advanced Course there will be given a *Diploma*.

6. Enrollment.—Students may be enrolled in the School at any time during the year. There are no classes, each student pursuing his work at home and advancing as rapidly or as slowly as desired. Each applicant for membership is furnished with an Application Form, which he is expected to fill out and return to the Principal, and on receipt of this the necessary books and papers are sent to him.

B. COURSES OF INSTRUCTION.

Four distinct Courses of Instruction have been organized. These are named for convenience: Elementary, Intermediate, Progressive, Advanced. Each Course consists of *forty Lessons*, and, unless a special arrangement is made, one Lesson is to be taken each week.

1. The Elementary Course.

1. *For whom intended.* The Elementary Course is intended chiefly for those who have never studied Hebrew. It is, however, pursued also by quite a number who have, at one time or another, paid some attention to the language, but feel that, in order to make any real progress, it is better for them to lay the foundation anew.

2. *The Work.* The work of this Course is as follows:

- (1) The thorough mastery of the Hebrew of the first four chapters of Genesis.
- (2) The study of the most important principles of the language, *in connection with these four chapters.*
- (3) The mastery of these principles as systematized and arranged in the grammar.
- (4) The memorizing of Hebrew words which occur above two hundred times—in all about *two hundred.*
- (5) The critical translation and word-analysis of the fifth and sixth chapters of Genesis.

3. *The Lesson-Paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) A Review-lesson; (2) Grammatical Notes on a few verses; (3) Observations; (4) Grammar-lesson; (5) Word-lesson; (6) Verses to be memorized; (7) Recitation-lesson. Questions of Syntax, Lexicographical Notes and Reading unpointed Hebrew are introduced as often as is deemed wise.

4. *The Books.* (1) A Hebrew Manual (\$1.00); (2) "Elements of Hebrew," fifth edition (\$2.00); (3) "Hebrew Vocabularies," (\$1.25).

2. The Intermediate Course.

1. *For whom intended.* Many ministers, once proficient in Hebrew, have grown so "rusty" that all their former acquaintance with the language seems to have forsaken them. For these, as well as for those who have completed the Elementary Course, there has been arranged the Intermediate Course.

2. *The Work.* The work of this Course is as follows.

- (1) The critical study and translation of Genesis I.-XX.
- (2) The study of the most important principles of the grammar,—the amount furnished in the Principal's "Elements of Hebrew."
- (3) The Inductive study of the most common principles of Syntax, in connection with the subject-matter translated.
- (4) The memorizing of the verbs which occur 50-200 times,—in all about *two hundred and fifty words.*
- (5) The memorizing of one or two verses of a familiar chapter each week.

3. *The Lesson-Paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) Inductive Notes, based on the passage translated; (2) Grammatical Notes upon the passage translated, with reference to the Principal's "Elements of Hebrew;" (3) Principles of Syntax; (4) Lexicographical Notes; (5) Grammar-lesson; (6) Word-lesson, in the Principal's "Hebrew Vocabularies;" (7) Verses to be memorized, e. g., in Exodus i., or xx.; (8) Recitation-lesson.

4. *The Books.* (1) Hebrew Bible (\$2.25), or Baer & Delitzsch's Genesis (50 cents); (2) "Elements of Hebrew," (\$2.00); (3) "Hebrew Lexicon," Gesenius's (\$5.75) or Mitchell's Davies' (\$3.25); (4) "Hebrew Vocabularies," (\$1.25).

3. The Progressive Course.

1. *For whom intended.* Besides furnishing an opportunity for those who have finished the work of the preceding Courses to continue their study, the **Progressive Course** is intended to meet the wants of a large number of ministers who have a fair knowledge of the language, but desire the help and stimulus of an organized course of study, in prosecuting their work still further.

2. *The Work.* The work of this Course is as follows.

- (1) The critical translation and study of Exodus I.-XXIV.
- (2) The examination of questions of Geography, Archæology, Exegesis, etc., which arise in the study of these chapters.
- (3) The study of the grammar in its details, Gesenius and Green being used as text-books.
- (4) The memorizing of the verbs which occur 25-50 times, and of the nouns which occur 50-100 times—in all about *three hundred words*.

3. *The Lesson-Paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) Inductive Notes, based upon the passage translated; (2) Grammatical Notes on the passage translated, with reference to the Principal's "Elements of Hebrew," to Gesenius' (Mitchell's Davies'), and Green's Hebrew grammars; (3) Principles of Syntax; (4) Lexicographical Notes; (5) General Questions on Geographical, Archæological and Exegetical points which come up in the Lesson; (6) Verses to be memorized; (7) Grammar-lesson; (8) Recitation-lesson.

4. *The Books.* (1) Hebrew Bible (\$2.25); (2) "Elements of Hebrew," (\$2.00); (3) Gesenius's (Mitchell's Davies') Grammar (\$2.25), or Green's Grammar (\$2.60); (4) Hebrew Lexicon (see above); (5) "Hebrew Vocabularies," (\$1.25).

Correspondence is invited from those who may be interested in the Course.

Address,

4. The Advanced Course.

The following announcements are to be noted:—

1. *Time.* This Course will begin February 1st, 1885. The delay in organizing this Course has been due to the great amount of work connected with the preparation of text-books for the other Courses.

2. *The Subject-Matter* of the Lessons will be the Poetical Chapters of the Pentateuch and the Book of Judges, including Genesis XLIX., Exodus XV., Deuteronomy XXXII., and XXXIII., Judges v.

3. A volume, now in preparation by the Principal, containing grammatical and exegetical notes on these passages, will form the basis of the work. These "notes" cover the important points of etymology, syntax, geography, archæology, history and criticism.

4. In addition to the study of the passages together with the "notes" upon that portion, regular and systematic attention will be paid to the subject of the Hebrew Tense, Driver's "Use of Tenses in Hebrew" being used as a text-book.

5. The subject of the *Accents* will form an important feature of the work, for it is certain that a knowledge of this subject is essential to any thorough work in exegesis.

6. Careful attention will also be given to the study of the characteristics of Hebrew Poetry.

7. The Lesson-paper sent each week to the student will (1) assign definitely the exact amount and order of the work to be done, and (2) furnish a Recitation-lesson which will be written out and returned to the Principal for examination, correction and suggestion.

8. Besides, (1) a Hebrew Bible, (2) Hebrew Lexicon, (3) Gesenius's Hebrew Grammar (\$2.25), members of the Course will need (4) the Principal's Notes on the passages studied, (\$2.00), (5) Driver's "Use of the Tenses in Hebrew," (\$1.75).

WILLIAM R. HARPER.

MORGAN PARK, ILL.

C. OPINIONS.

WEST HALLOCK, ILL., Oct. 8, 1884.

It is surprising what rapid and thorough progress is possible to the student, in the study of Hebrew, by your methods in the Correspondence School.

REV. J. M. COTTRELL.

BRISTOL, N. H., Oct. 7, 1884.

With pleasure I testify to my appreciation of your methods of instruction in the Hebrew Correspondence School. Commencing as I did without any knowledge of the language I feel much gratified at the progress made in the time devoted to it, and heartily commend the School.

Yours truly,

REV. JOHN A. BOWLER.

MOUNT HOLLY, N. J., Sept. 27, 1884.

I consider Dr. W. R. Harper's work and method in the Hebrew Correspondence School a most valuable help to the thorough understanding of the Old Testament. I am using the Progressive Course, and new light breaks from the Word daily. I would suggest to pastors who have neglected their Hebrew to take it up again on this plan, and they will be refreshed, pleased, and profited. REV. H. F. SMITH.

SALISBURY, MD., Oct. 2, 1884.

Whoever cannot learn Hebrew in Prof. Harper's Correspondence School, is a hopeless case—so far as learning Hebrew is concerned. My opinion is, that the work done in this School is far more accurate and thorough than that usually done by face-to-face methods in Theological Schools. And why? Simply because *every syllable must here be written, and writing ensures accuracy.*

REV. J. T. WHITLEY,

Pastor Trinity M. E. Church, South.

GLENBROOK, CONN., Oct. 1, 1884.

I have formed the highest opinion of your methods, and especially as to their practicalness in the case of pastors and others who can 'by hook or by crook' devote a few hours every week systematically to the work. My own interest in Hebrew has been greatly increased since my connection with the Correspondence School.

REV. EDWARD T. BROMFIELD.

TRENTON, N. J., Sept. 6, 1884.

My work in the Hebrew School has been "like the acquisition of a sixth sense." The work of two years has done two things for me. It has made thoroughly available the wealth of critical material, a knowledge of which is demanded of the ministry of our day, and it has systematized and doubled in efficiency my habits of study.

REV. W. W. LOVEJOY.

"Surely the minister of the Gospel, charged with God's message to man, should know that message at first hand, and for himself, and not be compelled to rely wholly upon translation and commentators and other men for its meaning."

BRATTLEBORO, VT., Oct. 2, 1884.

Studying by Correspondence has seemed to me a "lame and impotent" process until desperate need drove me to the Hebrew School. Experience has met my desire and dispelled all doubts as to the feasibility of the method. Under Professor Harper's management, to "each his meat is apportioned in due season"—just what the student needs next to do and know is clearly shown, and the mind kept unembarrassed by anything irrelevant. This is all that the adult student, who can drill himself, needs to make progress easy and rapid. I can assure all who wish to gain a knowledge of the Hebrew, sufficient for the intelligent reading of the abundant Old Testament literature of the time, and for the better understanding of God's Word, that here is an aid by means of which they can do more in one year than in five of independent effort.

REV. S. H. LEE.

HAMPDEN SIDNEY, VA.

Dr. Harper's Correspondence School is both a cause and an effect of the present great revival of interest in the study of Hebrew, and all who wish to maintain and widen that interest must hail this enterprise as a powerful ally. I have studied closely a portion of the Lessons and have examined with some care the whole Course, with the most distinct and beneficial results. In my judgment they afford better facilities for the acquisition and review of Hebrew than any system short of the instructions of a living teacher. And for thoroughness, accuracy and scope few teachers equal and none surpass him.

PROF. W. W. MOORE.

TUSCALOOSA, ALA., Oct. 7, 1884.

Two years' experience in the Hebrew Correspondence School, conducted by Dr. Harper, enables me to speak intelligibly with reference to this most excellent system of instruction. In addition to my regular duties, which were all the while pressing, I have prepared the Elementary and Intermediate Courses, forty Recitation-papers in each, and twenty-seven of the Progressive Course.

Among the methods of instruction with which I am acquainted, I feel this to be the most satisfactory. It is complete, thorough and exhaustive. It is fraught with intense interest and real profit to everyone who enters into it with spirit and desire for success. I can now read any of the historical parts of the Hebrew Bible with ease and pleasure. I seek my Bible, Lexicon and Grammar not with repulsion but with delight, and while using them, feel that I am at home, in converse with a friend, and not endeavoring to talk with a stranger in an unknown tongue.

REV. J. J. ANDERSON.

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[NOTE.—"HEBRAICA" was commenced as a Monthly, and three numbers were issued, for March, April and May. It was then determined to publish it as a Quarterly, and count the three monthly numbers as No. I.]

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The method adopted has already been commended by eminent scholars and teachers. It is believed that a careful examination of the book will lead at once to its introduction in the class-room.

A copy will be mailed, post paid, for examination, to any Professor of Hebrew for \$1.15.

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The American Publication Society of Hebrew,

MORGAN PARK, ILL.

HEBRAICA

A QUARTERLY JOURNAL IN THE INTERESTS OF HEBREW STUDY

MANAGING EDITOR:

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PROFESSOR OF HEBREW AND THE COGNATE LANGUAGES IN THE CHICAGO BAPTIST UNION
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PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BERLIN.



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⇒ HEBRAICA. ⇐

This journal was commenced as a *monthly*, and numbers were issued for March, April and May, 1884. It was then determined to publish it as a *quarterly*, counting the three monthly numbers as No. 1. No. 2 was issued October, 1884. It is designed to publish it regularly in January, April, July and October of each year. New subscribers will please state whether they wish their subscriptions to begin with Vol. I., No. 1. Back numbers can be furnished. Send money by registered letter to Morgan Park, or by Money order or draft on Chicago.

AMERICAN PUBLICATION SOCIETY OF HEBREW,
MORGAN PARK, ILL.

➤ HEBRAICA. ◀

VOLUME I.

JANUARY, 1885.

NUMBER 3.

THE MASSORETIC VOWEL-SYSTEM.

BY CRAWFORD H. TOY,

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There is little or no doubt as to the actual use of the Massoretic vowel-signs; this is fixed by the readings of our Hebrew Bibles. The only question is as to its proper statement and explanation, about which there are considerable differences of opinion; and, as a contribution to the subject, and in the hope of eliciting further discussion, I give the substance of what I have been in the habit of teaching on this point. I shall refer to the historical genesis of the sounds only where it seems to throw light on the Massoretic system. As to the explanations of the old Jewish grammarians, they are to be taken as testimony, but not as final authority.

THE SOUNDS.

I transliterate as follows: Kāmeṣ, ā; Pataḥ, a; Segōl, e; Sērē, ē; the two sounds of Hīrek, i and ī; Kāmeṣ Hāṭūf, o; Hōlem, ō; the two sounds of Šūrek-Kibbūṣ, u and ū; Š'wā simple, ' suspended, composite, ă, ĕ, ŏ.

The vowel-sounds are usually described as "long" or "short;" but these terms seem to me to be objectionable. They are likely to be misleading: they may convey the impression that one sound differs from another only in the length of time given to its utterance—and there is no reason to suppose that this is true in Hebrew. But if they be understood to indicate merely a natural difference of length in sounds of different articulate quality, it is still an objection to them that they define the vowels by a secondary and uncertain characteristic—secondary, because it is merely a consequence of the essential articulate quality—uncertain, because it belongs largely to elocution, and is apt to be fixed by the speaker's feeling at the moment, which may lead him to make an i longer than an ā. For these reasons I shall avoid these terms, and use those mentioned below.

As there is no recognizable phonetic difference between mutable and immutable Kāmeṣ, Hōlem, and the rest, I shall not distinguish them in transliteration, but write kām as dābār, and kōṭēl as yikṭōl. This is an etymological and not a phonetic difference, and need be mentioned only in explanation of vowel-movements; though certainly it may be useful to mark it for beginners.

The vowel-sounds may be described as follows :

Kāmeṣ, **ā**, in its original form, is the sound produced when the vocal cavity is opened very wide, the tongue depressed and drawn back as far as possible, and the column of air issues unchecked and unmodified by the articulating organs—the **ā** in father. At some time, however, which it would be hard to fix with certainty, the sound seems to have been modified into that of English **a w**; we may probably infer this from the fact that, in both the Massoretic and the Babylonian systems, the **o** is regarded as a modification of **Kāmeṣ**. But, as its phonetic relations, long before established, were unaffected by this change of pronunciation, we may continue to mark it **ā**.

Pattaḥ, **a**, differs from **Kāmeṣ** in that, in making it, the vocal cavity is not so wide open, the tongue is slightly raised, and the ictus is further forward; it is not English **a** in **pat**, but more nearly German **a** in **mann**.

Segōl, **e**, begins the series of linguo-palatal sounds; to form it the lips are kept moderately open and parallel, the tip of the tongue is about as high as the top of the bottom row of teeth, and the ictus of the column of air is made well back against the hard palate—about as **e** in **met**.

Šērē, **ē**, in the same series, keeps the lips a little farther apart, and the middle of the tongue raised toward the roof of the mouth, with the ictus farther forward, as **a** in **mate**, perhaps a diphthongal sound.

Hirek, **i**, **ī**, seems to represent two sounds, both made with lips farther apart and teeth nearer than in **Segōl** and **Šērē**, the tongue also being nearer the roof of the mouth, and the ictus further forward: the second of these, the outermost of the linguo-palatals, found usually in open syllables, is **i** in **pique**; the first, occurring usually in closed syllables, is midway between this and **i** in **pit**. About this latter **i** I am not sure; its syllabic relations give ground for supposing that it differs from **e** only, or principally, in having the ictus further forward, the elevation of the tongue being less than in **ē**.

Kāmeṣ Hātūf, **o**, begins the series of labials, in which the lips are arched or rounded, and the tongue depressed; its ictus is farther back than that of **e**. It is not the **o** in **blot**, that is, nearly **a**, but midway between this and **a w**. The next sound in the series, proceeding forward, is this **a w**, made with lips rounded, yet well apart, and tongue drawn far back—apparently the later sound of **Kāmeṣ**, more closed than **a**, from which it does not stand very far.

Hōlem, **ō**, the next member of the labial series, diminishes the rounded aperture of the lips, and draws the tongue farther back; it is **o** in **note**.

Šūrek-Kibbūṣ, **u**, **ū**, represents two sounds, one lying just behind, the other just in front of **ō**; the former has the lips more open, and the tongue further forward, the latter the lips more closed, and the tongue more arched, than **ō**; the first is nearly **u** in **full**, the second, **u** in **rule**. But about the second there is the same sort of doubt as in the case of **o** and **i**, though the doubt will not affect the syllabic movements.

Š'wā simple, **'**, is a very slight **i**, **e** or **u**; the composites are slight forms of **a**, **e**, **o**.

The vowels may be arranged in several different ways :

1. According to the place of the ictus on the line from throat to lips :

ā a o e ē i ī u ō ū

This list indicates the relation of the vowels to the consonants **Ālef**, **Hē**, **Yōd**, **Wāw**.

2. According to the position of the organs of speech :

- ā, a.....vocal cavity open ;
 e, ē, i, ī.....tongue raised, lips parallel ;
 o, u, ō, ū.....tongue depressed, lips rounded.

This table shows, further, the interchanges of the vowels, both the pre-historic (ā, ō ; u, ō) and the historic, living movements (a, e, i ; o, ō, etc.)

3. According to the ease with which the sound may be sustained :

- ā ē ī ō ū.....heavy
 a e i.....medial
 o u.....light

Š'wā, as the lightest sound, belongs in a category by itself.

The facility of prolongation seems to be in proportion to the friction of air against the walls of the cavity, which again depends on the extent of closure of the cavity, except in case of the a-sounds, so that the names "closed" and "open" might be used. I prefer those given above, because they suggest the difference in friction and volume that may be felt by trying the vowels. It is possible that there is some other difference here besides friction, but I have not been able to discover any other. This table gives the ground for the preference for certain vowels in open syllables, and for others in closed syllables ; its correctness must be tested by the facts of the Massoretic pointing.

EMPLOYMENT OF VOWELS IN SYLLABLES.

When we come to examine the functions of the vowels in syllables, their statics and dynamics, we must bear in mind that these are not governed by absolutely inflexible rules. The sounds themselves were probably not absolutely fixed ; for each one of our actual sounds represents a certain area in the vocal cavity within whose limits it is susceptible of changes. The laws of euphony and convenience also, which so largely determine the use of the vowels, are by no means unbending, but may vary with circumstances, or may yield to other considerations.

Whether or not Š'wā shall be regarded as forming a separate syllable is a good deal a matter of expression or convenience. The Jewish grammarians did not so regard it, but attached it to the succeeding syllable, and their example has been generally followed in modern works. The other view seems to me the better one. That the Š'wā was a real vowel-sound there can be no doubt, and it is almost as certain that the language treated it as forming a syllable. The indisposition of the Semitic languages to begin a syllable with two consonants is well known : Syriac writes 'eṣṭadon for *orádā*, and Arabic 'ismī for *Smith*. The Massoretic pointing itself recognizes the vocalic character of Š'wā in never dageshing a mute after it, and its syllabic character in those cases, as the interrogative *he*, the article, and the conjunction *wa*, where it writes a metheg in the syllable before the pretonic Š'wā. Etymologically Š'wā always represents the lowest point of a full vowel, and the recognition of its syllabic character helps to make plain inflectional vowel-changes, and also, as it appears to me, helps to simplify the presentation of the whole vowel-system. Undoubtedly this mode of looking at it is more in keeping with our phonetic ideas, and for that reason alone would be preferable, provided it does not go counter to some phonetic principle of the language—and this, I think, is not the case.¹

¹ Pattah furtive also is a true vowel ; but, as it does not in any way affect tone or vocalization or other pointing, it may be dismissed with a remark to that effect.

I shall, therefore, consider only two sorts of syllable: open, consisting of consonant+*vowel*; and closed, consisting of consonant+*vowel*+one or two consonants. I do not see that there is any need of making a third class of "half-open" or "intermediate" syllables, a syllable that is neither open nor closed, but ends in a consonant to which is attached a vowel that belongs neither to the preceding nor to the succeeding syllable, but remains unpleasantly suspended between them. It seems decidedly simpler to treat the consonant with Š'wā as a simple syllable. Whether this is so will best be tested by applying the theory to the explanation of the facts.

The primary physiological division of syllables is into open and closed, under each of which heads we have the secondary, in Hebrew partly artificial, division into toned and untoned.

A. OPEN SYLLABLES.

In general, it may be said that open syllables prefer the heavier or more easily extensible vowels, for an obvious physiological reason. But heavy and light, closed and open, are only relative terms as applied to vowels, and the difference in ease of pronunciation is not so great but that it may be made subordinate to other considerations. We may examine the various sorts of open syllable separately.

1. *With the tone.*

The general rule here needs no illustrations. The favorite vowels are ā, ē, ī, ō, ū. The toned open syllable is perhaps oftenest final, but is found abundantly in penult in suffixes to nouns and verbs, in verb-forms, and in pause.

Other vowels, however, especially e and a, occur in these syllables. Thus, in the demonstratives ze "this," ēlle "these," out of za, and ēlla, or zaya and ēllaya; in ge "valley" (also written gē); in nouns of the form gōle, from verbs third radical Yod or Waw. These last come from i-forms, as gōli, out of gōliya, and the presence of the e is to be referred to a feeling of euphony in the language. The construct shows the fuller vowel, as gōlē.

Further, in the a-class of Segolates, as mé-lek, out of the monosyllabic malk, where the old accentuation of the word was retained when the a became e. It was only in the special stress of pause that it was felt to be necessary to strengthen the a into ā. If the second radical is a guttural, the first vowel is a.

So in the feminine with segolate or toneless et ending, as kōṭēlet, out of kōṭēlet for kōṭēlat. The Hebrew impatience of the ending at in the absolute form of the noun has led to two modes of treating the participle: the at has gone into toned ā, before which the ē of the stem has sunk into Š'wā, kōṭ.ā; or the tone has receded from at, which then becomes et, and the toned ē has been assimilated to the following e. The large number of Segolate forms shows a fondness for e in a toned open syllable.

A stem-e is retained before the atonic petrified Accus. termination ā, as karmé.lā, where the e is felt to be an essential part of the stem. So in the pause-form of the noun with suffix kā, as d'bārē.kā, the retraction of the tone to the penult necessitates a full vowel, and the old case-ending a is retained in the form of e. The e in su.se.kā, su.se.hā, the plural noun with suffixes kā and hā, probably represents the old diphthong ei, out of ai = ay, from the full plural susay, out of susaya.

An example of toned a in an open syllable is found in the 3 sing. masc. Perf. with 1 pers. sing. suffix, as k'ṭālā.nī: in obedience to a law of euphony the tone

is retracted, and the primitive third vowel of the verb-stem is retained, but, perhaps by reason of the phonetic weight of the ending *nī*, is not advanced to *ā*.

Also, in the plural noun with 2 sing. fem. suffix, as *susá.yik*, which seems to be a phonetic degradation of original *sus.a.y.a.k*, *sus.a* being the accus. stem, *ya* the plural sign and *k* the pronoun; the tone is drawn back, in accordance with a general euphonic principle in Hebrew. The same explanation would apply to the dual ending *áyim*: *k'nāfáyim* is for *kanafa.ya.m*, where *m* is the mimation.

2. In pretone.

The two considerations, besides the preference for *a*-sounds, that determine the pretonic vowel, are the syntactical position of the word as not needing or needing definition (absolute and construct); and the phonetic weight given to a final added syllable. In a word regarded as needing definition by a succeeding word or suffix the tendency is to depress the pretonic to its slightest form—in the contrary case it will retain its vowel. If the final added syllable be heavy, so as to take the tone, the pretone will be light, otherwise not. The pretonic vowel is always either very heavy, *ā*, *ē*, *ī*, *ō*, *ū*, or the lightest, *š'wā*, never *a*, *e*, *o*, *u*.

In the following cases, then, a full vowel is found:

In the absolute noun, as *dābār*, *zākēn*, *kāṭōl*;

The Kal Perf. 3 sing. masc., Nifal Impf. 3 sing. masc., and certain Hifil forms;

A sing. noun whose final syllable has *ā*, or *ē* with mutable pretone, when it takes a suffix which forms one syllable with the old third vowel of the noun-stem, or which is not heavy enough to attract the tone to itself, that is, any suffix except *ka*, *kem*, *ken*, as *d'bārī* for *d'bār.a.ya*, *z'kēnō* for *z'kēn.a.hū*, *d'bārēnū*;

Kal Perf. 3 sing. masc. with any suffix except *ka*, *kem*, *ken*, as *k'ṭālānī*, *k'ṭālām*;

Kal Perf. 3 sing. fem. with any suffix except *kem*, *ken*, as: *k'ṭālātnū*, *k'ṭālāt'kā*. In the last example the ordinary rule, that the tone cannot go farther back than the penult, is abandoned, for the sake of maintaining the very slight vowel-sound before the *kā*. The importance of the fem. ending at here prevents the tone from going over to the ultima, and preserves a trace of the old Semitic antepenultimate tone;

An inseparable preposition, as *bā.hem*, *lā.hēn*, *lā.máyim*, out of *ba* and *la*, whence come *b'* and *l'*.

On the other hand, the result of rapid pronunciation is to put *š'wā* in pretone in the following cases, in all of which the *š'wā* represents an original full vowel which it is desired to preserve:

The construct sing. and plur. of Nouns, including the abstract noun of action (Infinitive) and the noun of command (Imperative), as *d'bar*, *dī.b'rē*, *k'ṭōl*;

The sing. noun with the suffixes *ka*, *kem*, *ken*, the Inf. with all suffixes, the Imperat. with all endings and suffixes, as *d'bār.kā*, for *dabara.kā*; *koṭ'lī*, *ki.ṭ'lū*. The Inf. shows recollection of its ancient form *kuṭul*, which likewise belonged to the Imperative, these both being merely rapidly pronounced nouns. The suffix *kā* carries so great weight that it retains before it the old accus. ending, only degraded to *š'wā*;

The Perf. 3 sing. masc. with the suffixes *ka*, *kem*, *ken*, as *k'ṭāl'kā*, *kiṭ.ṭe.l'kém*, *k'ṭa.l'kem*, precisely as the noun;

The Perf. 3 sing. fem., with suffixes *kem*, *ken*, as *k'ṭā.la.t'kem*. The identity of action of noun and verb in this case is noteworthy—the form *d'ḅār'kā* might be either of the two. The reason is that the suffix *kā*, attracting the tone, produces the same changes in the primitive noun-verb stem *dabara*;

Verb-forms, except Hifil, whose final syllable contains any vowel but *a*, when suffixes are added at the end, as *yik.ṭ'.lā.nī*;

Verbs Pē guttural with open-syllable preformative, as *ye.ḥě.zak*;

All verb-forms, except Hifil, in which the affirmative consists of a vowel, as *kā.ṭ'.lā*, *nik.ṭ'.lū*, *t'.kuṭ.ṭ'.lī*. The verb here differs from the noun; the former is *dā.b'.rā*, the latter *d'.bā.rī*. But the verb-form with accus. suffixes agrees with that of the noun; both are, for example, *d'.bā.rō*. The real difference, therefore, is between the verb with subject-suffix and the verb with object-suffix; the former degrades its pretonic syllable, the latter maintains it. The explanation of this fact is connected, perhaps, with the more complete sense-transformation that the original noun-verb stem underwent with the assumption of subject-suffixes, a construction that was probably later than the form with object-suffixes. But this belongs to general Semitic grammar.

3. *In antepretone, or farther back.*

Wherever the pretone has a full vowel, the antepretonic vowel, if mutable, becomes *š'wā*, as *d'ḅārīm*; the cases are so numerous, and the reason so obvious, that no further remark is necessary.

When the pretone has *š'wā*, there are two classes of cases, in the first of which a light vowel, and in the second a heavy vowel, is found in antepretone.

First, a light vowel in antepretone.

a. From additions at the beginning of the word.

Monosyllabic words with slender vowels are often prefixed to words having *š'wā* in pretone. If, now, this *š'wā* is held to be essential to the word, it must be retained, and the light vowel will then stand in the antepretonic syllable. For example, an inseparable preposition with a construct form, as *bi*, out of *ba* (before a syllable with full vowel, *b'*), with *d'ḅar* or *k'ṭōl*, makes *bi.d'ḅar* or *bi.k'ṭōl*; *wa* with *y'hī*, the usual dagesh forte being omitted, makes *wa.y'hī*. Here *bik'* is not a half-open syllable, but is composed of two syllables, the second of which is very light; or, if one prefers to consider *k'ṭōl* as a single syllable, it must be defined as compound, consisting of a full syllable preceded by a consonant with a slight vowel-accompaniment. The case is different with *li* (out of *la*) and the const. Inf.: the fusion of the two words, so far as the sense is concerned, is so complete (as in the similar English form "to kill") that the Infin. gives up its first syllable, and the combination is pronounced *lik.ṭōl*.

b. From additions at the end of the word.

When inflectional endings or suffixes are attached to the Inf. Const. and Imperative Kal, as *koṭ'li*, *kiṭ'lū*, *kib'dī*; *koṭ'li* is out of original *kuṭulī* or *koṭolī*, *kib'dī* from *kabādī*, and *kiṭ'lū* follows the analogy of *kib'dū*. The original second vowel maintains itself in the form of *š'wā*, and the first vowel keeps its original form. The peculiarity here is the retention of the second vowel, a contrivance of the language, apparently, to difference the abstract noun of action from the ordinary concrete noun. In one case, *begeḏ*, which makes *bi.g'dī*, the same procedure has been adopted in a concrete noun; and this last example may lead us to suspect that this pronunciation was more frequent in early times than appears in the Massoretic pointing.

When the suffix *kem* is added to nouns, as *d'.ba.r'.kem*, *di.b'.rē.kem*, where the antepretonic *ba* and the preantepretonic *di* have slender vowels. Before *kem* the primitive sing. *dabara* becomes *d'bar'*, just as before *ka*; but while, in the latter case, the comparative lightness of the final syllable leads to the heightening of *a* into *ā*, *d'.bā.r'.kā*, here the greater weight of *kem* retains the *ā*, so as to avoid the accumulation of heavy syllables. The earlier plu. construct *dabarē*, out of *dabara.ya*, sinks its *ba*, which becomes antepretonic on the addition of the toned *kem*, into *b'*, and must then retain a full vowel in the preceding syllable, only diminishing the *da* to *di*.

This procedure of the noun with *kem* is in striking contrast with that of the verb in the addition of *tem*: the verb drops the third vowel of the old stem, and then *dabar.tem* becomes *d'bar.tem*. Why the noun keeps the third vowel, and the verb drops it, is not clear.

In the const. plu. of nouns also the light antepretonic vowel is found, as *di.b'.rē*, *ma.l'.kē*. The sense of the second vowel in the primitive *dabara* is so strong, as to cause its retention in the diminished form of *š'wā*, and the antepretone then naturally has its own full vowel, which is sometimes *a*, sometimes *i*, sometimes *o*, as in the segolate forms *mal'kē*, *sif'rē*, *kod'sē*; the full plural form *malakīm* (ordinarily now existing in the form *m'lākīm*) becomes *malakē*, and then *mal'kē*.

With this we may connect the pronunciation of certain feminines in *ūt*, as *mal'kūt*, *yal'dūt*. The explanation of these forms may be the same as that of *big'di*, above mentioned; we may have here another survival of an ancient pronunciation, which retained the second vowel in the sing. stem. Or, with Bickell (*Outlines of Hebrew Grammar*, Eng. translation by S. I. Curtiss, p. 61), we may suppose that the ground-form of such feminines is the plu. *malakū*, to which *t* is added, and the pretonic vowel diminished. But not all feminines in *ūt* retain the second vowel; we find, for example, *mar.dūt* and *'aš.tūt*. It may, therefore, be better to refer the cases in question to the more general fact above stated.

Finally, we have to mention the case of a heavy vowel in open antepretone. This occurs in both noun and verb: in the former, when suffix *kā* is added to a sing., not segolate, having an *a*-vowel in the last syllable, or an *ē*-vowel preceded by a mutable, as *d'bār'kā*, *z'kēn'kā*; in the latter, in those Kal Perfect forms in which the subject-suffix consists of, or is preceded by, a vowel, as *kāṭ'lā*, *kāṭ'lū*, *kāṭ'lūn*. The noun-form has already been referred to; the third vowel being retained before *kā*, in the shape of *š'wā*, the second vowel remains full, and, because of the lightness of the two following syllables with *š'wā* and *ā*, its vowel is increased to *ā*. The verb acts in the same way; out of *dabarāt*, *dabarū* come *dāb'rā*, *dāb'rū*, in contrast with the noun-form *d'bārō*.

B. CLOSED SYLLABLES.

1. *In tone.*

The absolute noun, with one or two exceptions, takes a heavy vowel in a toned closed syllable, as *dābār*, *mišpāt*, *zākēn*, *niḳṭāl*, *moḳṭāl*, *m'kaṭṭēl*. This full pronunciation is, perhaps, due to the sense of completeness in the meaning of the noun. The exceptions are: a few monosyllabic words, like *bat* and *'am*, contracted from fuller forms; and particles, such as *'al*, *'ad*, *l'bad*, similarly contracted.

In *lām.mā* the heavy *ā* is retained, in spite of the euphonic doubling of the *m*.

The noun in construct state lightens an a-vowel, if possible, as d'bar, mišpat, z'kan, yam—a consequence of the rapid pronunciation resulting from the dependence of such a noun on a following word. In this category we may probably include the relative pronoun ššer, as the construct form of a noun āšār, "place." Perhaps, also, the prepositions come under the same head of construct nouns.

The verb also frequently shows a in closed syllables with the tone, as in Perf. of Kal, Nifal, Pual, Hofal, Hithpaal, and Imperf. of Pual, Hofal and Hithpaal. Whether this is due to a feeling that the verb stands in a sort of construct relation with the following word, I shall not undertake to decide. In Piel and Hifl, on the other hand, the heavier vowels are found, though even here the a is retained in Perf. before a subject-ending beginning with a consonant, and in several Piel Perfects, 3 sing. mas. The Piel form with e, as dibber, instead of dibbēr, is found in several verbs, and shows that e was not far from a or ē.

Further, e is found in the pronouns 'a.t.tem, kem, ken, hem, hen, having come from original u; and in such forms as 'ē.nén.ni, "I am not," where 'ēnen is for 'ēnan, accusative with added demonstrative n, for primitive na.

It is to the dependent sense of the preposition and conjunction that we owe the i of the almost proclitic min and 'im.

2. *Without the tone.*

The vowel here is, without exception, light. The plural of bayit, "house," is to be pointed either bottim or bā.tīm, better the latter, = b'yā.tīm.

This is what has seemed to me the best statement of the Hebrew vowel-system. The general method and results remain the same, if we prefer to treat the Š'wā as not forming an independent syllable; and any one who takes this view may make for himself the necessary changes in the wording.

[The writer's own method of transliteration has, for obvious reasons, been employed in this article.—ED.]

THE DĀGHĒSH IN INITIAL LETTERS.¹

[Translated from Dissertation in the Baer and Delitzsch edition of Proverbs, by Rev. O. O. Fletcher, Ottawa, Ill.]

Respecting the pronunciation of the כפת בגר the earlier grammarians submit this rule: כל בגר כפת דסמך ליה"ו רפי, בר מן מפיק מפיס; ² that is, if any one of the כפת בגר letters immediately follows a word which ends in one of the quiescents יה"ו, it is to be pronounced without aspiration (rāphé); but it is not so pronounced:

1. If the letter יה"ו with which the preceding word terminates is not quiescent, but retains its consonantal sound (מפיק);

2. If the two words under consideration are not closely joined but are, on the contrary, separated (מפס יק);

3. If the first word is a Mīlra' and the second a Mī'él or, so to speak, two ictus or āpœis come in contact (דחיק);

4. If the first word, to be pronounced with the accent on the penultima, joins to itself, as if "*e longinquo*" [from afar] (אתי מרחיק), the second word, and the latter is either a monosyllable or a Mī'él.

Of these four exceptions, the first two are made sufficiently clear in the grammars;³ but whatever is there found concerning the last two, דחיק and אתי מרחיק, deals with these only partially and with insufficient accuracy, and hence is not without an admixture of errors. Wherefore it will not be superfluous to set forth in one conspectus the laws, newly examined and more accurately stated, by which the dagession of the initial letters of words is regulated, especially since, in assigning the reasons for the accepted methods of writing in this edition of Proverbs, we will here and there appeal to these same laws by a mere token.

§ 1.

Whenever those two words, of which the latter begins with one of the mutes, that is, with one of the כפת בגר which are pronounced either hard [unspirated] or soft [aspirated],⁴ are interpunctuated with a distinctive accent, the כפת בגר

[I have taken the liberty of correcting errors in biblical references to be found in the original, without making special note where I have so done. Of these there were about thirty. It is, of course, known that the references here given are to the best Massoretic text, which will be found to be, in not a few instances, quite different from that contained in the commoner editions of the Hebrew Bible. Just here, it may be well to call the attention of readers who have the Baer-Delitzsch text of Isaiah, to two needed corrections in that most carefully edited work.

xli., 18. for אשם מרבר write אשם מרבר liv., 17. for וכל-לשון write וכל-לשון

So Moses Kimchi in מורה chap. 3, and David Kimchi in Michlol, 89. Solomon Hanau, in צהר התבה 25, and others adduce this rule as by the authority of the Massora; and this is in a measure correct, since Ben-Asher already makes mention of it in חטאים 29. But in the Massora which we are accustomed to call by this name (i. e. the printed), the rule does not appear reduced to this form. The same is true with respect to the related rule: כל זעיר דסמך יגש בר מן או אי אי.

¹ Delitzsch has discussed the second quite fully in a dissertation in the *Lutherische Zeitschrift*, 1878, pp. 585—600, under the title *Die Dagession der Tenues*.

² Because of this peculiarity, the book *Jezira* calls these six letters, to which it adds ר כפולים, (כפר, כפר). See Delitzsch's *Phylogologie und Musik in ihrer Bedeutung fuer die Grammatik, besonders die hebraeische* (1868), p. 11 ss.

always, without a single exception, receives the Dāghēsh, i. e., loses the aspiration, as **בצלמנו כדמותנו** (Gen. i., 26); **ורדו ברגת** (i., 28); **השני נידחן** (ii., 13); **ויפלו פניו ואתה תשופנו** (iii., 15); **ויפלו פניו** (iv., 5).

§ 2.

But when a word beginning with one of the **כפת** "בגד", coheres more closely with the preceding word and is annexed to it, either by Māqqēph or by a conjunctive accent, the mute does not receive Dāghēsh, unless the word preceding terminates in a consonant and thus in a closed syllable; e. g., **עין פרי** (Gen. i., 11); **ויפח באפי** (ii., 7); **ארץ כוש** (ii., 13); **ותתן נם** (iii., 6); **תוסף תת** (iv., 12); **קלוי באש** (Lev. ii., 14); **ידי** (xii., 4); **שרי גברתי** (xvi., 8); **ויתאן דוד** (1 Chron. xi., 17).¹

On the contrary, when the word preceding ends in one of the quiescents and this letter quiesces, that is, when it ends in an open syllable, the mute which follows is aspirated and does not have Dāghēsh: e. g., **היתה תהו** (Gen. i., 2); **ויהי כנען וצלה נם** (iv., 22); **וירדו ברגת** (i., 26); **בו פרי** (i., 29); **היה דבר** (xv., 1).²

If these two words under consideration are logically united by an accent, but it is indicated by the interjected line P'siq that, in the reading they are to be somewhat disjoined, this little separation also causes the mute with which the second word begins to have Dāghēsh (§ 1). The following are examples: **עשו וכלה** (Gen. xviii., 21); **אתו באש** (Deut. ix., 21); **אפוא בני** (Prov. vi., 2); **עמו וקהם** (1 Chron. xxi., 3); **ביהודה ודרכים** (Neh. xiii., 15).

§ 3.

There are, however, other conditions which may abrogate this general law, that is, by which it is effected that, even after an open syllable, a mute is not aspirated but is hardened by Dāghēsh. The first of these conditions is the concurrence of similar letters (**אותיות דומות**); the second, the concussion of tones (**דחיק**); the third, the attraction of a following word by a preceding, the latter having a remote tone (**אתי מרהיק**). Under the second and third of these conditions, not only the **כפת** "בגד" but all letters, **חע** excepted, receive Dāghēsh.

§ 4.

If a word begins with two **ב**'s or with two **כ**'s, or even with **כ** and **ב** or **ב** and **מ**³ [or **כ** and **פ**],⁴ and the first of these letters has Š'wā, the letter which

¹ The Massorites called such a termination **מפיק**, that is, having the force of a consonant. By the very name of He Mappiq, we can see that it belongs here; hence, **בצרה תשים** (Gen. vi., 16); **נלה נפין** (Dan. vii., 6). Only three times does it occur that, though the first word ends in a consonant, the mute following retains the aspiration: **קור-הלו** (Is. xxxiv., 11); **שלו זה** (Ezek. xxiii., 42); **אדני גם** (Ps. lxxviii., 18). See Massora to Ps. lxxviii., 18, *Diquduq Hateamim* § 29.

² By reason of this, either **לא כי** (1 Kgs. iii., 22, 23; 2 Kgs. xx., 10) or **לא כי** (Gen. xviii., 15; xix., 2 and often) is written, according as **לא** has a conjunctive or disjunctive accent. See Delitzsch in *Luth. Zeitschr.*, 1878, pp. 589 eq.

³ Ben-Naphtali adds **כ** and **ב** (כב), Ben-Asher on the contrary opposing; the *textus receptus* follows the latter. See argument on Ps. xxiii., 3. *Diquduq Hateamim*, p. 30.

⁴ [The author has omitted the combination **כ** and **פ**: probably through oversight, since he gives examples of it. See references to Lev. xxv., 53; 2 Sam. xviii., 25; Isa. lix., 21; Zeph. iii., 13; Ps. xxxiv., 2; Job xxiv., 5; 2 Chr. xxix., 36.]

b) Moreover if the first of two words closely attached ends in ה־ and the second is either a monosyllable or a Mīl'el, the first letter of the latter receives Dāghēsh, but only under this condition, that the final syllable of the former begins with š'wâ *mobile*. Examples: לִקְחָהּ-זֹאת (Gen. II., 23); וַשְׁקָהּ-לִי (xxvii., 26); וַאֲרָשָׁהּ-כָּה (Num. xxiii., 13); תִּנְהַלְנוּ (xxvii., 4); וַנְדַמָּה-שֵׁם (1 Sam. xxviii., 7); סָאָה-סֶלֶת (2 Kgs. vii., 1); נִתְנָה-לּוֹ (xxv., 30); וַאֲשַׁקֶּלָהּ-לּוֹ (Jer. viii., 14); לְרֹאשׁוֹ-בֶּרֶךְ (Ezek. xxviii., 17); שְׁבָה-פֹּה (Ruth ii., 7); שְׁבָה-פֹּה (iv., 1); נִשְׁמַחְהוּ-בּוֹ (Ps. lxvi., 6); אֹמְרָהּ-לֵךְ (Lxxi., 23); מַחֲלֶה-לֵב (Prov. xiii., 12); וַאֲהַבְהוּ-שֵׁם (xv., 17); אֲשַׁלְמָה-רַע (xx., 22); נִבְחָרְהוּ-לָנוּ (Job xxxiv., 4).

But if the final syllable of the first word does not begin with š'wâ *mobile*, the rule מַחֲזִיק is not applied, hence a mute at the beginning of the second word is aspirated, [and a letter other than mute is written without Dāghēsh]: e. g. לְטַמְּאָהּ-כָּה (Lev. xviii., 23); וּלְדַבְּקָהּ-בּוֹ (Deut. xi., 22); צִוְּהוּ-לָנוּ (xxxiii., 4); דַּבְּהוּ-לָנוּ (2 Sam. xxi., 5); נִגְלָהּ-לָמוּ (Isa. xxiii., 1); שְׁלַחָהּ-לּוֹ (Ezek. xvii., 7); כִּסֶּה-בְּגָד (xviii., 16); גִּלְהָ-כֶּךְ (xxii., 10); עֲרִיבָ-בִשֶׁת (Mic. i., 11); וַעֲנוּהוּ-צָדִק (Ps. xlv., 5); הִכָּה-צֹר (Lxxviii., 20); שִׁמְעָהּ-לִי (Job xxxii., 10); וַנִּרְאָהּ-דֶּשָׁא (xxvii., 25); וַשְׁנֹאָהּ-בּוֹ (Prov. xv., 17); וַשְׁלֹחָהּ-כָּה (xvii., 1).

§ 6.

If the first of two words closely attached is Mīl'el and has an open final syllable ending in Qāmēç or Sēghôl, and the second word is accented on the first syllable, the mute¹ with which the latter commences has Dāghēsh. This rule is called מַחֲזִיק אֶתִּי, that is "*veniens e longinquo*" [coming from afar], because the accent of the first word is remote from that of the second and attracts it powerfully from a distance. Dagession on account of מַחֲזִיק אֶתִּי takes place under these conditions:

a) If the accented syllable of the first word is the one on which, according to the law of its formation, the tone would fall: e. g., עֲשִׂיתָ זֹאת (Gen. iii., 14); עָלֶיךָ פָּרַץ (xxxviii., 16); הִבֵּה נָא (xii., 18); הִרָה נָסוּ (xiv., 10); וַעֲבַדְיָה בָּאוּ (xxxviii., 29); וַעֲשִׂיתָ צִיץ (xlvi., 1); בָּאָרָה שִׁבְעָה (xlii., 10); וַעֲשִׂיתָ פֶּסַח (Deut. xvi. 1); וַיִּצְאָתָ שְׁמָה (xxiii., 13); חִבַּחַת פֶּסַח (xvi., 2); חִבַּחַת פֶּסַח (xxi., 14); וַהֲגִיתָ בִּי (Jos. i., 8); וַהֲגִיתָ בּוֹ (xxxix., 28); וַאֲעִידָה לָּךְ (Is. xxvii., 4); אֲצִיחָהּ יָחַד (2 Sam. xiv., 32); לָמָּה בָּאתִי (1 Sam. xxi., 10); רִמִּיתָ כֶּכָּה (Ezek. xxxi., 18); תִּרְאִינָהּ כָּה (Mic. vii., 10); עֲרוּתֶיךָ שְׁשִׁתִּי (cxix., 14); לִכְנֶה שְׁבָנָה (Ruth i., 8); עָלֶיךָ קָו (Job xxxviii., 5); מַחֲצֵת רֹאשׁ (Hab. iii., 13); מִאֲוִמָּה רָע (Jer. xxxix., 12); אֵלָהּ פֹּה (Gen. xxxiii., 5); אֵלָהּ פֹּה (Deut. v., 3); וַאֲוִמָּה רָע (Ezra ix., 6); אֵלָהּ לָךְ (Gen. xxxiii., 5); אֵלָהּ פֹּה (Deut. v., 3).

¹ [See § 3 last sentence, for the letters affected by this rule.]

b) If the tone of the first word recedes to the penultima (נסג אחור), and this syllable is lengthened and its accent takes the place of the firm Mēthēgh,¹ then a mute commencing the second word receives Dāghēsh. Examples: יִלְדָּה בֵּן

(Gen. xix., 38, whereas without the recession of the tone, יִלְדָּה); הִשְׁבַּעָה לִּי (xxi., 23); וּרְבָעָה בּוֹ (Deut. xxix., 19); מְלֵאָה דָם (Isa. xxxiv., 6); נִשְׁבָּה בּוֹ (xl., 7); מְשָׁלָה לוֹ (xl., 10); נִסְסָה בּוֹ (Lxix., 19); הִיחָה לָנוּ (Ezek. xxxvi., 2); מְלֵאָה נֵת (Joel iv., 13); דְּבָקָה בָּהּ (Ruth i., 14); יִרְדָּה מִים (Lam. i., 16); עֲמָדָה לִי (Eccl. ii., 9); נִירְשָׁה לָנוּ (Ps. Lxxxiii., 13); מְצָאָה בֵּית (Lxxxiv., 4); הִיחָה זֹאת (cxviii., 23); עֲרָבָה לִי (Jer. xxxi., 26); וְנִשְׁקָה לוֹ (Prov. vii., 13); נִטְעָה קֶרֶם (xxx., 16); נִטְעָה מִים (xxxi., 16).

If, on the contrary, the receding accent occupies a syllable which is incapable of receiving Mēthēgh, the daggesation of the mute is not admitted: e. g. חָרָה וְקָרָא בּוֹ (Gen. iv., 6); וְעָשָׂה פֶסַח (Num. ix., 10); שָׂרָה טוֹב (Ezek. xvi., 19); מֵאָה כֶּסֶף (xxii., 1); מְצָאָה (Deut. xvii., 19); מְצָרָה לִי (Jonah ii., 3); עֲנָה בִּי (Ruth i., 21); עָשָׂה פֶלֶא (Ps. Lxxviii., 12); לִנְסָכָה לָהּ (Dan. ii., 46); מִתְקוֹמָמָה לוֹ (Job xx., 27); טוֹבָה לָךְ (Ruth iv., 15).

Imperfects and participles of ל"ה verbs are, however, excepted; after these the mute of the subsequent word has Dāghēsh, even though the receding accent may occupy a syllable in which Mēthēgh does not belong: as עָשָׂה לָךְ (Gen. xxxi., 12); יַעֲשֶׂה לוֹ (Exod. xxi., 31); אֶקְרָה כֹּה (Num. xxiii., 15); יַעֲשֶׂה כָל (Isa. xli., 24); יִבְנֶה בָּהּ (Zech. i., 16); וּמִרְהָ שֶׁקֶר (Hab. ii., 18); יִנְקָה רֵעַ (Prov. xi., 21); קִנְיָה לָב (xix., 8); נָלַח סוֹד (xx., 19); בָּרָה שַׁחַת (xxvi., 27); הִיאָבָה רִים (Job xxxix., 9).

c) Likewise, if Mēthēgh occupies the place of the accent in the first word, the mute at the beginning of the second word has Dāghēsh, according to the rule נסג אחור; e. g. יִלְדָּה לוֹ (Gen. xxi., 3, where Mēthēgh fills the place of the accent; cf. יִלְדָּה בֵּן, xix., 38); נָתַנָּה לִּי (iii., 12); אֶרְדָּה נָא (xviii., 21); הִבֵּה לִּי (xxx., 1); וְעִנְתֶּה-בִּי (xxx., 33); הִנִּידָה נָא (xxvii., 16); אֶלְכֶּה-נָא (Exod. iv., 18); אֶרְדָּה לִּי (Num. xxii., 6); קָבַה לִּי (xxii., 11); הִמָּה לִּי (Jer. iv., 19); עֲשֵׂתָה-לָּהּ (Prov. xxxi., 22); בִּוְנָה בֵּית (2 Chr. ii., 3); שִׁכְנָה-לָּהּ (Ps. cxx., 6).

d) Also, if the first syllable of the second word does not have the primary tone, but only Mēthēgh indicating the secondary tone, nevertheless the letter by which it begins has Dāghēsh from the analogy of the law נסג אחור, the "בגד כפת" being, however, excepted, since they reject this looser condition of daggesation. Examples: שָׁמָּה קָבְרִי (Gen. xlix., 31); אֲשִׁירָה לִּי (Exod. xv. 1); וִירָאתָ מֵאֱלֹהֶיךָ (xix., 14); אֵינָהּ מַעֲלָה (Lev. xi., 26); וְעֲשֵׂתָ סִירְתִּי (xxvii., 3); עֲבַרְיָה נִשְׁאָו (xxxix., 49); כָּכָה יַעֲשֶׂה (Num. xv., 11); בָּאָה נִחְלַתְנוּ (xxxii., 14).

¹ Concerning the firm and indispensable Mēthēgh (כֶּתֶב הַכּוֹן), see *Metheg-Setzung* § 10 (Merz, *Archiv* I. 1869) [and Kautzsch's *Gesenius Heb. Gram.* § 16, 2. b)].

19); **לְאַחֶיךָ לְעֵנִיךָ** (Deut. xxxii., 27); **וְעִבְדֶּיךָ יַעֲבֹדוּ** (xxxii., 25); **עֲבָדֶיךָ יַעֲשׂוּ** (19); **וּבְעֶסְתָּהּ** (xxxii., 26); **אֲשֶׁבִּיתָהּ מֵאֲנוּשׁ** (xxii., 8); **וַעֲשִׂיתָ מַעֲקָה** (xv., 11); **צִרְתָּהּ** (1 Sam. i., 6); **וְלָמָּה לֹא־שָׁמַעַתָּ** (xv., 19); **אֱלֹהֵי יַעֲקֹב** (Is. xliv., 21); **צִפְנֹתָ לִירְאִיךָ** (Ps. xxxi., 20); **עָלֶיךָ מַחְנוֹת** (Ezek. iv., 2); **בָּכָה יֹאכְלוּ** (iv., 13); **הִמָּה יִירָשׁוּ** (xxxvii., 9); **שָׁמַתָּ מִוַּעֲקָה** (lxvi., 20); **נָתַתָּה לִירְאִיךָ** (lx., 6); **כּוֹנֵנֶת מִיִּשְׂרָאֵל** (xcix., 4); **אִמְרַתָּ לְאֲבוֹתֶיהֶם** (Neh. ix., 23); **נָתַתָּה** (Neh. ix., 23); **לְאַבְתָּנוּ** (ix., 36).

That dagessionation does not take place in those cases in which the letter having Mēthēgh is one of the six mutes, is readily discerned from the following examples: **אֱלֹהֵי הַתּוֹלְדוֹת** (Gen. ii., 4); **לָמָּה הָעֵמֹד** (xxiv., 31); **תַּחֲתֶיהָ הָעֵמֹד** (Lev. xiii., 28); **הוֹדַעַתָּ בָּעֵמִים** (Ps. ix., 11); **פָּעַלְתָּ בְיָמֵיהֶם** (xli., 2); **עֲזַבְתָּ דְרָשֶׁיךָ** (lxxvii., 15); **רָכַאתָ כְּחָלָל** (lxxxix., 11).

The cause is easy to perceive. Dāghēsh in these six letters not only sharpens, but changes, the pronunciation; but where the tone of the first syllable of the second is only secondary, which Mēthēgh indicates, the dagessionation does not have sufficient force to harden an aspirate. There are, however, two places where, nevertheless, a mute assumes Dāghēsh: **כַּמֶּכָּה בְּאֵלִים** (Exod. xv., 11) and **וַיִּשְׁמָהּ חֵל־עוֹלָם** (Jos. viii., 28).

e) If the second word, either a monosyllable or *My'el*, begins with a letter having Šwā, this letter itself receives Dāghēsh, the four serviles **בּוֹ** being excepted: e. g. **עֲשֵׂה פְּרִי, עֲשֵׂה פְּרִי** (Gen. i., 11, 12); **אֶרְצָה בְּנֵעַן** (xii., 5); **הַרְחִיבָהּ** (Isa. v., 14); **וַאֲצִיעָהּ שְׂאוֹל** (Ps. cxxxix., 8); **גִּדְלָתָּ מָאֵד** (Civ., 1); **שָׁמַתָּ מִעֵם** (Dan. iii., 10); **כִּלְאָ מִטָּא** (iv., 25); **וַשְׁמַתָּ שְׁמוֹ** (Neh. ix., 7); and even **וַעֲשִׂיתָ קַעֲרָתִי** (Exod. xxv., 29).¹ That the letters **בּוֹ** do not take Dāghēsh [under these conditions], will appear from these examples: **בְּשֵׁם** (Exod. xxxiii., 12); **תַּהֲיִין לְאִישׁ** (Deut. xxi., 15); **נִהְיִיתָ לְעַם** (xxvii., 9); **קִרְאתֶיךָ בְּצֹדֶק** (Isa. xlii., 6); **תִּמְקְנָה בְּחֹרֵיהֶן** (Zech. xiv., 12); **צִרְיָה** (Lam. i., 5). The particle **לֶךְ** which constantly receives Dāghēsh is excepted: **חֲלִילָה לֶךְ** (Gen. xviii., 25); **וַעֲשִׂיתָ לֶךְ** (Deut. x., 1); **אֱלֹהֶיךָ לֶךְ** (xxiii., 6); **וַאֲסַפְּהָ לֶךְ** (2 Sam. xii., 8); **לִקְחָתָּ לֶךְ** (xii., 9); **שְׁאַלְתָּ לֶךְ** (1 Kgs. iii., 11); **וּלְיִלָּה לִלְיָלָה** (Ps. xix., 8) follows this analogy.

§ 7.

From this mere statement of the rules, we gather that the second of two words taken together does not receive Dāghēsh by reason of **רַחֵק** or **מַרְחִיק**, unless

¹ So in the Spanish codices, says Hayyug, according to Jequshiel the punctator, whose critical commentary Heidenheim has added to his edition of the Pentateuch entitled *כּוֹאֵר עֵינִים*. Delitzsch says this is the Daghes orthophonic, inasmuch as it preserves the distinct pronunciation of the initial letter. Some codices as Erfurt. 3 (see Delitzsch's *Complutensische Varianten*, 1878 p. 12) use this Daghes orthophonic too much. But really the Daghes orthophonic is more extended in its use than has been hitherto acknowledged. Indeed it is doubtful whether the Daghes **רַחֵק** and especially the Daghes **מַרְחִיק** **אֲתִי** is rightly classified by the grammarians under the species *Daghes forte conjunctive*.

1. This word has the primary tone, or at least the secondary tone, on the first syllable; and

2. The first word which joins the second to itself by Dāghēsh, ends either in Qamēç or Sēghôl. Hence the following remain rāphé: בִּרְכָתְךָ (Num. xxiii., 11); עֲשִׂיתָ בְּסֶתֶר (2 Sam. xxiv., 9); אֲבִנֶיהָ בְּחָלָל (Deut. viii., 9); מִבְּרִיךְ בְּרוּךְ (xxiv., 9); וַיִּפְּלוּ-שָׁמָּה (Gen. xiv., 10); עָשָׂה פֶלֶא (Exod. xv., 11); שִׁירוֹ לִי (xv., 21); נְעוּה-לֵב (Prov. xii., 8); עֲשִׂיתִי כֵן (Neh. v., 15); and of this sort elsewhere. It has, however, come to be usage that, if any *My'el* ends in the vowel *û*, a sibilant or liquid beginning the following word may have Dāghēsh. Examples: קוֹמוּ צֵאוּ (Gen. xix., 14, Exod. xii., 31); שָׁאוֹן (Exod. xii., 15); קוֹמוּ סֵעוּ (Deut. ii., 24); סָרוּ רִדּוֹ (1 Sam. xv., 6); נָסוּ נָדּוּ (Jer. xlix., 30); וַיַּחֲלוּ מַעַט (Hos. viii., 10). Also the particles *לֹא* and *לֹ* receive Dāghēsh after וַיֵּאמְרוּ, in four places: Gen. xix., 2;¹ Judg. xviii., 19; 1 Sam. viii., 19; Est. vi., 13.

The following are anomalous, inasmuch as they cannot be arranged under the laws expounded above, but are confirmed by the authority of the Massora: יִדְמוּ עִם-זוֹ גֵּאֲלֹת; (xv., 13); מִי כְמֹכָה (xv., 11); כִּי-נִאֲהָ נֶאֱהָ (Exod. xv., 1, 21); וַשְׁמַתִּי עֲבֹתִי בְשִׁית; (xxxii., 6); אֲבִיךָ קִנְךָ; (xv., 16); נֶאֱלֹת בְּזֹרֻעַ; (Ps. lxxvii., 16); וְנִלְאִיתִי בְּלֹל; (Is. liv., 12); יִסְרְנִי יְהוָה; (cxviii., 5); תִּסְרְנִי יְהוָה; (cxviii., 18); גִּדְּבִרְיָא דְּתִבְרִיָא; (Dan. iii., 2, 3); חֲקִרְנֶהּ בְּ-הִיא; (Job v., 27); בַּחֲכֻמַּת- (v., 11).²

§ 8

It remains for us to add something concerning that Dāghēsh which, according to the teaching of the ancients, is written, not only in the כַּפֹּת "כַּפֹּת" but also in other letters, after words terminating in a consonant. For, if the first of two words taken together ends with the same consonant with which the second commences, the consonant which begins the second word takes Dāghēsh lest it be confounded with the preceding in the more hasty reading.³ Examples: אִם-מִחוּט (Gen. xiv., 23); גִּם-מִשְׁלֶשׁ; (xxxiv., 3); עַל-לֵב (xxxiv., 3); לֹא-כָל-לֶחֶם (xxxiv., 54); וַאֲסִיךְ (Lev. v., 2); וַנְּעַלְמָם מִמֶּנּוּ (xxxiii., 11); בֵּן-נֶנֶן (Exod. iv., 10); בֵּן-נִתְנִיָּה (2 Kgs. xxv., 23); אֲשִׁים מְרַבֵּר, לֹא-גִם-מִים; (Isa. xli., 17); עִם-מֶשֶׁה (Josh. iii., 7); בֵּן-נֶר (1 Sam. xiv., 50); בֵּן-נֶנֶן (Exod. iv., 10); מִבְּרִיךְ בְּרוּךְ (xxiv., 9); וַיִּפְּלוּ-שָׁמָּה (Gen. xiv., 10); עָשָׂה פֶלֶא (Exod. xv., 11); שִׁירוֹ לִי (xv., 21); נְעוּה-לֵב (Prov. xii., 8); עֲשִׂיתִי כֵן (Neh. v., 15); and of this sort elsewhere.

¹ Cf. Delitzsch's commentary on this passage and xix., 14 (4th Germ. ed. pp. 337, 339).

² Cf. the Massora on Dan., v., 11, *Diqduq hateamim* § 29. The Dāghesh in the Yodha, Ps. cxviii., 5, 18, can be explained by a rule proposed above (see Delitzsch's commentary on these passages). But since Dāghesh is omitted elsewhere, as in וְיִהְיֶה (Ps. cxvi., 6, 19), it is more satisfactory to account these two instances of יָהּ as exceptions. For the rest, see what Parchon (p. 4) and Norzi (on Ex. xv.) say.

³ The use of this Dāghesh, to which Delitzsch has given the name *orthophonic*, has been omitted by editors of the text of the Bible, through ignorance rather than through negligence. We show, in our Psalter (Brockhaus 1874, p. ix) that the employment of this Dāghesh has the force of law even with the older Massorites.

למחול לי (Ps. xxvi., 4); עס-מתי (Lxvi., 21); וגם-מהם (Liv., 17); וכל-לשון (xxx., 12); עס-מרתו (xcv., 7); על-לוח (Prov. iii., 3); על-לחיה (Lam. i., 2); קדם מלכא (Dan. ii., 10); אתחנורא (iii., 6); גס מגבה (Eccl. xii., 5).¹ והיכל לבבל (Ezra vi., 5); ולכס מהורעין (vii., 24).

Wherever the particles לא and לו come together thus לו לא, inasmuch as these are similar in sound but different in signification, לא has Dāghēsh, and by it the reader is admonished to enunciate the negative with emphasis and to distinguish it carefully from the pronoun; as in Gen. xxxviii., 9; Hab. i., 6; Prov. xxvi., 17. With the same intent לו לא is written in Deut. xxxii., 5. And the Lāmēdh of the word לאמר has Dāghēsh whenever the noun משה precedes it; e. g. Exod. vi., 10, 29; xiii., 1; xiv., 1.²

¹ Very often the little line P'siq, placed between two such words, is substituted for the Dagheesh; as רבים וקפניך (Deut. vii., 1); מכל הנשים ומנחה (Is. lxi., 20); בבל ולגלים (Jer. li., 37); וברזל ולרב (1 Chron. xxii., 3); ואנשים ומעט (Neh. ii., 12); חצור ורכה (xi., 33); now and then, where it can be done, Methegh *remorans* [retarding] (העכרה) is added, e. g., ויציץ ציץ (Num. xvii., 23); ואמל לו (Prov. xx., 14).

² Cf. Lonzano in *Or thora*, on Exod. vi., 10.

THE OLD TESTAMENT IN THE TIME OF THE TALMUD.

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§ 1. THE CANON.

The word *canon* (κανών) occurs first in the third century of our era. A corresponding word for canon, now used, is nowhere found in Jewish writings. The different expressions for Bible are ספר or הספר, "the Book" *kar' iẓoqhn* (*Sabim* v., 12; *Sabbath*, fol. 13, col. 2; *Pesachim*, fol. 19, col. 2), כתבי הקדש, "Holy Writings" (*Yudaim* III., 5; *Sabbath* xvi., 1), מקרא, i. e., reading (*Taanith*, fol. 27, col. 2), נביאים וכתובים, אורייתא, i. e., the Law, Prophets and Hagiographa (*Kiddushin*, fol. 49, col. 1).

The Talmud also does not profess to impart information respecting the manner in which the Old Testament canon was formed. It does, however, contain a list of all the books regarded as canonical, as the following passage, which may be regarded as the *locus classicus*, shows: "Our rabbis have taught"¹ (thus we read in *Baba Bathra*, fol. 14, col. 2, and fol. 15, col. 1) "that the order of the prophets is Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the Twelve.

"(Question) Hosea is the first; because it is written, 'The beginning of the word of the Lord to Hosea' (Hos. i., 2). But how did he speak in the beginning with Hosea? Have there not been many prophets between him and Moses? Rabbi Jochanan explains this as meaning that Hosea was the first of the four prophets who prophesied at that time—Hosea, Isaiah, Micah, Amos. Why, then, was he not put first [i. e., before Jeremiah]? (Reply) Because his prophecy stands next to that of Haggai, Zechariah and Malachi; and, as these are the last prophets, he is, therefore, counted with them. (Objection) But, then, should it [Hosea] have been written by itself, and placed [before Jeremiah]? (Reply) No; because it is so small, and could have easily been lost. (Question) Since Isaiah lived before Jeremiah and Ezekiel, Isaiah ought to have been placed before them? (Reply) Because the book of Kings closes with desolation, and Jeremiah is entirely full of desolation, Ezekiel commences with desolation, and closes with desolation, whereas Isaiah is all consolation, we combine desolation with desolation, and consolation with consolation.

"The order of the Kethubim [i. e., Hagiographa] is Ruth and Psalms, and Job and Proverbs, Ecclesiastes, Song of Songs and Lamentations, Daniel and Esther, Ezra and Chronicles.² According to him who says that Job lived in the time of

¹ With this phrase (תנו רבנן) or abbreviated ר"ת is introduced what is called Beraitha, a kind of supplement to the Mishna, and which we have put in Italics, in order to distinguish it from the observations made thereon by the late Talmudists. As the Beraitha was only the private opinion of some individual teacher, its directions were not regarded as binding.

² This paragraph on the Hagiographa is entirely omitted in the Schaff-Herzog Encyclopedia s. v. *Canon of the Old Testament*. Indeed this whole Talmudical passage is there reproduced in such a mutilated form as to convey no idea of what Prof. Strack intended by quoting this passage in his article *Kanon* in Herzog's *Real Encyklopædia*. I can only account for this by supposing that the translator was not familiar enough with the Hebrew, and thought it best to omit it entirely.

Moses, ought Job to be put first? (Reply) We never commence with misfortune. (Objection) But Ruth, too, contains misfortune. (Reply) But misfortune with a happy end, as Rabbi Jochanan said [cf. *Berachoth*, fol. 7, col. 2]. Why was she called Ruth? Because she was the ancestress of David, who refreshed the Holy One, blessed be he! with hymns and psalms.

"(Question) And who wrote them [viz., all the holy writings]? Moses wrote his book and the section of Balaam¹ and Job; Joshua wrote his book and the eight verses of the Law [Deut. xxxiv., 5-12]. Samuel wrote his book and Judges and Ruth. David wrote the book of Psalms, with the assistance of [or in the place of]² the ten elders, with the aid of Adam, the first man, of Melchizedek, of Abraham, of Moses, of Heman, of Jeduthun, of Asaph and of the three sons of Korah. Jeremiah wrote his book and the books of Kings and Lamentations. Hezekiah and his assistants wrote Isaiah, Proverbs, Song of Songs and Ecclesiastes, the symbol of which is **יְחִישָׁה**.³ The men of the Great Synagogue wrote Ezekiel and the Twelve [Minor Prophets], Daniel and the roll of Esther, the symbol of which is **קִנְדָּן**.⁴ Ezra wrote his book and the genealogies of the book of Chronicles down to himself.⁵ This is a support for the saying of Rab; for Rab Jehuda said, in the name of Rab, 'Ezra did not leave Babylon [for the Holy Land], till he had written his own genealogy, and then he went up.' Who finished it [the book of Ezra]? Nehemiah, the son of Hachaliah."

This is the famous passage in the Babylonian Talmud, which has no parallel in the much older Jerusalem Talmud; and its understanding depends entirely upon the signification assigned to the word **כָּתַב**, to write, which, in one form or other, occurs so frequently within its compass. Herzfeld has strangely endeavored to show that it is used here in five distinct significations; but his views on this point have rightly been rejected by scholars. "It is also putting violence on the word to regard it, without some qualifying statement in the context, as signifying to write in, or to introduce into, the canon." Strack rightly maintains that Rashi, in his commentary on the passage, in *Baba Bathra*, has given the correct

¹ That Moses wrote this section is expressly stated, although its parts are not necessary elements of Moses and his Law, and the series of his doings.

² י"י abbreviated for ע"י "with the help of," which signification this phrase often has. But it also occurs in the sense of "in the room of" (cf. *Shekalim* l., 6, 7, "he who pays the temple shekel on behalf of a woman" ע"ל יד אשה etc.; *Megilla*, fol. 24, col. 1: "and if he is young, his father or his teacher shall do it in his stead" ע"ל ידו). Hence Bloch explains the passage above to mean that David wrote the Psalms in question for the ten elders whose names are found mentioned in their titles (i. e., Adam, Ps. cxxxix.; Melchizedek, cx.; Abraham, Ps. lxxxix.; Moses, Ps. xc.; Heman, Ps. lxxxviii.; Jeduthun, Ps. xxxix., xlii., lxxvii.; Asaph, Ps. l., lxxiii.-lxxxiii.; sons of Korah, Ps. xlii.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.) i. e., he put these Psalms in their mouths, and wrote, as it were, from their several standpoints. "If this be the meaning of the passage, it shows that the Talmud recognized such literary devices as perfectly lawful and in no way inconsistent with divine inspiration."

³ כש"י the mnemonic sign for the following books: י - Isaiah ישיעיה; כ - Proverbs כושלי; ש - Song of Songs שיר השירים; and ק - Ecclesiastes קהלת.

⁴ קנדר. Daniel דניאל - ר; The Twelve Minor Prophets שנים עשר - נ; Ezekiel יחזקאל - ק. קנדר. Esther מגלת אסתר - ג.

⁵ ע"ל. Rashi explains the clause to mean "as far as his (Ezra's) own genealogy. But Rabbi Chananel says that לו here stands for לו, the first word of 2 Chron. xxi., 2, which verse Ezra had prefixed to his own genealogy. See Levy, *Neuhebr. u. Chald. W. B.*, s. v. כתב.

interpretation of the word: "The college of Hezekiah wrote the book of Isaiah; for Isaiah was put to death by Manasseh; but the prophets wrote their books first before [i. e., not until immediately before] their death.... The men of the Great Synagogue, Haggai, Zechariah, Malachi, Zerubbabel, Mordecai, and their associates, wrote the book of Ezekiel. I know not any other reason why Ezekiel himself did not do it [write his book], except that his prophecy was not designed to be written outside [of Palestine]. They wrote, therefore, his prophecies after they went to the [Holy] Land. And so with the book of Daniel, who lived in exile, and with the roll of Esther. The Twelve Prophets, because their prophecies were short, did not write them, [that is] each prophet [did not write] his own book. When Haggai, Zechariah and Malachi arose and saw that the Holy Spirit was departed [from Israel], and that they were the last prophets, they wrote their prophecies [i. e., those of the Minor Prophets], and they united together the short prophecies, and they made a large book, that they [the books of the lesser prophets] might not perish because of their small size."

As has already been remarked, the Talmudic passage says nothing about the close of the canon, but speaks only of the composition of holy writings.

§ 2. ORDER OF THE BOOKS.

The order of the books, according to the Talmud, is: 1) Genesis; 2) Exodus; 3) Leviticus; 4) Numbers; 5) Deuteronomy; 6) Joshua; 7) Judges; 8) Samuel; 9) Kings; 10) Jeremiah; 11) Ezekiel; 12) Isaiah; 13) the Twelve Minor Prophets; 14) Ruth; 15) Psalms; 16) Job; 17) Proverbs; 18) Ecclesiastes; 19) Song of Songs; 20) Lamentations; 21) Daniel; 22) Esther; 23) Ezra and Nehemiah; 24) Chronicles. A comparison of this list with that of our present Hebrew Bibles shows a difference in the position of some books. Thus, our Hebrew Bibles, which have the massoretic order, put Isaiah before Jeremiah, Esther before Daniel, etc. Their order is as follows: 1)–9) Genesis to Kings; 10) Isaiah; 11) Jeremiah; 12) Ezekiel; 13) Twelve Minor Prophets; 14) Psalms; 15) Proverbs; 16) Job; 17) Song of Songs; 18) Ruth; 19) Lamentations; 20) Ecclesiastes; 21) Esther; 22) Daniel; 23), 24) Ezra, Chronicles.

§ 3. NUMBER OF THE BOOKS.

The number of books constituting the Old Testament is, according to the Talmud, twenty-four. Thus we read in *Taanith*, fol. 8, col. 1: "Rab Ada bar Ahaba, before he came before Raba, repeated his lesson twenty-four times, corresponding to the number of the biblical books." *Ezod. Rabba*, sect. 41: "Rabbi Levi said, in the name of Rabbi Simeon ben Lakesh: As the bride is adorned with twenty-four kinds of ornaments, so also must the scholar be acquainted with the twenty-four books." *Numb. Rabb.* sect. 14: "Rabbi Berachja, the priest, said, in the name of Rabbi: We read **מסמרות** [i. e. nails], but it is not written so, but **משמרות** [watches of the temple]. As there were twenty-four watches of priests and Levites, so there are also twenty-four books [of Scripture]," and on Eccl. xii., 12, we read there also: "God said, Twenty-four books have I written for thee, be careful not to add to them, for of making many books there is no end, and whoever reads one verse which is not contained in the twenty-four books is like one who reads in extraneous books." In *Midrash Koheleth*, on xii., 11, we read with reference to the nails fastened, "Rabbi Chiya puts eleven [nails] upon the one

and thirteen upon the other, together twenty-four, corresponding to the twenty-four books and the twenty-four watches of the priests," and on XII., 12 we read there, "He that brings more than twenty-four books into his house [i. e., the canon] causes confusion."

The quotations made in the Talmud are, of course, from the twenty-four books, but we also find citations from Ben Sira, commonly known as Ecclesiasticus, which are introduced by "as it is written" (רַכְתִּיכִי, *Berachoth*, fol. 48, col. 1), "for it is said" (שְׁנֵאמֵר, *Erubin*, fol. 65, col. 1), or "this matter is written in the Law, repeated in the Prophets, reiterated a third time in the Hagiographa" (*Baba Kama*, fol. 92, col. 2, where a passage is quoted from Ben Sira as hagiographic).¹ For the benefit of the reader, we subjoin a list of passages which occur in the Talmud and Midrash:

Ecclus. III., 21, 22	cf. Chagiga, fol. 13, col. 1; Jerus. Chagiga II., 1.
" VI., 6	" Sanhedrin, fol. 100, col. 2; Yebamoth, fol. 63, col. 2,
" VI., 32 (Syriac)	" Jerus. Berachoth VII. towards the end; Jerus. Nazir, v., 3; Berachoth, fol. 48, col. 1; Bereshith Rabba, sect. 91.
" VII., 10	" Eruvin, fol. 65, col. 1.
" VIII., 10 (Syriac)	" Succa, fol. 21, col. 2; Aboda Sarah, fol. 19, col. 1.
" IX., 8-13	" Yebamoth, fol. 63, col. 2; Sanhedrin, fol. 100, col. 2.
" IX., 12 (Syriac)	" Aboth I., 5.
" XI., 1	" Jer. Berachoth, fol. 29, col. 1; Nazir, fol. 18, col. 1.
" XI., 27	" Sanhedrin, fol. 100, col. 2.
" XIII., 15; XXVII., 9	" Baba Kamma, fol. 92, col. 2.
" XIII., 25, 31	" Bereshith Rabba, fol. 82, col. 3.
" XIV., 11-19	" Eruvin, fol. 54, col. 1.
" XVIII., 23	" Midrash Tanchuma, fol. 13, col. 1.
" XXV., 3, 4	" Pesachim, fol. 113, col. 2.
" XXV., 17	" Sabbath, fol. 11, col. 1.
" XXVI., 1	" Sanhedrin, fol. 100, col. 2; Yebamoth, fol. 63, col. 2.
" XXVII., 9	see under XIII., 15.
" XXVIII., 14	cf. Wayyikra Rabba, sect. 30.
" XXVIII., 22	" Sanhedrin, fol. 100, col. 2; Yebamoth, fol. 63, col. 2.
" XXX., 22, 23	" Sanhedrin, fol. 100, col. 2.
" XXXVIII., 1	" Jer. Sanhedrin, 44; Jer. Taanith, fol. 9, col. 1.
" XXXVIII., 4, 8	" Bereshith Rabba, fol. 12, col. 1, Yalkut, in Job, 148.
" XLI., 30	" Betza, fol. 32, col. 2; Aboth de Rabbi Nathan, ch. 24.
" XLII., 9, 10	" Sanhedrin, fol. 100, col. 2.

From these frequent quotations, it must not be inferred that the Talmud regarded the book of Ben Sira as belonging to the collection of sacred books, as

¹ The passage runs thus: "Rabba said to Rabban bar-Mare: Where have the people that saying 'a bad palm-tree wanders about and goes along with lazy, or barren, trees?' He replied: This matter is written in the Law, repeated in the Prophets, and reiterated a third time in the Kethubim (or Hagiographa) and handed down in the traditions, and again in the Beraitha. Written in the Law, as it is written (Gen. xxix., 9), 'and Esau went unto Ishmael;' repeated in the Prophets, as it is written, (Judg. xi., 3), 'and there were gathered to Jephthah vain men, and they were with him;' and reiterated a third time in the Kethubim, as it is written, 'every bird dwells by its kind, and the son of man by one who is akin to him.'" The last passage is found in Ecclus. xlii., 15; xxvii., 9.

the following statements will show:—thus we read—“All Israel has a portion in the world to come. But these persons have no portion in the world to come, namely, he who says, there is no resurrection of the dead in the Torah, or that the Torah is not from heaven, or [he who is] an Epicurean. Rabbi Akiva says, He also who reads in the extraneous books” (*Sanhedrin* x., 1), which latter clause the Jerusalem Talmud (chap. x., 28*) explains to mean “the books of Ben Sira and the books of Ben Laanah,” etc. The Midrash on Koheleth, xii., 12, says: “Every one who brings into the middle of his house more than the twenty-four books [of the canon] brings confusion into his house, as, for example, the book of Ben Sira and the book of Ben Tiglah,” etc. And in the Tosefta Yadaim (ed. Zuckermann, p. 683) we read: “The gospels and the books of heretics do not defile the hands, the book of Ben Sira, and all the books which were written from that time onwards do not defile the hands.”¹ Accordingly Ecclesiasticus is not included in the canon of Melito, Origen, Cyril, Hilary, Rufinus, etc., and though St. Augustine, like the Talmud and the Midrashim, often quotes this book, yet he also, like the ancient Jewish authorities, distinctly says, that it is not the Hebrew Canon (*De civitate Dei* xvii., 20). St. Jerome (*Prol. in Lib. Sol.*) says, that Ecclesiasticus should be read “for the instruction of the people (*plebis*), not to support the authority of ecclesiastical doctrines,” and Epiphanius (*De mensuris et pond.*, p. 534) states that “Siracidem in arco foederis non fuisse asservatum, nec proinde canonicis adscriptum.”

§ 4. DIVISION OF THE BOOKS.

The twenty-four books of the Old Testament are divided into the *Law*, *Prophets* and *Hagiographa*. The Law, or Torah, consists of five books, viz.:—

1. *Bereshith*, so called from the first word of the book,² also called *Sepher Yezira* (ספר יצירה) i. e., book of creation (*Sanhedrin*, fol. 62, col. 2; *Jerus. Megilla*, ch. 7), or the book of the Patriarchs (ספר האבות), also “the book of Abraham, Isaac and Jacob” (ספר אברהם יצחק ויעקב) —*Aboda Sarah*, fol. 25, col. 1).

2. *Shemoth* (שמות or ואלה שמות), so called from the commencement of the book,³ also called the second fifth [of the five books] (חומש שני) —*Halachoth Gedoloth*, fol. 36). A certain part of the book, treating of the laws of damages, had the special name “book of damages” (ספר נזיקין) or (ס' דינין), and another “a book of redemption” (ספר גאולה).

¹ As this phrase is often used in the Talmud concerning the books of the Old Testament, it may be well to speak of it here. In the Talmud, *Sabbath*, fol. 14, col. 1, the question is asked, Why Holy Writ is reckoned among the eighteen subjects which are decreed as defiling the hands? The answer there given is, because the Theruma food and the Torah, both being regarded as holy, used to be placed near each other. When it was afterwards discovered that the sacred books were thereby exposed to danger (damage by mice), the Rabbis decreed that they should henceforth be regarded as *unclean*, in order to prohibit them from coming in contact with those sacred eatables. Hence the decree “All holy Scripture pollutes the hands,” which exclusively applies to holy, i. e., inspired books. Wherever, therefore, it is said that a book is כטמא את הידים *defiling the hands*, it means that the book is canonical; and when it is said אין כטמא את הידים *does not defile the hands*, it means that the book is not canonical.

² Origen, in his catalogue (*Euseb. Hist. Eccl.* vi., 25) says that the book which the Christians call *γένεσις*, is called by the Hebrews *בְּרֵאשִׁית*, from the first word of the book.

³ Origen l. c. *αναζισμωθ*.

3. *Wayyikra* (ויקרא), from the first word of the book;¹ more common, however, is the name *Torath Kohanim*, i. e., the law-book for the priests (*Menachoth* III., 4; *Sifra*, col. 99), or sometimes "book of the priests" (ספר כהנים—*Halachoth Gedoloth*, fol. 36).

4. *Bammiḏbar* (במדבר), from the most conspicuous word of the first verse; also, after the first word, *Wayedabber* (וידבר—*Mishna Yoma*, ch. VII.);² more usual was the name *Chumash Happekudim* (הפקודים—*Menachoth* IV., 3),³ i. e., one fifth of the five books about the numbering, corresponding to ἀριθμοί and *numeri*.

5. *Elleh Haddēbarim* (אלה הדברים), after the first word of the book;⁴ often, however, *Mishneh Hattorah* (*Aboda Sarah*, fol. 25, col. 1), corresponding to δευτερονόμιον. A large part of the book is also called *Sepher Tokachoth* (ספר תוכחות) (*Sifré* in Deut. initio), i. e., the book of admonitions.⁵ These five books together, since each book was named *Chumash* (*Sofrim* 3, 4), were called the five *Chumshin* or merely *Chumshin* (חומשי—*Jerus. Megilla* I., 8; חומשין—*Menachoth*, fol. 30, col. 1; or also חומשין של תורה—*Menachoth*, l. c.).

Besides the division of the Law into five books, there also existed a division into seven books. Thus we read *Midrash Bereshith Rabba*, sec. 64 (*Gen.* XXVI., 17, 18): "How many wells did our father Isaac make in Beer-sheba? Rabbi Judah said, four wells. Wherefore his children became four cohorts in the wilderness. The rabbis said five, corresponding to the five books of the Law. The first well he called Esek, corresponding to the first book, *Bereshith*.... The second he called Sitnah, corresponding to the second book, *Shemoth*.... 'They found there a well of living water,' corresponding to the third book, *Wayyikra*.... The [fourth well] he called Shebah, corresponding to the fourth book, *Wayedabber*, because it completes the seven books of the Torah. But there are only five? (Yes) but Bar Kapra divided the book *Wayedabber* into three books, viz., *Num.* I., 1—x., 35; x., 35, 36; xi. sq."

In *Midrash Wayyikra Rabba*, sect. 11 (*Lev.* IX., 1) we read (concerning *Prov.* IX., 1): "Bar Kapra referred this to the Torah. 'Wisdom hath builded her house;' this is the Torah, as it is said, 'For the Lord giveth wisdom' (*Prov.* II., 6) and 'The Lord possessed me in the beginning of his way' (*ibid.* VIII., 22). 'She has hewn out her seven pillars;' these are the seven books of the Torah. But are there not five only? (Yes) but Bar Kapra divided the book [i. e., *Numbers*] into I., 1—x., 35 etc." [as above]. Cf. also *Talmud, Sabbath*, fol. 115, col. 2; 116, col. 1, further on.

The second part of the twenty-four books comprised the *Prophets*, which were subdivided into Earlier Prophets (נביאים ראשונים) and Later Prophets (נביאים אחרונים). The former comprised Joshua, Judges, Samuel, Kings; the latter, Jeremiah, Ezekiel, Isaiah and the Twelve Minor Prophets.

The third part, the *Hagiographa*, the *Talmud* also knows in a more definite

¹ *Ibid.* οὐκρά.

² Jerome in *Prolog. Galeat.*: "Primus apud eos (Judeos) liber vocatur *Bereshith*, quem nos *Genesis* dicimus. Secundus *Veele Semoth*, tertius *Vatara*, id est *Leviticus*. Quartus *Vayedabber*, quem *Numerus* vocamus, etc.

³ Origen ἀμμεσφεκωδειμ, which he could not interpret.

⁴ *Ibid.* ἐλλε ἀδδεβαριμ.

⁵ It is interesting to know that Philo too quotes Deuteronomy by the name of "hortatory admonitions," thus *De Agricult.* § 39: ἐν τοῖς προσηπτικοῖς; *De Mulat. Nom.* § 41; *De Profug.* § 25.

rubrication of smaller and larger Kethubim (כתובים גדולים and קטנים)—*Berachoth*, fol. 57, col. 2): the former, as Psalms, Proverbs, Job—called אֲמַת by a mnemotechnic sign; the latter, as Daniel, Ezra, Nehemiah, Chronicles and the five Megilloth, i. e., Esther, Ecclesiastes, Lamentations, Ruth, Song of Solomon (cf. *Abboth de Rabbi Nathan*, ch. XL.; *Sotah*, fol. 7, col. 1).

It is noteworthy that we are told, in the Talmud, *Baba Bathra*, fol. 13, col. 2, (towards the end) that between each book of the Pentateuch and of the Prophets four lines must be left blank, but three lines between each book of the Minor Prophets.

§ 5. THE SMALLER SECTIONS OF THE PENTATEUCH.

In our Hebrew Bibles, which follow the Massoretic text, the Pentateuch is divided into 669 Parashahs or sections, of which 290 are open; and 379 are closed. Of these Parashahs mention is already made in the Mishna, viz.:

1. *Taanith*, ch. iv., § 3, the history of creation is divided into seven sections, viz., Gen. i., 1-5; 6-8; 9-13; 14-19; 20-23; 24-31; II., 1-3.

2. *Berachoth*, ch. II., § 2; *Taanith*, ch. v., § 1; *Menachoth*, ch. III., § 7—the sections of Prayer and Phylacteries are mentioned, viz., Exod. XIII., 1-13; Deut. VI., 4-9; XI., 13-21; Num. xv., 37-41.

3. *Megillah*, ch. III., 4-6 (cf. also *Yoma* VII., 1; *Sota* VII., 7) the following sections for the Sabbath and Festivals are given, viz., Exod. XXX., 11-16; Deut. XXV., 17-19; Num. XIX., 1-22; Exod. XII., 1-12; Lev. XXII., 26-33 (for the first day of the Passover); Deut. XVI., 9-12 (for Pentecost); Lev. XXIII., 23-25 (for the New Year); Lev. XVI., 1-34; XXIII., 26-35 (for the day of Atonement); Num. VI., 22-VII., 18 (for the day of Dedication of the Temple); Exod. XVII., 8-13 (for Purim); Num. XXVIII., 11-15 (for the New Moon); Lev. XXVI., 3 sq.; Deut. XXVIII. sq. (for Fast Days).

4. *Taanith* v., 1; *Sota* VII., 2-6:—Num. VI., 22-27.

5. *Yadaim* III., 4:—Num. X., 35, 36.

6. *Sota* VII., 1:—Deut. XVII., 14-20; Num. V., 11-31; XIX., 1-22; Deut. XXI., 1-9; XXVI., 1-11; XIV., 22-27; XXVI., 12-15; XXV., 5-10., etc.

7. *Berachoth*, fol. 12B, we read that the Parashahs were invented by Moses himself: "Said R. Abuhu, the son of Sotarti, in the name of R. Jehuda, son of Sebida, they intended to add the Parashah of Balak [i. e., Num. XXII., 2-XXV., 9] to the reading of the Shema. But why did they not add it? Because they did not wish to trouble the congregation. But what was the reason [i. e., for such an addition]? Perhaps, because it is written there, 'God brought them out of Egypt?' But then, why not say the Parashah treating of usury [i. e., Lev. XXV., 35-38] and that of weight [i. e., Lev. XIX., 33-37], in which it is written of the Exodus. But, said R. Josi, son of Abin, [The reason why the Rabbins intended to add this section is] that the verse is written there 'He couched, he lay down as a lion, and as a great lion: who will stir him up?' [Num. XXIV., 9] But why not say this verse, then, alone? Because it is a rule among us that any Parashah which Moses, our teacher, divided, we also divide; and anyone which Moses did not divide, neither do we. But why have they added the Parashah of the fringes? [צִיצִית, Num. XV., 37-41]. R. Jehuda, the son of Chabiba, said, Because it contains five things; the law concerning fringes, the exodus, the yoke of the commandments [i. e., the execution of the same], the opinion of heretics [i. e., the warning against the opinion of those who reject all teachings of the Talmud, and

do not recognize the Deity], the lust of sin, and lust of idolatry" etc., etc.

8. *Ibid.*, fol. 63a, we read the following: "We have the tradition, Rabbi says, Why is the Parashah of the Nasir [Num. vi., 1-21] so near to that of the adulterous wife? [Num. v., 11-31.] To teach you that every one who sees the woman suspected of adultery in her degeneration, should abstain from wine. R. Hiskiah, son of Rabbi Parnach, said, in the name of R. Jochanan, Why is the Parashah of the woman suspected of adultery so near to that of the offering? [Num. v., 9, 10.] To teach you," etc., etc.

9. *Baba Bathra*, 14B: "Moses wrote his book and the Parashah of Balaam" [which is the same as that of Balak].

10. *Gittin*, 60A: The eight sections are mentioned, which were publicly read at the erection of the tabernacle; "R. Levi said eight sections were said on the day when the tabernacle was erected, viz.: פֶּרַשַׁת כֹּהֲנִים [Lev. xxi., 1-24]; וּפֶרַשַׁת לֵוִים [Num. viii., 5-22]; וּפֶרַשַׁת טַמְאִים [Num. ix., 6 sq. But these verses form no section to-day.]; וּפֶרַשַׁת שִׁלּוּחַ טַמְאִים [Num. v., 1-4]; וּפֶרַשַׁת אַחֲרֵי מוֹת [Lev. xvi., concerning the High Priest]; וּפֶרַשַׁת שְׁתַּיִי יוֹן [Lev. x., 8-11]; וּפֶרַשַׁת נְרוֹת [Num. viii., 1-4]; וּפֶרַשַׁת פְּרֵה אֲדוּמָה [Num. xix.].

That some of these Parashahs were open פתוחות, some closed סתומות, we already read in *Tr. Sabbath*, fol. 103B, An open section should not be made closed, and a closed one not open; cf. also *Jerus. Megilla*, fol. 71 B. In *Tr. Soferim* i., 13, we also read that an open section is an empty space, the width of three letters, at the beginning of a line; and the closed is as much in the middle of a line.

In *Midrash Bereshith Rabba* (ad Gen. xlvi., 28) sect. xcvi., fol. 107, 3, we read the following: "וְיִהְיֶה עֵקֶב בְּאֶרֶץ מִצְרַיִם" (וְיִהְיֶה עֵקֶב בְּאֶרֶץ מִצְרַיִם). Why is this section closed before all the sections of the law? Because, when our father Jacob died, the bondage of Egypt commenced for Israel. Again, why is it closed? Because our father Jacob intended to reveal the end, and it was kept secret to him. Again, why is it closed? Because all troubles in the world were kept secret to him."

In the Talmudic period, the Parashahs were not separated by the letters פ and ס, but by a small space, which seems to have been called פֶּרַק, and of which mention is made in *Berachoth* ii., 2; *Cholin* x., 4; *Taamid* vii., 3, 4.

§ 6. THE LARGER SECTIONS.

Different from the smaller Parashahs, or sections, which were formed by open spaces, and are of later origin, are the so-called larger Sections or Parashahs of the Pentateuch (marked in our Bibles by פ פ פ and ס ס ס), now read on successive Sabbaths, which are not mentioned in the Talmud, and are, consequently, ignored in the synagogue rolls. They were introduced solely for the purpose of securing the public weekly reading of the whole Pentateuch within a certain period of time. The practice of publicly reading sections of the Law in the synagogues is very ancient, as may be seen from Acts xv., 21, Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοῖς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγιγνωσκόμενος, and *Josephus contra Apion* ii., 17 fin., Οὐκ εἰς ἀπαξ ἀκροασάμενους οἷοδ' εἰς ἡ πολλὰκις ἀλλ' ἐκάστης ἐβδομάδος τῶν ἄλλων ἔργων ἀφεμένους ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν. But the arrangement of these readings, and the division of the portions read, being of later origin, were not always and every-

where alike; for, in Palestine, the whole Pentateuch was read in three years, or three years and a half, being divided into a hundred and fifty-five sections; whereas, in Babylonia, this was done in a single year, the whole Pentateuch being divided into fifty-four sections.¹

§ 7. HAPHTARAHs.

After the reading of the Law in the synagogue, it was also the custom, from an early period, to read a passage from the Prophets (of which custom we already read in Acts XIII., 27, τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγιγνωσκόμενας and Luke IV., 16, εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνίστη ἀναγνῶναι and 17, καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφητοῦ), and with that to dissolve the meeting (λῦειν τὴν συναγωγὴν, Acts XIII., 43; Hebr. הפטיר). Hence, the reader who made this conclusion was called מַפְטִיר, and the prophetic passage read הפטירה. The Mishna repeatedly speaks of the Haphtaroth, and even mentions several of them; yet, in general, they cannot then have been fixed determinately; and, even now, different usages prevail among the Jews of different countries, as may be seen from the לוח הפטרות, or table of Haphtaroth appended to our Hebrew Bibles, where the sections adopted by the אשכנזים, or German Jews, and the ספרדים, or Spanish Jews, are marked.

§ 8. VARIOUS READINGS.

The various readings so frequently found in the margins and foot notes of the Hebrew Bible, known as *Q'ri* and *K'thibh* (קרי וכתב, plur. קריין וכתבין), are very ancient. The Talmud traces the source of these variations to Moses himself; for, as we are distinctly told in Tr. *Nedarim*, fol. 37, col. 2, "that the pronunciation of certain words according to the scribes (מקרא סופרים), the emendations of the scribes (עטור סופרים), the not reading of words which are in the text (קרי ולא קרי), and the reading of words which are not in the text (כתב ולא כתב), etc., are a law of Moses, from Sinai (הלכה למשה מסיני)." According to the Massorah, as printed in the first Rabbinic Bible, the sum total of *Q'ris* and *K'thibhs*, occurring in the Bible, is 1359, viz.:

Genesis.....25	2 Kings.....80	Iiabakkuk.....2	Lamentations..28
Exodus.....17	Isaiah.....55	Zephaniah.....1	Ecclesiastes...11
Leviticus.....6	Jeremiah.....148	Haggai.....1	Esther.....14
Numbers.....11	Ezekiel.....143	Zechariah.....7	Daniel.....129
Deuteronomy...23	Hosea.....6	Malachi.....1	Ezra.....33
Joshua.....38	Joel.....1	Psalms.....74	Nehemiah.....28
Judges.....22	Amos.....3	Proverbs.....70	1 Chronicles...41
1 Samuel.....73	Obadiah.....1	Job.....54	2 Chronicles...39
2 Samuel.....99	Micah.....4	Song of Songs..5	—
1 Kings.....49	Nahum.....4	Ruth.....13	Total.....1359

But the number is larger, as may be seen from Table VIII, appended to the several parts of the Hebrew Bible edited by Baer and Delitzsch. We will only mention some instances, where they occur in the Talmud.

¹ Cf. Fuerst, *Kultur-u. Literatur-Gesch. d. Juden in Asien*, pp. 61, 62; Zuntz, *Gottesd. Vortr.* pp. 4, 329 sq.

Gen. viii., 17:—הוצא, Midr. *Bereshith Rabba*, in loco, sec. xxxiv (Wünsche's German ed., p. 151); א"ר יודן הוצא כתיב הוצא קרי, i. e., Rabbi Judan says, It is written הוצא, but read הוצא. Rashi remarks on this passage, The Q'ri is הוצא, the K'thibh הוצא, because he was first to tell them to go out; but, if they should refuse to go, he was to make them go.

Lev. xxi., 5:—The K'thibh is יקרח, but the Q'ri is יקרחו: cf. *Maccoth*, fol. 20, col. 1; *Kiddushin*, fol. 36, col. 1.¹

Lev. xxiii., 13:—The K'thibh is ונסכה, but the Q'ri is ונסכו: *Menachoth*, fol. 89, col. 2.

1 Sam. xvii., 23:—The K'thibh is ממערות, but the Q'ri ממערכות: *Sotah*, fol. 42, col. 2, and is followed by Sept. and Vulg.

Esth. ix., 27:—The K'thibh is וקבל, but the Q'ri וקבלו:² *Jerus. Berachoth*, fol. 14, col. 3; *Bab. Sabbath*, fol. 88, col. 1.

Job xiii., 15:—The K'thibh is לא, but the Q'ri לו: *Sotah* v., § 5.

Prov. xxxi., 18:—The K'thibh is בליל, but the Q'ri is בלילה:³ *Pesikta* (ed. Buber, Lyck, 1868), fol. 65, col. 1.

Eccl. ix., 4:—The K'thibh is יבחר, but the Q'ri יחבר:⁴ *Talm. Jerus. Berachoth*, fol. 13, col. 2; so also in the Sept., Symmachus, Syriac, Chaldee, and in ten of Kennicott's and thirteen of DeRossi's MSS.

Hag. i., 8:—The K'thibh is אנכר, but the Q'ri אנכרה: *Yoma*, fol. 21, col. 2, where we read the following: Rabbi Samuel ben Enia saith, Why has the K'thibh אנכר, and the Q'ri ואנכרה? What is meant by the absence of ה? It is because of the five things which made the difference between the first and the second temple, viz., the ark with the lid and the cherubim upon it, the fire, the *Shechinah*, the *Holy Ghost* and the *Urim and Thummim*.

To these variations belong also the substitution of euphonisms (לשבח) for cacophonisms (לגנאי). Thus we read in the Talmud (*Megilla*, fol. 25, col. 2), "Our sages allow all the verses wherein are written indecent expressions to have decent expressions read in their stead, as ישכנה instead of ישלנה (Deut. xxviii., 30; Isa. xiii., 16; Jer. iii., 2; Zech. xiv., 2), עפלים for טהורים (Deut. xxviii., 27; 1 Sam. v., 6, 9, 12; vi., 4, 5, 17), חריונים for רביונים (2 Kgs. vi., 25), צואתם for חוריהם (2 Kgs. xviii., 27; Isa. xxxvi., 12), מימי שיניהם for רגליהם (2 Kgs. xviii., 27; Isa. xxxvi., 12), למחראות for למוצאות (2 Kgs. x., 28). Cf. also *Talmud Jerus. Megilla* iv.; Tr. *Soferim* ix., 8.

These passages, the number of which could be greatly increased, prove that the reading, קרי, owes not its origin to various manuscript readings, but is of great antiquity.⁵

¹ On this word the Massorah remarks, "Fourteen words have a ה at the end, which is read and considered as י, viz.: Lev. xxi., 5; Deut. xxi., 7; 1 Kgs. xxii., 49; 2 Kgs. xxiv., 10; Jer. ii., 15; xlii., 6; i., 6; Ezek. xlii., 43; xxxv., 12; xxxvii., 22; Ps. lxxiii., 2; Job xvi., 16; Lam. iv., 17; Dan. iii., 29."

² This word, according to the Massorah, belongs to a class of eighteen words which want the suffix י in the text. These words are found in Gen. xxvii., 29; xlii., 28; Judg. xxi., 20; 1 Sam. vii., 9; xii., 10; xlii., 19; 1 Kgs. ix., 9; xii., 7; 2 Kgs. xx., 18; xxii., 5; Isa. xxxvii., 30; Jer. xlviii., 7; Ezek. vii., 21; Dan. v., 21; Ez. iii., 3; Neh. iii., 30, 31; Esth. ix., 27. These instances are also enumerated in Tr. *Sopherim* vii., 1, with the exception of Gen. xlii., 28; Judg. xxi., 20; Neh. iii., 30.

³ This word, according to the Massorah, belongs to a class of twenty-nine words which have no ה in the textual reading, but have it in the marginal reading.

⁴ This word belongs to a class of sixty-two words in which two letters following each other are transposed.

⁵ Danzius, *Sinceritas Scripturae Vet. Test. praevalente Keri vacillans*, Jenae, 1713.

For the most part, the Rabbis follow the reading of the קרי, often that of the כתיב, especially when they can elicit a new interpretation from the reading of the כתיב. Thus, at Ruth III., 3, the Midrash (*Ruth Rabba*, sect. v., fol. 47, 3, Cracow, 1588, fol.) reads וירדתי, whereas the קרי reads וירדת.

In the treatise *Soferim*, instances of different readings are given, which we put in the following order :

a) *Written and Read.*

Under this head, in chap. VI., 5, instances are enumerated where it is written לא, but read לו. Such words are fifteen, and are found in Exod. XXI., 18 (cf. also *Bechoroth* I., 7); Lev. XI., 31 (cf. *Cholin*, fol. 65, col. 1); XXV., 30 (cf. *Megilla*, fol. 10, col. 2; *Erachin*, fol. 32, col. 1); 1 Sam. II., 3; 2 Sam. XVI., 18; Isa. IX., 2; XLIX., 5; LXIII., 9; Ps. C., 3 (cf. also *Midrash Tillim*, sect. 100); CXXXIX., 16; Job XIII., 15 (cf. *Sotah* v., 5); XLI., 4; Prov. XXVI., 2 (cf. *Maccoth*, fol. 11, col. 1); XIX., 7; Ez. IV., 2.

Ch. VI., 6, we read of two instances where the reverse takes place, i. e., where לו is written, but לא is read, viz., 1 Sam. II. 16; XX., 2.

b) *Read and Written.*

Ch. VI., 7, we read that the word יעואל, which, in four instances, is written יעואל, is read יעאל, viz., 1 Chron. IX., 35; XI., 44; 2 Chron. XXVI., 11; XXIX., 13.

c) *Read and not Written.*

This class, comprising ten instances (cf. also *Nedarim*, fol. 37, col. 2), is enumerated in chap. VI., 8. The passages are, Judg. XX., 13; 2 Sam. VIII., 3; XVI., 21; XVIII., 20; 2 Kgs. XIX., 37; Isa. XXXVII., 32; Jer. XXXI., 38; L., 29; Ruth III., 5, 17.

To this class also belong those instances in which the ך is not written, but read. The instances are given in chap. VII., 1. See also note 2 to Esth. IX., 27, given above.

In chap. VII., 2, we read of twenty-nine words which have no ך in the textual reading, but have it in the marginal reading, viz., Josh. XXIV., 3; 1 Sam., IX., 26; XXIV., 19; 2 Sam. XXI., 9; 1 Kgs. I., 37; 2 Kgs. IX., 37; Isa. XLI., 23; LIV., 16; Jer. XVII., 8; XL., 16; Ezek. XXIII., 16, 43; XLV., 3; Hag. I., 8; Ruth I., 12; IV., 4; Ps. VI., 4; LXXIV., 6; XC., 8; Prov. XXX., 18; XXXI., 16, 18; Job I., 10; XLII., 16; Lam. II., 19; v., 1, 21; Eccl. VII., 22; Neh. IX., 6.

d) *Written, but not Read.*

Eight such words are given in chap. VI., 8 (cf. *Nedarim*, fol. 37, col. 2), viz., 2 Sam. XIII., 33; XXV., 21; 2 Kgs. V., 18; Jer. XXXVIII., 16; XXXIX., 12; LI., 3; Ezek. III., 12; Ruth III., 12.

To this class also belong eleven words in which the ך is written, but not read (chap. VII., 1), viz., Josh. VI., 7; IX., 7; 1 Sam. XV., 16; 2 Sam. XXII., 34; 1 Kgs. XII., 3, 21; 2 Kgs. IX., 33; XIV., 13; XVI., 15; Ezek. XLVI., 9; Neh. III., 15.

We also read, chap. VII., 2, of twenty words which have a ך written, but not read, viz., Josh. VII., 21; XXIV., 8; 2 Sam. XXIII., 20; 1 Kgs. VII., 23; Jer. III., 7; XV., 9; XVIII., 10; XXVI., 6; XXXI., 39; XLIII., 11; XLVIII., 27; Mic. III., 2; Zech. I., 16; Ruth I., 3; Ps. LI., 4; Prov. VIII., 17; XXVII., 10; Dan. IX., 18; Lam. III., 10; Ezra v., 15.

e) *Written as one word, but read as two.*

The fifteen words belonging to this class are mentioned in chap. vii., 3, viz., Gen. xxx., 11; Exod. iv., 2; Deut. xxxiii., 2; Jer. vi., 29; xviii., 3; Ezek. viii., 6; Isa. iii., 15; Ps. x., 10; lv., 16; cxxiii., 4; Job xxxviii., 1; xl., 6; Neh. ii., 13; 1 Chron. ix., 4; xxvii., 12.

The reverse is the case in eight instances, where words are written as two, but read as one.

f) *Written as two, and read as one.*

Judg. xvi., 25; 1 Sam. ix., 1; xxiv., 9; Isa. ix., 6; xliv., 24; Lam. i., 6; iv., 3; 2 Chron. xxxiv., 6.

Another class of words is also mentioned, chap. vii., 4, which have

g) *A ' written in the middle of the word, where ך is read.*

This list not being given very correctly in *Soferim*, we give according to the book *Ochloh w'Ochlah*.¹ Gen. xxxix., 20; 1 Sam. xxv., 18; 2 Sam. xv., 20; Isa. xlv., 2; 2 Kgs. xxiv., 15; Jer. l., 44; 2 Sam. xvi., 12; Jer. vi., 7; Nah. ii., 6; 1 Chron. vii., 31; Prov. xxiii., 24; Ez. iv., 9; Gen. viii., 17; Jer. xix., 2; xlviii., 5; Zech. xi., 2; Ezek. xlii., 9; 2 Chron. xxxv., 3; Ps. v., 9; Prov. xxiii., 5; Ez. viii., 17; Jer. xxv., 7; 2 Chron. xxvi., 21; Num. xiv., 36; Josh. xix., 22; Isa. lxii., 3; Jer. xiv., 14 (twice); viii., 7; Ezek. xli., 15; 1 Chron. iv., 20; xii., 3; 2 Chron. xxxv., 4; Ps. lxxiv., 11; 1 Kgs. vi., 5; Ezek. xlvi., 14; 1 Chron. xx., 5; 2 Chron. xxix., 14; Ps. lix., 16; cxl., 10; Prov. iv., 16; 2 Sam. iii., 15; Jer. xvi., 16; Judg. xxi., 22; 1 Sam. xviii., 6; Ezek. xxii., 18; Isa. xlii., 24; Ps. cxxix., 3; 1 Sam. xx., 1; Jer. xlviii., 21; Isa. lvii., 19; Neh. x., 20; Isa. iii., 16; Neh. vii., 52; 2 Sam. xiv., 7; 1 Sam. xxv., 18; Jer. xl., 8; Amos viii., 4; 2 Chron. xiii., 19; Esth. viii., 13; Jer. xiv., 3; xlviii., Ezek. iv., 15; Num. xxvi., 9; 1 Kgs. xiv., 25; Jer. xviii., 16; xv., 11; xliii., 10; 1 Chron. xxiv., 24; Zeph. ii., 7; Ps. lxxxv., 2; Prov. xxii., 20; Num. xxxii., 7; Prov. iii., 30; Job. xxx., 22.

In connection with these variations, we will only mention that, in the Mishna, Megilla iv., 10, we read of some passages which may publicly be read, but not interpreted. Thus, "the occurrence of Reuben [with Bilhah, Gen. xxxv., 20] may be read without being interpreted; that of Tamar [*ibid.* chap. xxxviii.,] is to be read and interpreted; the [first part of the] occurrence with the golden calf is to be read and interpreted, but the second part [commencing Exod., xxxiv., 21] is to be read without being interpreted. The blessing of the priests [Num. vi., 22 ff.], and the occurrence of David and Amnon [2 Sam. xi., xii., xiii.] are neither to be read nor interpreted."

§ 9. ABLATIO SCRIBARUM, OR עֲטוּר סוֹפְרִים

The *ablatio scribarum*, or removal of the Scribes, consists in the removal of a superfluous ך which has crept into the text, and which has been erroneously prefixed to אָרָר, viz., Gen. xviii., 5; xxiv., 55; Num. xxxi., 2; Ps. lxviii., 26. They note, also, that it has been erroneously prefixed to the word מִשְׁפָּטִיךְ in Ps. xxxvi., 7. Cf. Tr. *Nedarim*, 37B.

¹ Cf. a description of this work in my art. *Ochlah w'Ochlah*, in McClintock & Strong's Cyc., s. v.

the Scribes, which are just those of our present manuscripts and editions, have been the genuine original readings. . . . Much rather, we are moved, partly by the statements of the Massorites, partly by the nature of several of the readings set aside by the Tīqqûn Sôph'rîm, compared with the readings introduced by them, and at present found in the text, to look upon the matter thus: that, in these passages, other readings were actually accepted universally at an earlier time, or, at all events, were to be found in most of the common manuscripts, which the Scribes considered themselves justified in altering, because they presented what created scruples or gave offense in certain respects. Hence, this earlier reading, which is noted as having been altered, is always to be held in high estimation, critically considered; and we may actually assume, with great probability, in several cases at least, that it is the original reading."¹

§ 11. PUNCTA EXTRAORDINARIA.

Over single letters, partly over entire words, we find dots or points, generally called "puncta extraordinaria." The first instance is mentioned in the Mishna Tr. Pesachim ix., 2, over the ה of the word רַחֲקֶה, Num. ix., 10. Ten such words, which have these extraordinary points, are enumerated in Midrash Bemid-bar Rabba on Num. iii., 39, sec. III., fol. 215, 4, cf. *Pirke de Rabbi Nathan* c. 33, *Sifri* ad Num. ix., 10; Tr. *Soferim* vi., 3; *Massora Magna* on Num. iii., 39; *Ochlah w'Ochlah*, sec. 96; Trägard *De literis textus S. Hebraei insolitae quantitalis formae situs et punctuationis*, Gryph., 1764.

1. Gen. xvi., 5 יְהוָה בִּנְיָ וּבִנְיָ. The Massorites note on this word: There is a point on the last י, and it is one of the ten pointed words, which occur in the Law, four in the Prophets and in the Hagiographa. It is worthy to be noticed, that in the whole Pentateuch the word in question is nowhere written *plene*, i. e., with *two yodhs*, except in our passage.
2. Gen. xviii., 9 אֵלֶיךָ. On this passage the *Midrash Bereshith Rabba* (sec. XLVIII., Wünsche's Germ. transl. p. 227 sq.) remarks: אֵלֶיךָ are pointed, but not the ל. R. Simeon ben Eliezer saith, Wherever you find more letters than points, you must explain the letters, i. e., what is written; but where you find more points than letters, you must explain the letters. In this case, where there are more points than the written text, you must explain the points, viz., אֵלֶיךָ "Where is Abraham?" The meaning is, that the points over these three letters intend to indicate that the three angels did not ask, "Where is Sarai?" אֵיה שָׂרָה, but "Where is Abraham?" אֵיו אַבְרָהָם Cf. Tr. *Baba Mezi'ah*, fol. 87a.

¹ Geiger, in *Urschrift*, p. 331, remarks on the first case: "The subordinate, it was thought, stands before the superior, not the superior before the subordinate. For this cause, the original reading, 'and Jehovah stood, etc.,' was changed into 'and Abraham stood.' Not only the whole connection, but also the Talmud and Midrashim, indicate that the first reading is the more correct one. For, in explanation of Lev. xix., 32, 'before the hoary head thou shalt rise,' we read, in *Jerus. Bikkurim* iii., 13, 'I, the Lord, have exercised the rising before the hoary head first,' probably with reference to Gen. xviii., 22. As for the literature, cf. Hackspan, *De usu librorum*, etc., appended to his *Nizzachon*, Altorf, 1844; Bornitz *De Tīqqun Sopherim*, Viteb., 1844; Walton, *Proleg.* vii., 10; Hottinger, *Thes. Philol.*, pp. 434 sq.; Wachner, *Antiq. Ebr.* i., pp. 110, 111; Delitzsch, *Habakkuk*, Lips., 1842, pp. 206-208; Wedell, *De emendationibus a Soferim*, etc., Vratisl., 1869; Raym. Martin, *Pugio fidei*; Frankel, *Vorstudien*, pp. 172, 219.

3. Gen. XIX., 33 **וּבְקוֹמָה**. In the Talmud, Tr. *Nazir*, fol. 23 a, we read: Why is there a point over the ו in the word **וּבְקוֹמָה**? To indicate that when she lay down, he (Lot) did not perceive it, but when she arose, he perceived it. Cf. also Tr. *Horayoth*, fol. 10A. St. Jerome, *Quaest. in Genesin*: "Appungunt desuper quasi incredibile et quod rerum natura non capiat, coire quempiam nescientem."
4. Gen. XXXIII., 4 **וַיִּשְׁקוּ**. There are different interpretations on these points. The *Midrash Bemidbar* in loco explains it by **שֶׁלֹא נִשְׁקוּ מִכָּל לָבוּ** "that he (Esau) did not kiss him sincerely;" the *Bereshith Rabba* sec. LXXVIII., (Wünsche l. c. p. 382) thinks "That Esau's kiss was sincere;" a third authority says, that these points are meant to indicate, that Esau did not intend **לִנְשֹׁק** i. e., to kiss him, but **לִנְשֹׁכוּ** i. e., "to bite him."
5. Gen. XXXVII., 12 **אֵת**, *Beresh. Rabba* in loco, sec. LXXXIV. (Wünsche l. c. p. 412): The points over **אֵת** indicate that "they only went away to feed themselves," or as *Bemidbar Rabb.* in loco says: "They went away not to feed the flock, but to eat and drink," etc.
6. Num. III., 39. **וְאַהֲרֹן**. *Bemidbar Rabb.* in loco, says the *Waw* of **וְאַהֲרֹן** is not pointed, because he did not belong to that number (or census of the Levites). In the Talmud, Tr. *Bechoroth*, the question is why the word **אַהֲרֹן** is pointed? and the same answer is given.¹
7. Num. IX., 10. **רַחֲקָה**. This instance is already mentioned in the *Mishna Pesachim* IX., § 2, where we read thus: "What is a distant journey? R. Akiba says from Modaim and beyond, and from all places around Jerusalem, located in the same distance. R. Eleazar says, from the threshold of the court of the Temple and outward. R. José says, the reason for the point on the ה [in our word] was to denote that it is not necessary to be actually on a distant road, but only beyond the threshold of the Temple." This idea the Sept. probably intended to express by *ἐν ὁδῷ μακρᾷ* i. e., distant on the way, while *ἐν ὁδῷ μακρᾷ* would be "on a distant way."
8. Num. XXI., 30. **אִשֶּׁר**. The *Baal Hatturim* on this passage, says that by the point on the ר in the word **אִשֶּׁר** only **אֵשׁ** is left, which means "fire," and which destroyed the place. In the Talmud *Baba Bathra* 79a we read **אֵשׁ** and not **אִשֶּׁר**.²
9. Num. XXIX., 15. **וְעִשְׂרוֹן**. *Bemidbar rabba* in loco: "It is to teach us that there was only one tenth." Cf. Tr. *Menachoth*, fol. 87^β where the one **עִשְׂרוֹן** is not read. The Sept. cod. Vatic. omits the first word.
10. Deut. XXIX., 28. **לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם**. *Bemidbar rabba* in loco answers the question concerning these points by: "You have made manifest, hence I will also manifest unto you hidden things," cf. also Talmud Tr. *Sanhedrin*, fol. 43^β in fine, and Norzi in Jos. VII., 21.

¹ If this interpretation is correct, then the word Aaron is superfluous, and thus it is wanting in some codd., also in the Syr. and Sam. Cf. our *Horae Samaritanæ* in *Bibliotheca Sacra*, January, 1878 (Andover).

² The Copt. Vulg. read *esh*, and so also the Sept. and Sam. Cf. *Horae Samaritana* *ibid.* in loco.

- 11-14. 2 Sam. XIX., 20 יָצָא; Isa. XLIV., 9 הָמָה; Ezech. XLI., 20 הָהִיכֵל; *ibid.* XLVI., 22 מִהֲקִצְעוֹת. On these words nothing is to be found in Rabbinic writings. Cf. Surenhusius βιβλος καταλλαγῆς, p. 73.
15. Ps. XXVII., 13. לֹלֵא. On this the Talmud Tr. *Berachoth*, fol. 41a says: "But how could David call himself holy? and it is written: Unless I had believed to see the goodness of the Lord in the land of the living." And we have a teaching in the name of R. Josi: Why are there points on לֹלֵא? David said before the Holy One (blessed be he): Lord of the universe, I am aware that thou greatly reward the just in future ages, but I know not if I shall have a part of it with them, or not. Perhaps that he had offended Him by any sin." Buxtorf remarks on this passage, that is טעם בלא טעם i. e., "a sense without a sense." The meaning probably is that לֹלֵא without the points means *if not*, like the Latin *nisi*, but with the points it signifies a "doubt."¹

As to the origin and signification of these points nothing certain can be said. According to the Rabbins, Ezra is said to have been the author of these points. In *Bemidbar Rabba* ad Num. III., 39, sec. III., fol. 215, 4, we read that "when Elias will come and ask Ezra, Why hast thou written thus? he will answer, I have long ago pointed these letters; but when Elias will say to him, Thou hast written well, then he will remove these letters." The same we also read in *Aboth de Rabbi Nathan*, ch. 33. This much may be taken for granted that these points were known long before the time of the Talmud. Cf. also Hüpeden, *neue wahrscheinliche Muthmassung von der wahren Ursache der ausserordentlichen Punkte*, Hannov. 1751, § 4 sq.; Hiller, *De arcano kerī et kethib*, Tubing. 1692, p. 156; Geiger, *Lehrbuch der Mischnah*, Vratislav. 1846, II. p. 87, 88; the same, *Urschrift* pp. 257-258.

§ 12. INVERTED NUN ך.

Before Num. x., 35 and after x., 36, we find in our Hebrew Bibles the letter Nun ך inverted ך. In the Talmud, Tr. *Sabbath* fol. 115β; 116a, we are told "that the section commencing וַיְהִי בְנִסְעֵי הָאָרֶץ (Num. x., 35) was made by God with signs below and above, to indicate that it is not in its proper place. But Rabbi said, This is not so, but this book was counted by itself. How do you know it? Rabbi Samuel bar Nachman said, R. Jonathan said, [It is written] "She hath hewn out her seven pillars (Prov. ix., 1), this means the seven books of the law." It may be that the statement "that this section is not in its place," was still known in the time of the Sept., for the Codex Alex. and the Vatican read this part before the 34th verse.

Besides the *inverted nun* mentioned in *Sabbath*, we also read in *Rosh hashana*, fol. 117β, of *inverted Nuns* found in Ps. 107. But on examining some thirty-eight editions of the Psalms, which we found on our shelves, only seven have the *inverted Nun*, viz., Hahn's *Hebr. Bible* of 1839 and 1867; Rosenfeld's *Hebr. Bible* 1836; Letteris' Bible ed. by Abrahamson, Berlin 1866, and the Psalm editions of Baer and Delitzsch, Leipzig 1861, 1874, 1881.

¹ In the most recent edition of the Psalms, ed. by Baer and Delitzsch, Lipsiae, 1874, this word is marked with three points above and four below. The reason why the *Waw* is unpointed is stated (p. 13a) "Vav caret puncto, quod metuendum foret ne cum *Cholem* commutaretur." The same remark we also find in edition of 1880, p. 83. We may also add that the word in question is wanting in the Sept., Syriac, Arab., Vulg., Symm., and in some Hebr. MSS.

§ 13. THE WAW Q'TI'A' IN NUM. XXV., 12.

Of this קטיעא וי' or *Waw cut off*, which is written in our Hebrew Bibles י, the Talmud Tr. *Kiddushin* fol. 66³ states the following: Whence do we have it, that a person having some defect is unfit for the sacred ministry? R. Jehudah said, that R. Samuel taught that it is because the Scripture says, "Wherefore say, Behold I give unto him my covenant of peace," a perfect peace and not an imperfect one. But said one, it is written שלום, i. e., "peace," but answered R. Nachman, the *Waw* in שלום is cut off (וי' קטיעא היא).

§ 14. THE CLOSED OR FINAL MEM (ם) IN THE MIDDLE OF THE WORD.

ISA. IX., 6 לְמַרְכָּבָה.

In the Talmud, Tr. *Sanhedrin*, fol. 94³ we find the following: "Why is it that all the *Mems* in the middle of a word are open [i. e., מ], and this one is closed [i. e., ם]? The Holy One (blessed be he!) wanted to make Hezekiah the Messiah, and Sennacherib Gog and Magog; whereupon Justice pleaded before the presence of the Holy One (blessed be he!), Lord of the Universe, 'What! David, the king of Israel, who sang so many hymns and praises before thee, wilt thou not make him the Messiah; but Hezekiah, for whom thou hast performed all these miracles, and who has not uttered any song before thee, wilt thou make him the Messiah?' Therefore has the *mem* been closed."

§ 15. SUSPENDED LETTERS.

The suspended *Nun* we find in כִּישָׁר, Judg. XVIII., 30. The Talmud *Baba Bathra*, fol. 109³, states the following: "Was he (i. e., Gershom) the son of Manasseh? whereas the Scripture says, 'the sons of Moses were Eleazar and Gershom.' But because he did the deeds of Manasseh [2 Kgs. XXI.], the Scripture appended him to the [family] of Manasseh." The meaning is that the prophet did not like to call Gershom, the son of Moses, because it would be ignominious that Moses should have had an impious son, hence he calls him the son of Manasseh, with the suspended letter, which may mean either the son of Manasseh or that of Moses.

The suspended *Ayin* we find in רְשָׁעִים, Job XXXVIII., 15. In the Talmud, Tr. *Sanhedrin* fol. 103³, we read: Why is the ע in רְשָׁעִים suspended? [It is to teach] that when a man is רֵשׁ "poor" in this world, he will also be רֵשׁ in the world to come, or lit. "poor below, he will also be poor above."

Of the suspended *Ayin* in מִיעַר Ps. LXXX., 14 we read, Tr. *Kiddushin*, fol. 30³, that this letter is the middle letter in the Psalms.

§ 16. MAJUSCULAR AND MINUSCULAR LETTERS.

Of the words written with large and small letters in our Hebrew Bible, we find nothing in the Talmud itself, but some instances are mentioned in the Tr. *Soferim* chap. IX., which prove that this mode of writing must have been very ancient and served a certain purpose.

The instances mentioned in *Soferim* IX. are as follows:

י majuscular in גִּחֹן Lev. XI., 42 because it is the middle of all the letters in the Pentateuch (שהיא הצי אותיות של תורה, *Kiddushin* 30a); י majuscular in גִּדְלֵי Num. XIV., 17; ל majuscular יִשְׂרָאֵל Deut. XXXIV., 12—יִשְׂרָאֵל Deut. XXIX., 27.

* minuscular in **תשי** Deut. xxxii., 18, the *Yodh* in **תשי** must be smaller than any in the Pentateuch, cf. also *Midrash Vajikra Rabba* sec. xxiii. fin. fol. 192, 3.

As to the letter **י** in **ויהי** (Esther ix., 9) whether it should be written majuscular or minuscular, is a matter of dispute, cf. Talmud, Tr. *Megillah*, fol. 163.

Besides these letters mentioned above, we find nothing more in the Talmud, although there is no doubt, that the writing of the other letters was known in the time of the Talmud. Thus, e. g., the word **והתגלה** (Lev. xiii., 33) which is now written with a majuscular **י** is mentioned as the middle of the verses of the Pentateuch (*Kiddushin* fol. 30*f*).

For the benefit of the student we give here according to the alphabet, all passages where, according to the Massorah, words with *majuscular* letters are found:

1 Chron. i., 1; Gen. i., 1; Lev. xiii., 33; Deut. vi., 4; Deut. xxxii., 6; Esth. ix., 9; Mal. iii., 22; Esth. i., 6; Job ix., 34; Num. xiv., 17; Ps. lxxx., 16; Deut. xxix., 27; Prov. i., 1; Exod. xxxiv., 7; Ruth iii., 13; Num. xxvii., 5; Eccl. xii., 13; Deut. vi., 4; Dan. vi., 20; Gen. xxx., 42; Isa. lvi., 10; Ps. lxxxiv., 4; Exod. xxxiv., 14; Song of Song i., 1; Esth. ix., 29.

This is the list as given in the *Massorah marginalis* on Gen. i., 1; in the *Massorah marginalis* on 1 Chron. i., 1, however, where this list is repeated, the following alterations are made; for Esth. ix., 9 is substituted Lev. xi., 42; for Job ix., 34 is substituted Eccl. vii., 1; Num. xxvii., 5 and Gen. xxx., 42 are omitted; for Esth. ix., 29 is substituted Deut. xviii., 13. In the *Ochlah w'Ochlah* again, where the list is also given, sec. 83, p. 88, Lev. xi., 42 is substituted for Esth. ix., 9; Dan. vii., 10, representing final *mem*, is added; Ps. lxxx., 16 is given instead of Exod. xxxiv., 7, and Gen. xxx., 42 is omitted. The same book, moreover, sec. 82, p. 88, gives another alphabetical list of majuscular letters contained in the Pentateuch alone, which is as follows:—

Deut. xxxiii., 29; Gen. i., 1; Lev. xiii., 33; Deut. vi., 4; Deut. xxxii., 6; Lev. xi., 42; Gen. xxxiv., 31; Gen. xlix., 12; Exod. ii., 2; Num. xiv., 17; Deut. xxviii., 68; Deut. ii., 33; Deut. xxix., 27; Num. xxiv., 5; Gen. l., 23; Exod. xxxiv., 7; Num. xxvii., 5; Num. xiii., 30; Deut. vi., 4; Deut. xxxii., 5; Gen. xxx., 42; Exod. xi., 8; Exod. xxviii., 36; Deut. xxii., 6; Exod. xxxiv., 14; Deut. iii., 11; Deut. xviii., 13.

The alphabetical list of the minuscular letters, as given in the *Massorah finalis* under the letter *Aleph*. and in the *Massorah marginalis* on Lev. i., 1 is in the following passages:

Lev. i., 2; Prov. xxx., 15; Job vii., 5; Prov. xxviii., 17; Gen. ii., 4; Ps. xxii., 30; Num. xxv., 12; Ps. xxiv., 4; Esth. ix., 9; Job xxxiii., 9; Lam. ii., 9; Num. xxxi., 24; Deut. xxxii., 18; Gen. xxiii., 2; Lam. i., 12; Deut. ix., 24; Lev. vi., 2; Neh. xiii., 30; Nahum i., 3; Prov. xvi., 28; Jer. xxxix., 13; Isa. xlv., 14; Nahum i., 3; Ps. xxvii., 5; Lam. iii., 36; Dan. vi., 20; Jer. xiv., 2; Job xvi., 14; Exod. xxxii., 25; Gen. xxvii., 46; Exod. xxxiv., 26; Esth. ix., 7; Esth. ix., 9.¹

§ 17. THE PASEK OR SPACE BETWEEN SINGLE WORDS.²

When proper names occur twice in an address, they are separated by a small space, as in Gen. xxii., 11: **אברהם אברהם**; xlv., 2: **יעקב יעקב**; 1 Sam.

¹ Cf. Engestroom, *De litteris Massoreth. majusculis*. Lond., Goth. 1738; Geiger in *Ozar Nechmad* II., pp. 87–89 (Vindob. ed. Blumenfeld).

² A list of all the passages where this Pasek occurs is given by Baer and Delitzsch in the parts.

III., 10: שְׁמוּאֵל וְשִׁמְשׁוֹן, called by the Massorites פֶּסֶק *Pasek* (and not פְּסִיק *P'sik*, as it is generally written and pronounced). No such space or pasek, however, is found in Exod. III., 4 between מִשֶּׁה מִשֶּׁה, vide *Midrash Shemoth Rabba*, sec. II. fol. 120, 3: "You will find a space between Abraham Abraham, Jacob Jacob, Samuel Samuel, but none between Moses Moses. Why this? it is like a man who bears a great burden and calls to N. N. who is near him, Take off from me this burden," etc. Norzi, who also quotes this passage, remarks that some say, "that with the other prophets he ceased sometimes to speak, but with Moses he never ceased, while he was alive."

§ 18. THE ALPHABET.

At what time the square character of the Hebrew alphabet was perfected, it is now difficult to determine with precision. Origen (died 254 A. D.), and Jerome (died 420), who probably followed Jewish tradition ascribe it to Ezra, and thus also José ben Halaftha, who flourished between 138 and 164 A. D. But there can be no doubt that our present Hebrew alphabet was already known before the time of the Talmud, since the descriptions and allusions to the form of the Hebrew letters, which we find in the Talmud precisely suit the present square characters. In the treatise *Sabbath*, fol 103, col. 2 we are told very distinctly not to interchange א with ע, ב with כ, ג with צ, ד with ר, ה with ח, ו with י, ז with ך, ט with פ, ם with ן. That such a pre-caution was necessary, may be seen from what Origen mentions, that in his time the Tetragrammaton יְהוָה was rendered ΠΙΠΙ,¹ the ה being interchanged with ח, and י with י, and in the Mishna (*Sabbath* XII., 5), the case is mentioned of two *zayins* (זי) being written for *cheth* (ח). More striking are the mistakes which have crept into the Alexandrian version, on account of mistaking one letter for a similar one, thus, e. g., א for ע, as 1 Sam. XVIII., 22, Sept. καὶ οὐ καὶ, Hebr. וְעַתָּה and now; XXXI., 1 אֶל-עֵינַי, Sept. ἐπὶ ἐπὶ τὸν ὄφρον; 2 Sam. XII., 19 וַיֵּרָא, Sept. וַיֵּרָא καὶ ἐνόησε; ב for כ, as Nahum II., 14 רכבה, Sept. πλῆθος σου; 1 Sam. X., 2 בלכתך, Sept. ὡς ἀνὰ πύλῃς; XI., 6 בשמעו, Sept. ὡς ἤκουσε etc., etc.

The Talmud already knows the five final letters סן זףך (l. c. fol. 104, col. 1) which were probably used to render reading more easy by distinguishing one word from another (thus e. g., אֱלֹהִים אֵת—the third and fourth word of the first chapter of Genesis—might be read אֱלֹהִי מֵאֵת).

of the Hebrew Bible hitherto published, viz., Genesis p. 91; Job p. 63; Psalms (ed. 1880) p. 158; Proverbs p. 62; Isaiah p. 84; Twelve Minor Prophets p. 97; Libri Danielis, Ezrae et Nehemiae p. 129.

¹ Jerome in his 136th letter to Marcellus, where he treats of the ten names of God, says: "nonum (sc. nomen Dei) est tetragrammum, quod ἀνεκφώνητον i. e., ineffabile, putaverunt, quod his literis scribitur *Jod, E, Vaw, E*. Quod quidam non intelligentes propter elementorum similitudinem, quum in Graecis libris repererint ΠΙ ΠΙ legere consueverunt" (Opp. ed. Vallarsi I. 181; III. 720). Similar is the statement found in a fragment of Evagrius treating of the ten Jewish names of God, that the ineffable Tetragram, which καταχρηστικῶς is pronounced by the Jews ἀδωναι, by the Greeks κύριος, according to Exod. XXVII., 36 was written on the plate of the high-priest ἀγίασμα κυρίου ΠΙΠΙ (In some codd. πι πι) . . . τούτοις γραφόμενον τοῖς στοιχείοις ἰω θ η π σταν ἔπη ΠΙΠΙ, ὁ θεός (cf. Cotelierius *Monum. Eccles. Graecae* III., 216, by Vallarsi III., 728; Lagarde, *Onomastica Sacra* p. 205 sq.) For more on this subject, cf. my art. *Shem Hammephorash* in McClintock and Strong's Cyclop.

The Talmud also not only mentions the so-called *taggin* (כתרים, תגין),¹ or calligraphic ornaments on the letters ש ע ט נ ז ג ין (*Menachoth*, fol. 29, col. 1, 2; *Sabbath*, fol. 89, col. 1; 105, col. 2), but also mentions different combinations of the alphabet, as *Athbash*, *Achas*, *Albam* (אל-בם-אחם-את-בש).

This system is the more remarkable on account of Jerome having so confidently applied it to the word *Sheshak* שישך, in Jer. xxv., 26 (which according to the *Athbash* אהבש, as the first combination from its two initial words is called), it being the same as בבל Babel. According to the same rule לב קמי stands for כשרים, as Sept. translates Χαλδαίους (ibid. LI., 1),

§ 19. THE VOWEL POINTS.

It is now generally acknowledged that the vowel points which are found in our Hebrew Bibles, did not originally belong to the text, but are of later origin, and were added by the Massorites. The very fact that there existed two kinds of vowel-systems, the Babylonian or Assyrian and the Palestinian or Western, proves that the vowel-points could not have originated at one and the same time, otherwise the Babylonians would not place the vowels above the letters, as the *Prophetorum Posteriorum Codex Babylonicus Petropolitanus* (from the year 916 A. D. and ed. by Strack, Petropoli, 1876) shows, and the Palestinians would not place the vowels under the letters, as we now have it in our Hebrew Bibles. That during the seventeenth and eighteenth centuries some should have defended the divinity of the vowel-points, and even went so far as in Switzerland to make it a confessional article of belief in the *Formula Consensus*, art. IV. can. II. according to which in 1678 a law was enacted that no person should be licensed to preach the Gospel in their churches unless he publicly declared that he believed in the integrity of the Hebrew text and in the divinity of the vowel-points and accents ("codicem Hebr. Vet. Test. tum quoad consonas tum quoad vocalia sive puncta ipsa sive punctorum saltem potestatem θεόπνευστον esse") may surprise us at present like a good many other things of past ages.

The letters of the Hebrew, like those of the Arabic, Syriac, Chaldee and Samaritan, were only consonants, and as the letters א for ā, ך for ū, י for ī, were sometimes used as vowels, it is evident that a word without these vowel-letters, and when simply written with consonants, with different vowels attached to it, would yield different meanings. Thus רבר when vowelised can be רֶבֶר *word*, רֹבֵר *speaking*, רֵבֵר *he has spoken*, רִבֵר *to speak*, רֻבֵר *pest*, רֶבֶר *sanctuary*, etc.

A comparison of the Alexandrian version with our present vowelised text shows that the Seventy or rather seventy-two translators had an unvowelised text from which they translated. Even in the first centuries of our era, the Hebrew text had no vowel points, as can be seen from the Greek translations of Aquila, Symmachus and Theodotion, as well as from the Peshito and Jerome's Latin translation. Thus the latter says: "Idem sermo et iisdem litteris scriptus diversus apud eos et voces et intelligentias habet, e. c. *pastores* et *amatores* iisdem litteris scribuntur *res*, 'ain, yod, mem (רעים): sed *pastores* ro-im (רעים) leguntur, *amatores* re-im (רעים)." In *Epist.* 126, ad *Evagrium*: "Non refert, utrum Salem an Salim nominetur, cum vocalibus in medio litteris perraro utantur

¹ Cf. *Sepher Taghin, Liber coronularum* ed. J. I. L. Barges, Paris 1866, and Derenbourg *Notes épigraphiques* (ibid. 1877) p. 134.

Hebraei, et pro voluntate lectorum atque varietate regionum eadem verba diversis sonis et accentibus proferantur." In *comment. ad Hab.* III., 5: "Pro eo. quod nos transtulimus *mortem* in Hebraeo tres litterae sunt positae, Daleth, Beth, Resh, absque ulla vocali, quae si legantur *dabar* (דָּבָר) "verbum," significant; si *deber* (דִּבֶּר) "pestem;" Hab. III., 4: verbum שֵׁם pro qualitate loci et posuit (שָׁם) intelligitur, et ibi (שָׁם). Cf. also ad *Gen.* XLVII., 31; *S. Epist.* 125 and *Damasum*."

Some have supposed that a certain vowel-system must have existed in the time of the Talmud, and based their argument upon the phrases אֲלֵתְקֵרִי כֹךְ אֵלֶּא כֹךְ "read not so, but so" (e. g., do not read בְּנֵיךְ "thy sons" but בְּנֵיךְ "thy builders"; do not read וְשֵׁם "and prepare" but וְשָׁם "and there" (Ps. L., 23), and שֵׁם לְמִקְרָא וְשֵׁם לְמִסּוּרָה "there is a solid root for the reading of the text, and there is a solid root for the traditional pronunciation," which occur so often in the Talmud. But these phrases prove the contrary. The Jews were in the habit of reading without points, and this they could do, since according to the statement of the Talmud (*Pirke Aboth* v., 24 "a boy five years old should commence with the reading of the law"), Josephus and Philo, from the very childhood the Jewish youth was made acquainted with Holy Writ, and therefore they said, "do not read so, but so" which they would not have said, had the words in question been pointed in a certain manner.

§ 20. DIVISION OF WORDS.

Hebrew was originally written, like most ancient languages, without any division between the words, in a *scriptio continua*, which fact accounts for the various readings in the Septuagint. But there is no doubt that a division of words already existed in the time of the Talmud, at least the final letters which were already mentioned (§ 18), may have served such a purpose, and in *Menachoth*, fol. 80, col. 1, the space between the words in the sacred manuscripts is fixed with precision. Whether or not this division of words by points—as used in the Samaritan Pentateuch—was applied, must be left undecided.

§ 21. DIVISION ACCORDING TO THE MEANING—VERSES.

There is no doubt that at a very early period a division according to verses (פסוקים) existed. "Every verse divided by Moses may not otherwise be divided" (*Megilla*, fol. 22, col. 1) is an old axiom. The reason for such a division was probably twofold:

1. *The reading of the Scriptures*, especially in the synagogue, led to such a division. Already the *Mishna Megilla* IV., § 4 mentions the פסוקים in relation to this, for we read, "not less than three verses of the Law may be read in the synagogue to any person [called to read]. One verse only of the Law may be read at one time to the meturgeman or interpreter; but it is lawful to read three consecutive verses to him from the Prophets; but if each verse should form a separate section, one verse only may be read [to the interpreter] at a time." The Gemara forbids the leaving of the synagogue before the ending of such a section (*Berachoth* 8a), introduces the injunction of Ezra (*Neh.* VIII., 8; *Megilla* 3a; *Nedarim* 37b) and prescribes in reference to the Prophets, how many sections are to be read on the week-days (*Baba Kama* 82a).

2. *The study of the Law, the instruction and teaching of the same in the school* produced such sense-divisions. These were distinguished from the former, which were merely called פסוקים, by the names טעמים "clauses," "sententiae," or also פסוקי טעמים clause-sections. To instruct in the dividing of clauses (פיסוק טעמים) was a special part of Rabbinical teaching (Tr. *Nedarim* 37a); in *Berachoth* fol. 62a the teacher is said to point it out to his scholars with the right hand, and disputed points of the law were settled accordingly (*Chagigah* 6β).

As to the sign of this division, which is now found in the Hebrew Bible [;], it is not found in the Synagogue-rolls, nor is it mentioned in the Talmud, and is of later origin, and we must conclude it as highly probable that these divisions into verses and periods were not first externally designated, but were merely transmitted by oral tradition, as may be seen from the following quotation (*Kiddushin*, fol. 30a): "Therefore are the ancient called Soferim, because they counted all letters in Holy Writ. Thus they said that the *Vav* in נחון [Lev. xi., 42] is the half of all the letters in the Pentateuch; דרש דרש [ibid. x., 16] is the middle word; והתגלה [ibid. xiii., 33] the middle verse; that *Ain* in מיער [Ps. lxxx., 14] is the middle letter in the Psalms, and Ps. lxxvii., 38 the middle verse." In the same passage we also read that the Pentateuch contains 5888 verses, the Psalms 8 more and Chronicles 8 less. Now, if we compare this with the number as given by the Massorites, we will find that the Talmud counts 43 verses more than the Massorites in the Pentateuch, a difference which can only be explained from the statement made in the Talmud (*Baba Bathra*, fol. 14,β) "That Joshua wrote his book and 8 verses of the law (viz., Deut. xxxiv., 5-12 יהושע כתב) (ספרו ושמונה פסוקים שבתורה), and that the Occidentals, as we read (*Kiddushin* l. c.) divided the verse in Exod. xix., 9 into 3 verses. This much is certain, that in the time of the Talmud, there was a division according to verses, but whatever this mark of division was, if there was any at all—at least Tr. *Sopherim* chap. 3, 5 is against it—is difficult to point out.

§ 22. ΣΤΙΧΟΙ.

The poetical passages in Exod. xv.; Deut. xxxii.; Judg. v.; 2 Sam. xxii. were in the time of the Talmud already written στιχνοῶς (i. e., in broken lines, cf. Tr. *Sabbath* fol. 103, col. 2 in fine; *Sopherim* xii.; the same may be said of the poetical books אמת, i. e., Job, Proverbs, Psalms. Also the decalogue was originally written in ten series שיטים, στιχοι, as is intimated in the Targum on the Song of Songs v., 13: "The two tables of stone which he gave to his people were written in ten rows (shittin) resembling the rows or beds (shittin) in the garden of balsam." In the Synagogue scrolls this rule is carried out up to this day, thus Exod. xv. is found written in this way:

סוּם	אֲשִׁירָה לַיהוָה כִּי נָאָה נָאָה	לְאֹמֶר
לִי	עֲזִי וְחִמְרָת יְהוָה וְיֵהִי לִי	וּרְכַבּוּ
אֱלֹהֵי	וְאֹנֹהוּ	לִישׁוּעָה
יְהוָה	יְהוָה אִישׁ מִלְחָמָה יְהוָה	אֲבִי

To complete our subject we ought to speak about the quotations of the Old Testament in the Talmud. This we reserve for a future article.

ASSYRIAN PHONOLOGY, WITH SPECIAL REFERENCE TO HEBREW.

BY PROFESSOR PAUL HAUPT, PH. D.

§1. THE ASSYRIAN LANGUAGE HAS THE FOLLOWING SOUNDS:

I. Vowels:..... a i u; â î û; e.

II. Consonants:..... ' b g d z ḥ ṭ k l m n s p ṣ q r š t;
in Hebrew transcription: ת ש ר ק צ פ ס נ מ ל כ ט ח ז נ ב א

Examples:

a) abnu (construct aban) *stone*; appu, *face*; kalbu (construct kalab) *dog*, feminine kalbatu, *bitch*; šarru (construct šar, plural šarre or šarrâni) *king*, feminine šarratu (construct šarrat, plural šarrâti) *queen*; šallatu (from šalâlu, imperfect išlul, *to plunder*) *spoil*; qaštu (construct qašat, plural qašâti) *bow*; daltu (construct dalat, plural dalâti) *door*; ammatu, *cubit*; la'abu, *flame*; ma'adu (feminine ma'adtu, ma'attu) *much* (plural ma'adûti, feminine, ma'adâti); arratu (from arâru, imperfect erur, present irrar, imperative arur) *curse*; rapšu (feminine rapâštu or rapaltu) *expanded, wide*; aššatu, *wife*; zikaru (or zikru) *male*; šikaru (or šikru) *strong drink*; ilmad (imperative lāmad) *he learnt*; narkabtu (plural narkabâti) *chariot*, from irkab, *he rode*; imḥaṣ, *he wounded* (imperative maḥaṣ); imraṣ, *he was ill*; iš'al, *he asked*.

Cf. Hebrew, אֶבֶן (Aramaic אֲבִינָא); אֶפֶס (Aramaic אֲנַפִּי); כֶּלֶב (Aramaic כֶּלְבָּא); שֶׁר (feminine שָׂרָה, for שָׂרָה*, LXX. Σάρρα); קֶשֶׁת (Aramaic קֶשְׁתָּא, Syriac קֶשְׁתָּא); דָּלַת (Aramaic דִּלְתָּא, for דִּלְתָּא*, from דִּכְרָא, Aramaic דִּכְרָא, attâ); זָכָר (cf. Aramaic דִּכְרָא, ram); שָׂכָר (Aramaic מִרְכָּבָה, plural מִרְכָּבוֹת, Aramaic מִרְכָּבָה); יִלְמַד (Aramaic מִרְכָּבָה, Isa. xxx., 26); Aramaic יִמְרַע (Arabic yamrad); Hebrew יִשְׁאֵל.

i) libbu, *heart*; šinnu, *tooth*; šibḥu, *girdle* (cf. Delitzsch, *Assyr. Studien*, 132); bintu, *daughter*; milku (construct milik) *counsel* (from malâku, imperfect imlik); libittu (construct libnat) *brick*; šindu (for šimdu,¹ construct šimid) and šimittu (for šimidtu, construct šindat) *yoke, span*; nimru, *leopard*; riḥṣu (construct riḥiṣ) and riḥiṣtu or riḥiltu (construct riḥṣat) *inundation*, from raḥâṣu (imperfect irḥiṣ); sidru (construct sidir) and sidirtu (construct sidrat) *array*; šiḥru (construct šiḥir, feminine šiḥirtu) *small*; šiḥirtu, *totality*; sikiptu (from sakâpu, imperfect iskip, present isâkip, *to cast down*) *defeat*; gimru (construct gimir) and gimirtu, *totality*;

[In the foot-notes an italicized a, i, or u represents â, î, û; an italicized t, h or s represent ṭ, ḥ, or š. It has been impossible to secure in time the Nonpareil type for these letters.—W. R. H.]]

¹ Cf. Arabic 'indî = Hebrew יָכַדְי *with me*.

niklu (nikil) and nikiltu (V. R. 3, 85) *deceit*; ilu (plural ilâni) *god*; iṣu, *wood*; tilu (not tillu!) (plural tilâni) *hill* (= Akkadian dul, du); iddin (= yandin = yantin) *he gave* (present inâdin, imperative idin, for nidin); irbiṣ, *he couched*; itkil (present itâkil) *he trusted*; illik (present illak, imperative alik) *he went*, from alâku, *to go*; ihliq (present ihâliq) *he fled*; iṣṣiq and unaṣṣiq, *he kissed*; ikkir, *he was hostile*; iṣlim, *it was completed*; ikkis and unakkis, *he cut off*.

Cf. Hebrew בַּתִּי (Aramaic לְבָתָא); שֵׁן (Aramaic שְׁנָא);; בַּת, *my daughter*; Arabic bint, plural banât); וַיִּמְלֶךְ לְבִי נִמְלֶךְ, Neh. v., 7; Aramaic מְלִכָא, *consilium*); לְבָנָה (Aramaic לְבִינְתָא, צִמְרָא; נִמְרָא (Aramaic נִמְרָא); רַחֲמֵי שְׂדֵרוֹת (2 Kgs. xi., 8, 15; 2 Chron. xxiii., 14; cf. also 1 Kgs. vi., 9) and סְדָרִים, Job x., 22 (Aramaic סְדָרָא); צִעִיר;; נִמְרָא, בְּנִכְלִיכִם נָכַל (Ps. vii., 10; xii., 2; lvii., 3; lxxvii., 9; cxxxviii., 8); אֲשֶׁר נָכַל, Num. xxv., 18; Aramaic נְכָלָא; אֵל; עֵץ; תַּל (Arabic tall, plural tilâl and tulûl); יִתָּן (Aramaic יִתְנָן); רִבְּץ (Aramaic תְּכַל); יִלֶּךְ; יִשְׁלֵם, נִכְרִי; יִנְשֵׁק, יִשָּׁק.

u) ummu, *mother*; ṣumu, *name*; kupru (construct kupur) *asphalt*; urḥu (construct uruḥ) *road*; quṭru (construct quṭur, Sanh. iv., 68) *smoke*; lubṣu (construct lubuṣ) and lubuṣtu or lubultu (construct lubṣat) *garment*; uznu (construct uzun) *ear*; zumbu (for zubbu) *fly*; ṣumbu (for ṣubbu, ṣub'u) *finger*; uzzu, *might*; pulḥu and puluḥtu, *fear*; uduntu (II. R. 48, 35 f.) for udumtu (construct udmāt) *blood*; buṭnu (construct buṭun) *pistacia*; uklu (construct ukul) and ukultu (construct uklat) *food*; gullatu, *district*; kullatu, *totality* (from kalâlu, shaphel šuklulu, imperfect ušaklil, imperative šuklil, *to complete*, cf. Chaldee שְׁכַלֵּל, Pass. אֲשַׁתְּכַלֵּל = Assyrian Ištaphal imperfect uštaklil); uggatu,² *anger*; mutu,³ *husband*;

¹ Also מֶלֶךְ in the biblical proper names אֲבִימֶלֶךְ and אֲחִימֶלֶךְ seems to have the same meaning. The Assyrian transcription of these names is Abi-milki, Ahi-milki, not Abi-malki and Ahi-malki!

² Cf. II. R. 20, 37 d; IV. R. 10, 2 and 49 a; 12, 38 etc. Uggatu comes from the stem agagu *to burn, to glow* (used only of anger, as the Hebr. חָרָה) II. R. 36, 31 g; IV. R. 28, 16 b; impf. egug (2 p. tagug, tagugi ASKT. 123, Obv. 21, agug; plur. egugu IV. R. 55, 17 b, fem. eguga, 2 p. tagugu, taguga, 1 p. nīgug; infinitive Niphal nangugu — na'gugu II. R. 36, 32 g (cf. ASKT. 76, 2 and 10); adjectivum verbale aggu (adverbium aggis) *angry*. Cf. Guyard § 48; ASKT. 177, No. 48. Delitzsch (*Assyr. Lesestücke*, p. 31) considers aggu a Sumerian loan-word, Schrader, KAT. 373 combines the stem with Hebr. הָנָה, הָנַן. Agagu, however, is evidently the Arabic ajja (or agga) *to burn, to flame*, impf. ya'ujju, infinitive ajj. Cf. libbatu *anger* in libbati imtali *he was filled with fury* (= חֲמַתְּ דַּלְמִי Dan. iii., 19) Deluge IV. 8 (see my commentary, KAT. 78, and my glossary to the Deluge, KAT. 507, s. v. (לאב), prop. *he was filled with flames* (libbatu = libbatu; cf. לָבָה = לָהֲבָה Exod. iii., 2). Also חֲמַת, חֲמָה *anger* (Hebr. חֲמָה, construct חֲמַת) comes from the stem יָחַם (cf. Arabic wahima) *to get warm, to become inflamed, excited*, then espec. *to rut*. The construct of Syriac חֲמַתָּא *anger* (whence the denominative Ithpacl אֲתַחְמַת *to get angry*) חֲמַת is based on the analogy of the stems עָנָה like עָנָה שָׁנָה (absolute עָנָה) *sleep from* (Arabic wasina). Cf. Noeldeke, *Syrische Grammatik*, § 105.

³ Cf. Ethiopic met (plur. amtat) *maritus, vir*, Hebr. מֵתִים. The word is like sumu *name*,

išpuk, *he poured out*; išrup, *he burned*; ekul (= yekul, imperative akul) *he ate*; išqul, *he weighed*; irhuš, *he trusted*; iššur (from našâru, imperative ušur, for nusur) *he protected*; iššuk, *he bit*; imdud, *he measured*.

Cf. Hebrew **אם** (Aramaic **אִמָּא**, Arabic *umm*); **יֵשׁ** (Aramaic **יֵשׁ**); **כְּפָר** (Aramaic **כְּפָרָא**); **אֶחָד** (Aramaic **אֶחָא**); **קִיטוֹר**, Gen. xix., 28; Ps. cxix., 83 (Aramaic **קִטְרָא**); **לְכוּשׁ** (Aramaic **לְכוּשָׁא**, Syriac **לְכוּשָׁא**); **זָכוּב** (Aramaic **זָכוּבָא**); **עֵץ** (with suffix **עֵץ**, Aramaic **עֵזָא**); **דָּם**, akin to **אֶדָם**, *to be red* (Aramaic **אֶדְמָא**, Punic **אֶדָם**, *blood*); Gen. xliii., 11 (Aramaic, with partial assimilation of the final ן to the initial ב **בְּטָמָא**, Arabic *butm*); **אָכַל**, feminine **אָכְלָה**, **גָּלִיל**, feminine **גָּלִילָה**, **כָּל** (for **כָּלִיל**); **יִשְׁקַל** (dissimilation for **יִאכַל**, Aramaic **יִאכַל**); **יִשְׂרָאֵל** (cf. **יִרְחֵץ**); **יִצְרָח** and **יִצְרָח** (cf. **יִצְרָח**, Dan. iii., 28); **יִמְדָּ** and **יִמְדָּ** (Aramaic, with transposition, **יִמְדָּ** and **יִמְדָּ**).

â) dâmu, *blood*; tâbu (feminine tâbtu, construct tâbat, plural tâbûti, feminine tâbâti) *good*; mâru, *child* (plural mâre, feminine mârta, construct mârta, plural mârâti, *daughter*; kâlu, *totality*; bâbu, *gate*; râšu, *head*; lâ, *not*; mâtu (plural mâtâti) *country* (= Akkadian mada); dâdu, *beloved*; nâru (= *nahru, plural nârâti) *river*; šâru (= *ša'aru, plural šâre) *wind*; qâtu (plural qâtâ or qâte) *hand*; pâdu *side*; pânu, *face*; ħarrânu (plural ħarrânâti, *road*; lidânu (from alâdu = 𐎠𐎫𐎠𐎺) *child*; ummânu (plural ummânâti) *people, army*; lišânu (plural lišânâti) *tongue*; kišâdu (plural kišâdâti) *neck*; timâli, *yesterday*; ti'âmtu (with partial assimilation of the feminine 𐎠 to the preceding 𐎠, ti'âmdu) or tâmtu, tâmdu (plural tâmâti) *sea*; išâtu, *fire*; burâšu, *cypress*; qurâdu, *warrior*; bu'ânu, *ulcer*; buĥâlu, *male*; ĥušâĥu, *famine*; turâĥu, *steinbock*; šubâtu, *garment*; maĥâzu (plural maĥâzâni) *city*; manâĥtu, *resting place*; âšipu, *enchanter*; šâidu, *hunter*; dânu, *judge*; šarrâni, *kings*; šarrâti, *queens*; bâbâni or bâbâti, *gates*; bâ'u, *to enter*; nâĥu, *to rest*; târtu (construct târat, from târu, imperfect itûr, present itâr) *return*; Namtâru, *a demon*.

Cf. Hebrew דָּם; טוב (Aramaic טב);; כָּל;³ Aramaic כְּבֹא⁴ (Arabic

a bi-consonantal noun of the shortest formation; the stem is not כתר, nor, in spite of the Ethiopic plural *amtat*, כתת (cf. Noeldeke, *Mandaäische Grammatik*, p. 95).

¹ Kithiopic sem (= sum or sim) plur. *asmat*, which is evidently based on the analogy of *amtat*, plur. to met *husband*.

* Cf. Arabic *ibham* (plural *abāhim* and *abāhim*) *thumb*, = Hebrew יָד, Assyrian, with transposition, *ubanu* = *hubanu*.

* From the stem כָּלַל: כָּלַל Jer. xxxiii. 8, כָּלִיבֹל. Cf. also the Western Syriac hye-form of כָּל: כָּל, Noeldeke, *Syrische Grammatik*, p. 32. The stem of Assyrian kalu, *totality*, cannot be כָּלַל (Schrader, KAT. 558 s. v.) nor כָּלָה (Lyon, *Sargon* 87). Kalu, *totality*, is = *kawalu just as Aramaic קָלַל *voice* (also Ethiopic qal, plur. qalat) = *qawalu and tabu, *good* = *tayabu. Cf. also Noeldeke, *Syr. Gram.* § 98, B; Stade, *Hebr. Gram.* § 201, c.

⁴ For צָבַת in צִיָּן Zach. II., 12 see Fleischer's remarks in Levy's *Chald. Woerterbuch ueber die Targumim*, vol. I. p. 419, col. b. Bab, entrance, gate, is of course akin to בָּא (Assyrian ba'u, Ethiopic baw't, Perf. b'o'a to enter.

bâb, plural abwâb); ראש, plural ראשים for ראשם* (Aramaic ראשא¹, modern Arabic rās); לא (Aramaic לָא, also Arabic lā); Aramaic מְתָא², city, village; דוד, נְהָרָא³ (plur. נְהָרוֹת); שְׁעָרָא, Isa. XXVIII., 2; Job IX., 17; Nah. I., 3, and סְעָרָא, סְעָרָא; פָּנִים; חָרָן for חָרֵן*, Kāp̄pai (which does not mean parched); לָדָה, לָדָה; עָם; לֶשׁוֹן (plur. לְשׁוֹנוֹת, Aramaic לִשְׁוֹן); Ethiopic kēsād (plur. kēsādāt); תְּמוֹל (Aram. תְּמָלִי); תְּהוֹם (plur. תְּהוֹמוֹת); אִשָּׁה (Aramaic אִשְׁתָּא, Dan. VII., 11, or אִשְׁתָּא, feminine אִשְׁתָּא, Syriac אִשְׁתָּא, fever; Ethiopic ṣsāt or perhaps ṣssāt, fire); בְּרֹשׁ (Aramaic בְּרִתָּא, בְּרִתָּא); מָחוּץ, Ps. CVII., 30 (Aramaic מְחוּץ, cf. Nöldeke, *Syrische Grammatik*, § 70, g), מְנוּחָה, feminine מְנוּחָה; אִשְׁפִּין (Aramaic אִשְׁפִּין, Syriac אִשְׁפִּין); תֹּר; נֹחַ; בּוֹא; דִּין; צִיד; אִשׁוּפָא.

i) šî, she; kî or (with the emphatic ma) kî-ma, like; pî (genitive and construct state of pû) mouth, pî'a, my mouth; ittî'a or ittî⁵ with me; attî, thou (feminine); nîru (from nârû = narârû,⁶ to bind) yoke (cf. ζυγόν from ζειγγνυμι; jugum and jungo); dînu, judgment, from dânu (= *dayânu, imperative dîn, imperfect idînu, present idânu = *yadâyanu) he judged; pîru, elephant (plural pîrâtî); mîtu (= *mawîtu) dead; šîbu (feminine šîbtu) gray-haired old man, elder (abstract noun šîbûtu, old age, eldership); bîšu (= bî'îšu) evil; nîḥu (feminine nîḥtu, construct nîḥat) quiet (= *nawîḥu from nâḥu, imperfect in ūḥ = Hebrew יָנַח, to rest); dîku (feminine dîktu⁷) killed (from dâku, imperfect id ūk); šîmu, price, feminine šîmtu (construct šîmat, plural šîmâtî) fate (from šâmu = *šayâmu, imperfect išîmu, to establish, to determine, to fix,

¹ Also in Assyrian the usual form is resu, not rasu. The latter is to be met with e. g. Sen-nacherib V. 56: apira rasu'a I covered my head instead of epira resu'a. The Assyrian eperu to cover corresponds to the Arabic ghafara; cf. Guyard, *Notes de Lexicographie Assyrienne*, Paris, 1883, § 7. The Impf. Piel of eperu is uppir = u'appir = yughappir; the Ifte'al, Itepra or Itepira = etepir, etapir, yetapir, yatapir, ya'tapir. Cf. Haupt, *Nimrod-epos*, 42, 5.

² Cf. Noeldeke, *Neusyr. Gram.* p. 92, n. 1; *Mandaic Gram.* p. 99; *Syr. Gram.* p. 50, 2.

³ For the Assy. naru, river; saru, wind = nabru, sa'aru; cf. the modern Syriac nara, river and sara (סִינְרָא) hair, Noeldeke *Neusyr. Gram.* p. 86. Observe naru, river; nîru, yoke; nuru, light; neru, νῆρος; saru, wind; sîru, flesh; suru, bull; seru, morning = Hebrew נְהָרָא, Aram. נִירָא; Hebr. שָׁר, שָׁר, שָׁר, שָׁר.

⁴ The stem of לֶשׁוֹן is not לֶשֶׁה, but לֶשׁ; the stem of the Aramaean לִשְׁוֹן is לִשְׁש. Both are akin to לָחַשׁ, Assyrian lasu (ASKT. II, 75 and 214, 75), Arabic lahisa to lick. For the meaning of the Hebrew לָחַשׁ cf. II. R. 32, 59 a. b.; V. R. 12, No. 4, 41. For לָחַשׁ = לָחַשׁ cf. Lagarde, *Materialien zur Kritik und Geschichte des Pentateuchs*, Leipzig, 1867, II., p. 4, 19, where the Hebrew וְיוֹחַ אֱלֹהִים מִרְחֹפֶת יַלְפָּנֵי הַמִּים is rendered by Arabic wa-ruh(u) allah(i) turiff(u) 'ala wajh(i) al-ma'(i); also *Voyages d'Ibn Batoutah*, ed. Defremery & Sanguinetti, Tome IV. (Paris, 1858), p. 16, 8: wa-kana fauqaha ta'irun yurafrifu bi-janahaibhi, cf. also Aramaic רָחַט to run = Hebrew רָחַט; בָּהַט to be ashamed = בָּהַט; נָר (from נָר) to be able = כָּל; Syriac צִהֵן Zion (also Arabic صِهْيُون) = צִהֵן (from צִהֵן to protect, Delitzsch, *Genesis*, p. 678, 2); etc., etc. See Gesenius' *Hebrew Lexicon*, ed. Muehlau & Voelck, Leipzig, 1883, p. 190, and Stade's *Hebrew Grammar*, § 146.

⁵ Ittu sūte is = idtu, fem. of idu (Ethiopic ed) hand, side, Heb. יָד, Aram. אִידָא.

⁶ Hence nîraru ally, nîraru tu alliance, succor.

⁷ Dîktu means also military forces, army, e. g., dîktasu ma'atta aduk, I killed many of his soldiers.

to stipulate, etc.); *hîrtu* (construct *hîrat*, plur. *hîrâti*) *wife*, fem. of **hîru* (= **hayîru*) *selected*, from *hâru* (= **hayâru*)¹ to *select* (nomen agentis *hâ'iru*² = **hâyiru*, *husband*), *qîštu* (plural *qîšâti*) *present, gift*, from *qâšu* (imperfect *iqîš*, Piel *uqâiš*) to *present*; *zîqu*, *blowing, wind*, from *zâqu*, imperfect *izîq*, present *izâq* (= **yazâyaq*) to *blow*; *itîbu*, *he was good* (= Arabic *yaṭîbu*, Hebrew טוֹב); *izîru*, *he was hostile* (participle *zâ'iru*,³ *enemy, adversary*, cf. מִצִּיר, Ps. LIV., 5, etc.); *idîšu*, *he crushed* (nomen agentis *dâ'îšu*⁴ = **dâyišu*); *igîru* (V. R. 4, 50) *he revolted* (participle *gâru*,⁴ *enemy*, cf. Hebrew גִּי and גִּי, *stranger*, from גִּי); *iḥîšu* (imperative *hîš*) *he hastened*; *iṣînu* (Deluge III., 49; cf. *Assyr. Lesestuecke*, 80, 90; Haupt, ASKT. 89, 25) *he smelled*; *zaqîpu*, *pole*, from *zaqâpu*, to *erect* (imperfect *izkup*); *maḥîru*, *price*, from *maḥâru* to *receive* (imperfect *imḥur*); *bikîtu*, *weeping*, from *bakû* (= **bakâyu*) to *weep*, imperfect *ibkî*, *he wept*, present *ibâkî*, imperative *bikî*; *maštîtu* or *maltîtu* *drink*, from *šatû* to *drink* (imperf. *ištî* or *iltî*, impv. *šitî*, present *išâṭî*); *mašqîtu*, *watering place*, from *šaqu* to *water* (imperfect *išqî*, present *išâqî*, impv. *šiqî*); *šabîtu*, *gazelle*, ASKT. 71, 13; *tanšîlu* (= **tamšîlu*) *likeness, like*; *tarbîtu*, *produce, product, offspring*, from **rubbû* (= **rubbuyu*) imperfect *urabbî*, to *make to grow, to bring up*; *Tašrîtu* or (with assimilation of the *a* to the following *i*) *Tišrîtu*, *Tishri, the seventh month, or the first month of the second half of the year*,⁵ infinitive of *šurrû* (= *šurruyu*) to *begin*; *tišlîtu* (= **tašliyatu*) *prayer*, infinitive to *šullû* (imperfect *ušalli*, present *ušallâ*) to *pray*; *šîru* (= **šîru*) *flesh*; *rimu* (= *ri'mu*) *wild bull* (plural *rîmâni*); *zîbu*, *wolf*, (= *zi'bu*); *hîtu* (= *hiṭtu*, *hi'tu*) *sin*, from *haṭû* (= *haṭâu*) to *sin*, imperfect *iḥṭî*; *šîlu* (plural *šîlâni*) *rib* (= *šillu*, *šîlu*).

¹ Cf. Ethiopic *haraya* or *harya*, *select*, part. pass. *heruy*, fem. *herit* (= *hereyt*, *heruyt*, *heruyt*) *selectus*, akin to *her*, fem. *hert* *egregius*, *præstans*, *bonus* (plur. *heran*, fem. *herat*) = Arabic *hair* and *haiyir* (= *hayir*) *bonus*, from *hara*, impf. *yahîru* *clejîl*, *selegîl*. Cf. also Hebr. חַיִּיר, which seems to go back to a bi-consonantal root חַיִּר.

² Besides *ha'iru*, we find also *hamîru* or *havîru* (not *hawîru*) e.g., Haupt, *Nimrod* p. 131, 3, a) *atta lu mutt-ma anaku lu assatka—Come, Izdubar, be my husband, give me thy love* (in *bu* = *ibbu* = *hîbbu*), *thou shalt be my husband and I thy wife*. Here Fragment No. 14 of my edition (p. 30) has, instead of *ha'ir*, the form *ha-me-ir* (as in IV. R. 27, 2 a) i.e., *hamîr* (Delitzsch in Lotz's *Tiglath-pileser*, p. 141) or (with *e*, on account of the following *r*, as in *umdassera*, *they were deserted*, *ustesera*, *I directed*, *uma'era*, *I sent*, etc.) *hamer*, *haver*. Cf. also *ha-mer*, *Descent of Ishtar*, 42, b, and my remarks in Schrader's KAT. 66, note 3.

³ The stems of *za'iru* and *da'isu* are זָרַע, דָּעַשׁ, not זָרַע, דָּעַשׁ (Lotz). Cf. Schrader, KAT. 550, note.

⁴ *Garû* and *girû*, II. R. 48, 41 and 42 h (Lotz, 108, 45) are = **garayu*, *gîrayu*. Cf. *māru* (fem. *māritu*) *first* = *mārayu* (from *māru*, *front*, like קֶדֶם, from קָדַם), *darû*, *eternal* (fem. *darîtu*) (= *dārayu*) from *darû* (plur. *daratî*) *eternity*, *restu* (Lotz, 92; Schrader, KAT. 607) *chief, principal*, etc. (= *restayu*) from *restu*, fem. of *resu*, *head* (*Istar restî ilani* is *Istar the princess of the gods*) *sulumu* *treaty of peace*, V. R. 1, 124 = *sulumayu*, from סָלוּם, סָלוּם *peace*, etc., etc.

⁵ Cf. Dillmann, *Ueber das Kalenderwesen der Israeliten vor dem babylonischen Exil*, Monatsberichte of the Berlin Academy, Oct. 27, 1881.

Cf. Hebrew **הָיָא**, **כְּמוֹ**, **כִּי**, **פִּי** construct, **אָתִי**, **אֵת**, **אֵתִי**; Aramaic **נִירָא**, Arabic *nîr* (cf. Hebrew **נִיר** *לְכֶם נִיר*, Jer. iv., 3, Hos. x., 12; also **מִנּוֹר**); **אֲרָגִים** *jugum textoris, liciatorium*, Aramaic **נֹלָא**, Arabic *naul and minwâl*; **דִּין**; Aramaic **פִּילָא**, Arabic *fil* (*sinnu-'l-fili, sinn-el-fil, ivory*, Chaldee **שְׁנַדְפִּין** = **שֵׁן דְּפִיל**, Assyrian *šinni pîri* or *šin pîri*, Akkadian *ka-amsi*, cf. also Hebrew **שִׁנְהַבִּים**); Aramaic **מִיתָא** (Hebrew **מֵת**); **שִׁיב**, feminine **שִׁיבָה** (Aramaic **סְבָא**, feminine **סְבָתָא** *senex*, Arabic *šaib senectus*); Aramaic **בִּישָׂא** (feminine **בִּישָׂתָא** c. **נַעֲלָם**, Ez. iv., 12); Aramaic **נִיחָא**; Hebrew **דָּכָה**, **דָּכָה**, **דָּכָה**, *to crush*, etc.; Aramaic **סִימָא** *positus, constitutus*, feminine **סִימָתָא** (Hebrew **שׁוּם**);;; Aramaic **יִקָּא**;;; **יְרוּשָׁ** (but Deut. xxv., 4., **לֹא תַחֲסֹם שׁוֹר בְּרִישׁוֹ**);; **חִישׁ**, Ps. xc., 10; Ethiopic *ṣênâwa odorem exhalavit, aṣênâwa odoratus est, ṣênâ odor* (Prætorius); Aramaic **זְקִיפָא** *crux*, passive participle from **זָקַף** *to raise up* (**זָקַף**, Ez. vi., 11); Hebrew **מָחִיר**, **מָחִיר**, Gen. L., 4; **מִשְׁתָּה** (Aram. **מִשְׁתָּא**); **מִשְׁקָה**; **צִבְיָה**, Cant. iv., 5; vii., 4 (Aramaic **טְבִיתָא**, Acts ix., 36, *Ταβιθά*, i. e., *Δορκάς*); Arabic *tamthîl*, infinitive Piel from *mathala* = Hebrew **מָשַׁל**; **תְּרַבִּית** = **מְרַבִּית** (cf. **בִּתְּךָ**, 1 Sam. ii., 33) *τόκος, fetus*; **תִּשְׂרִי** = **תִּשְׂרִית** infinitive of **יָשַׁר** *initium fecit* (**יָשַׁר**, Ez. v., 2); Aramaic **צָלוּתָא**, Arabic *ṣalât* (infinitive of *ṣallâ—wa-lâ yuqâlu ṣallâ taṣliyan*); **שָׂאֵר**, **רִאִים**, Job xxxix., 9, plural Ps. xxii., 22 **רִמִּים** (Aramaic **רִמָּא**); **זֶאֱב** (Aramaic **דִּיאָבָא** (= *hitt*), **צִלְע** (Chaldee plural **עֲלֵעִין**, Dan. vii., 5; Syriac **אַלְעָא**, Arabic *dila'un, dil'un*).

û *šû, he*; **mû** (plural *me* or *mâmi*) *water*; **šamû**, *heaven* (plural *šame* or *šamâmi*); **pû** (genitive *pî*, accusative *pâ*) *mouth* (plural *pânu, pâni, face*, plur. plur. *pânâti* or *pânâtu*); **nûru**, *light*; **nûnu**, *fish*; **ûbu**,¹ *goodness*; **šûqu**, *street*; **šûmu**, *garlic*; **dûru** (plural *dûrâni*) *circle, wall, castle*; **Kûšu**, *Ethiopia*; **Kûtu**, *Kutha*; **Ulûlu**, *Elul, the sixth month*; **atûdu**, *he-goat*; **šarûru**, *splendor*; **abûbu**,² *deluge* (plural *abûbâni*); **ţûdu** (plural *ţûde* or *ţûdâti*) *road*; **bûru** (= *bu'ru*, also feminine *bûrtu*³) *pit*; **mûru** (= *muhru*) *foal, cub*, etc.; **rûqu** (= *ruhûqu*, Ethiopic *rêḥûq*, Amharic *rûq*) *remote* (feminine *rûqtu*,

¹ *Tubu* is also infin. Piel of **טָבַע** = **tuyyubu*, cf. *turu* *to bring back* (= *tuwwuru*), *nuhu* *to calm* (= **nuwwuhu*), *kunu* *to fasten* (= **kuwwunu*) etc. See Delitzsch in Lotz's *Tiglatpileser*, p. 98.

² KAT. 66, note 3 I have combined *abubu* with the Hebrew nomen proprium of the Deluge **כִּבְיֹול**, cf. Budde, *Die biblische Urgeschichte*, Giessen, 1883, p. 259, 1. For the initial **כ** in **כִּבְיֹול** instead of the Assyrian **א** cf. **כִּרְחֶשֶׁן** = Assyr. *Arahsamna eighth month* (**כִּרְחֶשֶׁן**). It might be well to note that according to Wetzstein the Syriac Bedouins say *mahidh, makil, mamir*, instead of *ahidh, akil, amir*, part. of *ahadh(a) to take, akal(a) to eat, amar(a) to command* = Hebr. **אָמַר**, **אָכַל**, **אָחַז**. In the Arabic dialect of Egypt we find instead of *ahidh, akil* the forms *wahid, wakil* (Spitta, p. 16); cf. Hebr. **יָחַד** = **אָחַד** etc., etc. For the name **כִּרְחֶשֶׁן** cf. also Halevy, *Melanges de critique et d'histoire relatifs aux peuples semitiques*. Paris, 1883, p. 3, note 4.

³ ASKT. 127, 35, cf. II. R. 9, 32 h. The well-known stem *baru* (impf. *ibaru*) *to hunt, to catch* (inf. Piel *bu'uru*) may be a denominative verb from this *buru pit* and mean originally *to catch in pits*. *Sadu sa lame* (Akkadian *nigin*) ASKT. 32, 761, on the other hand, is *battue*, cf. Lenormant, ESC. 216. In the texts, however, *baru* is used especially of fowling and fishing.

plural rūqâti, masculine rūqûti); kussû, *throne* (= Akkadian guza); sisû, *horse*; šadû (plural šade) *mountain*,¹ also *east*,² qanû (= Akkadian gin, gi) *reed*; kirû (plural kirâni) *park* (= Akkadian kar); ginû *garden* (= Akkadian gan³); šânû (fem. šânitu = *šâniyatu) *second* (plural šânûti, fem. šânâti); rabû (feminine rabîtu) *great* (plural rabûti, feminine rabâti); Elamû (= *Elamayû) *Elamite* (feminine Elamîtu); ilûtu, *divinity*; ahûtu or ahûtu (cf. Hebrew אחים, with Dāghēsh-forte implicitum) *brotherhood*; šarrûtu, *kingdom*; belûtu, *lordship*; abûtu, *paternity*; mârûtu, *filiation*; ardûtu, *servitude*; dannûtu, *power*, from dannu, feminine dannatu (plural dannûti, feminine dannâti) *powerful*; inûhu (imperative nûh) *he rested*; idûku (imperative dûk) *he killed*; imûtu (imperative mût) *he died*; illikûni, *they came*; ûbilûni, *they brought*; ûşûni, *they came out*; erubûni, *they entered*, etc., etc.

Cf. Hebrew הוא; מים; שמים; נר; פה; (Arabic nûr, *light*, plural nîrân and anwâr); Aramaic נוןא (Arabic nûn, plural nînân and anwân; cf. also the name of Joshua's father נון); טוב; שוק; (Arabic sûq); שים (Aramaic תומא, Arabic thûm, dialect. fûm); דור, circle, Isa. xxix., 3; כוש; כות, 2 Kgs. xvii., 30; אלה, Neh. vi., 15; עתוד (Arabic 'atûd);;;; בור (= באר, באר, Assyrian bîru);; רחוק; כסא (Aramaic כרסא); סוס (Aramaic סוסא);; קנה (Aramaic קנא; Arabic qanât); כר; שני; שנית (Arabic thânin = *thâniyun, feminine thâniyatun).

Of the vowel *e* I shall treat in a following article.

¹ Sadu *mountain* might be identical with Hebrew שדה *field*. Cf. Ethiopic dabr (plur. adbar plur. plur. adbarat) *mons, regio montana* and Aram. כרם *campus* (Hebr. כרם, דבר). Cf. Halevy, *Melanges*, etc. p. 43.

² In the Talmud (Glittin 31 b): שרץ *east-wind*. South-wind is sutu = שותא (Yebamoth 72 a; Shabbath 116 b; Erubin 65 a; north-wind iltanu (for istanu) = א'כתנא; west-wind aharru = אורץ. Cf. Delltsch, *Assyrische Studien*, Leipzig, 1874, p. 140.

³ For ginu = gan and kiru = kar cf. kitu = kat, gad *linen* II. R. 44, 7 g. h. Also Arabic kattan *linen* (Aram. כתנא, cf. Hebr. כותן, χιτών) as well as qutun *cotton* may come from this Akkadian gad, kat. The *d* in Ethiopic kedan (plur. kedanat) *tunica* is owing to a partial assimilation to the following *n*; cf. Assy. nadanu *to give* = נתן. Ethiopic kadana *to cover* is = Assyrian katamu, cf. Mandaic שלנא (Syriac שלנא) = Assyrian salamu *corpee*.

ASSYRIOLOGICAL NOTES.

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Bezold and Hommel's *Zeitschrift fuer Keilschriftforschung*, contains, in the number for April, 1884, an article by R. Dvorák, which is of great importance for Semitic lexicography. It is entitled "Ueber tinûru des Assyrisch-babylonischen und die entsprechenden Formen der übrigen semitischen Sprachen." No more brilliant philological article has recently appeared; and if the new periodical which contains it can assure us of many such contributions, it will become indispensable to every student of ancient language. The author of this article begins by showing the occurrence of the word (Hebrew תַּנּוּר, *oven, furnace*, Aramaic תַּנּוּרָא, Syriac ܬܢܘܪܐ, Arabic tannûr, Assyrian tinûru) in the Semitic languages. He then gives a summary of the attempts to explain its form, e. g., some Arab grammarians making it a taf'ûl form from nûr, others—and the larger number—a derivative from tnr, and, in the absence of that root in Arabic, a foreign word, Gavâlikî specifying the Persian language as its source. The derivation from נֹר has been advocated by modern Semitists, as well as the composition of תַּנּוּר (תַּן+נֹר), etc.). The latter theory hardly needs discussion; the former is opposed by the author, on the ground that the taf'ûl formation gives abstracts, and that these are, accordingly, feminine, or plural,—neither of which suits tannûr. The presence of the word, in the form tinûru, on a cuneiform tablet of Ašurbanipal's time, does not indicate, according to Dvorák, that it belongs to the older elements of Semitic language, since Ašurbanipal lived in the seventh century B. C., and we are not at liberty to infer that the word is older than the document in which we actually find it. Hence the Hebrew תַּנּוּר, occurring in Isaiah and the Jahvist narrator of Genesis, must be considered older than tinûru, and cannot be, according to the theory of Assyriologists, borrowed from the Assyrians. After examining the shades of meaning of the word in the Semitic languages, the author calls attention to the tanûra of the Zend, the tanûr of the Pehlevi, the ʔonir of the Armenian, etc., (having the same meaning with תַּנּוּר), and endeavors to show that the Zend form is the original, whence the word passed to the Semitic peoples (the Aramaic exhibiting the earliest Semitic form), and thence back again to the modern Persian, where it is also found. He would assign it to the root tan, = *extend, expand*, and explain "oven," "furnace" from that root, by the hollow, extended (distended) form of the fire-pot.

It will be seen that this discussion is of far-reaching significance. The theory brings back, in a new and striking form, that dependence of the Semitic on the Indo-Germanic—more specifically, on the Persian—language and people, which the decipherment of the cuneiform inscriptions has been thought to disprove. The author has certainly exposed, with great clearness, the difficulties attending the current explanations of the form תַּנּוּר, and produced a model of suggestive,

well grounded philological discussion. We pass over some detailed questions, which need still more elucidation, to notice one or two general features of the subject that seem to have been inadequately considered by the writer. (a) It is wrong to claim that *tinûru*, found in Ašurbanipal's time, may not be considered older than that date. Words do not suddenly appear in a literary language, developing according to natural laws, without previous existence in the spoken language. Least of all is it so in a written language where the changes are as slow as in the literary Assyrian. It is one thing to argue that a document is late, because it contains words not found in old documents, and another thing to argue that words are new, because they occur only in a late document. (b) The author does not hold to his own principle; for he can maintain his argument for the priority of the Zend *tanûra* only by saying that this word "mit grosser Wahrscheinlichkeit älter ist als seine schriftliche Fixirung im Avesta" (p. 150). (c) As to the time and mode of the borrowing, the author ventures no hypothesis, though holding that the Aramaic is the earliest Semitic form. Now, we indeed know very little of the movements of the Aramæans, and it is possible, of course, that they, somewhere and sometime, came into contact with Persians, and got from them the name of the fire-pot. But, from all we now know of the ancient Persians, and their position in Asia before the sixth century B. C., such a contact is not likely. The likelihood is diminished, when we remember that the borrowing of the name would strongly hint at the borrowing of the article also, and all the indications are opposed to the theory that the Assyrians were indebted either to the Persians or to the Aramæans for the arts and appliances of their civilization.

While, then, Dvorák is to be heartily thanked for his most suggestive examination, it must not be forgotten that these general considerations have their part to play in the final settlement of the questions as to *tinûru*, and as to early Indo-Germanic influence on Semitic language.

In the new *Calver Bibellexicon*, just completed, there are many contributions from Friedrich Delitzsch. His articles contain a number of new etymologies of Assyrian and Babylonian proper names. There is a decided tendency to regard the verbal element in these names as Imperative, wherever this is possible. In the case of Sargon, indeed, Delitzsch gives the choice between "He (God) has established the king," and "The king is true" (*righteous* or *just*), with "Righteous king" as a third possibility. But Sennacherib (*Sin-aḫi-êrbâ*) he renders "O Sin (the Moon-god) multiply brothers;" Sanballat (*Sin-balliṭ*) "Sin, bestow (or support) life;" Shalmaneser (*Šalmānu-uššir*), "Shalman, guide aright" (or "let it succeed")—this is not wholly new,—etc. Nebuchadnezzar (*Nabû-kudûrî-u-zur*, so Del.) is translated "Nebo, protect my territory" ("Nebo, schirme mein Gebiet!" cf. Hilprecht, *Freibrief Nebukad. I.*). This translation has never been publicly explained and justified, so far as we are aware.

It may be added, in this connection, that the difficulty which Delitzsch, in an earlier part of the same lexicon (art. "Asnaphar"), feels in identifying Ašurbanipal with the Kineladanos of Ptolemy is obviated by Schrader's present theory, that Kineladan was a specifically Babylonian name for Ašurbanipal, and not at all a corruption or modification of the latter. (E. Schrader, *Kineladan und Ašurbanipal*, *Zeitschr. f. Keilschriftforschung*, July, 1884.)

MISCELLANEOUS NOTES.

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On page 25 of *Babylonian Life and History* Mr. Budge says: "It has been recently shown that the correct reading of the cuneiform sign for Akkad is Uru, and I think that there is no doubt that this is the Ur from which Abraham came." This situation of Ur of the Chaldees would agree better with Prof. Delitzsch's theory of the origin of the Chaldees than the received location at Mugheir.

In the last number of *HÉBRAICA* I pointed out certain difficulties concerning the date of Nebuchadnezzar I. There are some peculiarities in the large inscription of that monarch which I do not remember to have seen mentioned. Col. I., 10, he is spoken of as ka-šid mat A-ḥar-ri-i "subduer of the West-land," i. e. Phœnicia. Did the Babylonians in the twelfth century actually penetrate to the Mediterranean? Again, in this inscription he is nowhere called by the proper title of a king of Babylon. In Col. I., 2, Hilprecht reads, it is true, malku Bâbili (the regular title, on the other hand, should be šar Bâbili) but Pinches and Budge agree in reading the same ḡi-it Tjn-tir-ki (Bâbili), i. e., "offspring of Babylon." Neither does Babylon play otherwise an important part in the inscription. Col. II., 3, it is mentioned along with Nipur as free from conscription, and Col. II., 18, the governor of Babylon appears in the list of witnesses. Col. I., 3, Nebuchadnezzar is called sakkanakku Eridi, "governor of Eridu," and Col. II., 24, among the witnesses, we find Nabû-ku-dur-ri-ušur amêlu êzzu mat Namar, "Nebuchadnezzar prince of the land of Namar." This inscription seems to have settled, as Hilprecht points out, that the name which some Assyriologists were inclined to read Zimri, with reference to זִמְרִי in Jer. xxv., 25, is in fact Namar. This country or district lies in the north-eastern part of Babylonia.

Among the archives which Mr. Hormuzd Rassam discovered in Ešarra, the temple of the Sun at Sepharvaim, a document of Nebuchadnezzar II. was missing. In his account of the very thorough search after ancient archives which he caused to be made by his army, as also a restoration of the temple, Nabonidus mentions Nebuchadnezzar II. as having been active in a similar manner. Now while Mr. Rassam found an inscription of Nabû-bal-iddina, and also documents of Nabopolassar, no inscription of Nebuchadnezzar II. seems to have come to hand. Within a short time the Metropolitan Museum of New York has obtained possession of what appears to be the missing document. It is a clay barrel-cylinder, eight or ten inches in length, perforated, about four inches in diameter at its middle point, and tapering to a diameter of approximately one and a half inches at the extremities (unfortunately I have mislaid my note of the exact measurement of the cylinder and have no cast by me). This was found at Aboo-Habbah (Sippara, Sepharvaim), and is an account of the restoration of Ešarra, the temple of the Sun, in Sippara. The script is archaic, the characters being strikingly similar to

those in the inscription of Nebuchadnezzar I. as copied by Hilprecht. There are three columns, of which the first contains twenty-seven, the second forty-two, and the third thirty lines. As one line in the second column is double, the actual number of lines is a hundred. Almost, if not quite, every line in the inscription can be read entire or supplied satisfactorily from parallel lines in other places. The first sixteen lines contain the titles, beginning (1) Nabû-k u-dur-u-u-şu-ur (2) šar mi-ša-ri-im (king of righteousness) and ending

- (12) za-ni-in E-sagili.....(restorer of Esagili)
- (13) u E-zi-da.....(and Ezida)
- (14) mâru ki-i-num.....(true son)
- (15) ša Nabû-pal-u-şu-ur.....(of Nabopolassar)
- (16) šar Ka-dingir-ra-ki a-na-ku (king of Babylon am I).

It then proceeds to state how, by the orders of "Marduk, the great lord who has raised me to rule over them," Nebuchadnezzar restored the temple of Šamaš Ešarra which is in the midst of Sippara, which had fallen into decay. This section of the inscription ends at line 67 with the statement: E-šar-ra ša ki-ri-i-b Sippara i-na ħi-ṭa-a-ti u ri-ša-a-ti lu e-pu-u-š "Ešarra, which is in the midst of Sippara, on account of sin and transgression had made." The remainder is an invocation and prayer to Šamaš, who is, of course, besought to accept favorably this work, to bless the king's deeds, prolong his life, and give him victory over his enemies. To the best of my knowledge this is the most important cuneiform inscription which has yet reached this country.

In the *Zeitschrift fuer die alttestamentliche Wissenschaft*, Heft I. of the year 1884, the editor, Prof. B. Stade of Giessen, makes an acute suggestion for the emendation of the text of the fourth chapter of Isaiah which certainly deserves careful consideration, if not unqualified adoption. Presumably every student appreciates certain difficulties in that chapter in its present form. There is no proper connection between the Messianic conclusion, iv., 2-6, and the section ii., 1-iv., 1, which it closes. The Messianic בְּיָוִם הַהוּא seems to refer to the period described in iv., 1, rather than to the Messianic epoch. Then, too, verses 5 and 6 appear to form an anticlimax. Moreover, the construction of verses 4, 5 and 6 is unintelligible, no proper conclusion existing for the condition expressed in the אֲנִי of verse 4. Prof. Stade also notices certain doctrinal difficulties of the last two verses. He suggests this arrangement: 4, 2, 3a, omitting 3b, 5 and 6. The passage would then read: (4) "When the Lord hath purged the filth of the daughters of Zion, and cleansed the blood spots of Jerusalem from her midst, with a breath of judgment, and with a breath of destruction; (2) In that day the growth of Jehovah shall be a beauty and a glory, and the fruit of the land a pride and an adornment for the escaped of Israel; (3) And it shall be, the remnant in Zion, and the remainder in Jerusalem, Holy shall it be called." This makes, probably, a far more forcible and logical Messianic conclusion than that offered by the present text. It brings the passage into immediate connection with verse 1; assigns to בְּיָוִם הַהוּא its proper Messianic reference without the intervention of an ellipsis; and affords an intelligent conclusion to the condition contained in אֲנִי. Even if we can follow Prof. Stade merely in the transposition of verse 4 to a position immediately after verse 1, without subscribing to his proposed omissions, much will have been done towards the elucidation of the difficulties of this important chapter.

I suppose the curious stanza formed by the names of the female luxuries mentioned in Isa. III., 18-23 must have been observed by commentators, but I have not been able to find any notice of it:

- (1) העכסים והשביסים והשהרנים
- (2) הנטפות והשרות והרעלות
- (3) הפארים והצערות
- (4) [ו]הקשרים ובתי נפש והלחשים
- (5) הטבעות ונזמי האף (?)
- (6) המחלצות והמעטפות והמטפחות
- (7) [ו]החריטים [ו]הגלינים והסרינים
- (8) [ו]הצניפות והרדינים

Verses 1, 2, 3 and 6, 7, 8 correspond, with an exact reversal of the order of masculines and feminines. The strophe and epistrophe, if they may be so called, are separated by two verses; 4, containing two masculines separated by a broken phrase, and 5, containing a feminine followed by a broken phrase. These two verses do not, therefore, correspond to one another after the manner of the remainder of the stanza, and I suppose that a feminine plural has been lost from the text at the end of verse 5 (v. 21). At the beginning of verse 4, **והקשרים** should read **הקשרים**, and similarly in verse 7, **והחריטים** should read **החריטים**, and in verse 8 **והצניפות** should be put for **הצניפות**, and, on the other hand, in the seventh verse **הגלינים** must be read **והגלינים**. The analogy of all the other words in the last two verses shows that we must point this latter word **והגלינים** and not **הגלינים**, as in the Massoretic text. This involves its translation, as in the LXX. apparently, as thin silken tissues, rather than, as in the Targum of Jonathan, by mirrors. The former translation also harmonizes better with the context. The peculiar character of this stanza raises the question whether it was an original composition of Isaiah, or a popular song existing ready to his hand.

This last question forces itself still more strongly upon us, as it seems to me, in reference to the lyrical snatch contained in the fifth chapter of Isaiah. I believe commentators are reasonably well agreed that Cant. II., 15 is a fragment of a popular vintage song. Is not the same the case with Isa. v., 1, 2? Has not the prophet used a snatch of some popular vintage song as the text of a scathing sermon, in the form of a poetic parable, delivered or published probably at the vintage season? This would also account for the apparent play on words in the phrase **שירת דודי**, a play which becomes still more apparent when we compare **לירי** with the name **יריה** given to Solomon, 2 Kgs. XII., 25. It may be said, in passing, that if we point, instead of **דודי**, **דודי**, the assonance with **לירי**, required by the verse, is all the more striking. If my suggestion be correct, and we have a fragment of a vintage song with a punning allusion to David and his psalms, perhaps also to Solomon, the difficulties of commentators regarding the interchange of **דודי** and **ירי**, as also concerning the exact sense of the verse, would vanish. (Or is it possible that we have here no vintage song with a punning allusion to the great Psalmist, but rather a reference to Ps. LXXX., which is admittedly prior to Isaiah's time?)

→GENERAL NOTES←

A Question in Hebrew Grammar.—In Müller's Hebrew Syntax section 68 reads thus: "In Hebrew a peculiar kind of determination is customary, when individuals of a class-conception, which of themselves are indeterminate, or even a class-conception as a whole, are to be represented as determined by the contents." The illustrations are **וַיָּבֵא וַיַּגֵּד הַפְּלִיט** Gen. xiv., 12, 13; **וַיָּבֵא הָאֵרִי** 1 Sam. xvii., 34; **בְּמִקְנֶה בְּכֶסֶף וּבְזָהָב** Gen. xiii., 2; and **עֵץ הַיָּמִים** Gen. xvi., 7. Apparently Gen. xiv., 12, 13 and 1 Sam. xvii., 34 denote individuals of a class-conception, and in Gen. xiii., 2 and xvi., 7 the class-conception as a whole is to be regarded as determined by the context. Is this the best mode of explaining these passages? In Green's Grammar, third edition, and in Nordheimer's Grammar, **וַיָּבֵא הָאֵרִי**, Gen. xiii., 2, is explained otherwise, also 1 Sam. vii., 34 in Green. In Gesenius' (Mitchell's) Hebrew Grammar § 108, Rem. 1b. where Gen. xiii., 2 is mentioned, the ordinary use of the generic article seems implied. In Nordheimer, § 720, II. 2, we find the following:

"The article is also prefixed, by way of emphasis, to nouns not used to denote individual objects, but as general terms. It is thus prefixed:

"a. To common appellatives, not designating individuals, but employed simply as generic terms as applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves.....

"b. To material nouns used emphatically in a general sense."

Under this last head Nordheimer places the passage before us, Gen. xiii., 2. In Green § 245, 5d, "It is said, Gen. xiii., 2, that Abram was very rich..... since these are viewed as definite and well-known species of property." The citation from Nordheimer gives a good definition of the generic use of the article. The statement in Green elucidates the application of Nordheimer. It is a more natural explanation of the passage than that mentioned in Müller's Grammar. Perhaps Müller means the same thing; if he does, his language is infelicitous. The article in **הַיָּמִים**, Gen. xvi., 7, can be explained by reference to Nordheimer, 720, II. 2b. just as well as in the preceding passage. The use of the article after **כִּי** in comparisons is put by many grammarians under the head of generic article. The note in Riehm's edition of Hupfeld on Ps. xvii., 12, translated also at the foot of page 33 of Ewald's Hebrew Syntax, shows that we must regard this use of the article as in a strict sense the generic use. The last edition of Gesenius' Grammar acquiesces. It remains to be proved that the instances just discussed need any different explanation from the generic article as used after **כִּי** comparisonis.

1 Sam. xvii., 34 is thus explained in Green 245, 5d: "In speaking of the invasion of his father's flocks, David says **הָאֵרִי**, the lion, and **הַדּוֹב**, the bear, came, 1 Sam. xvii., 34, because he thinks of these as the enemies to be expected under the circumstances." This is in accord with § 245, 3, the article is used to particularize an object spoken of "when it is obviously suggested by the circumstances." Nordheimer, § 720, II. 1, states the same usage as follows: "In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly

specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader." This use of the article is not generic, but restrictive. To the writer it seems a more adequate explanation for both Gen. xiv., 13 and 1 Sam. xvii., 34.

It is but just to add that Ewald § 277a refers to these two passages in such a way that we are probably to regard his explanation as that of the generic article. Also Nordheimer, in a foot-note under the section quoted above on the generic article (720, II. 2a), gives the same explanation of 1 Sam. xvii., 34 that is found in Müller. This is, indeed, a peculiar use of the generic article, if there be such a use, and may perhaps throw a side-light on the הָעֵלְמָה of Isa. vii., 14. The use of the article to restrict or determine the noun as especially connected with the circumstances of the subject of discourse, particularly as *natural, usual, proper, necessary, expected*, and similar, is a use of the article which is only imperfectly recognized. The use is as much rhetorical as syntactical. The syntax of Green, and the yet more complete discussion in Nordheimer give a satisfactory statement of this use of the article. In Gesenius, Ewald and Müller this use is overlooked. Indeed it is a matter of serious regret (to teachers, at least) that a manual, otherwise so full and symmetrical as Müller's Hebrew Syntax, should be almost totally silent on the use of the article.

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Additional Aramaic Words in the New Testament.—In his *Grammatik des Biblisch-Aramäischen*, Professor Kautzsch gives an excellent list of Aramaic words and sentences found in the New Testament (see also HEBRAICA, pp. 103 sq.). But it seems that the learned author has overlooked a few words. We may be permitted to complement his list by the following:

SAPPHIRA.—Σαπφειρή (Acts v., 1) = שִׁפְיָרָה *the beautiful*. The corresponding masculine name שִׁפְיָר was also in use. One שִׁפְיָר is mentioned in Talm. Mo'ed qaton, fol. 11, a.

BETHPHAGE.—Βηθφαγή (Matt. xxi., 17, and elsewhere) = בֵּית פִּנִּי *house of figs*. So Winer, Kitto, Delitzsch, and others. Bethphage, a place very near to Jerusalem, is also often mentioned in the Jewish literature of the first centuries of the common era. The name, however, is as often spelled בֵּית פִּנִּי as בֵּית פִּנִּי. See P'sahim 63, b; Babha M'tzi'a 90, a; Sifré Num. sec. 191; Tosiphta P'sahim chap. viii., and many other passages. But why shall we translate *Bethphage* by *house of figs*? פִּנִּי means *unripe figs* or *unripe grapes*. If we adopt פִּנִּי as the correct spelling, we must give up that translation altogether, and another one must be looked for. Was perhaps Benjamin Musaphia on the right track when he (in his *Additamenta* to the 'Arukh s. v. בֵּית פִּנִּי) explained פִּנִּי to be derived from the Greek φαγῖν *to eat*?

BETHANY.—Βηθανία (Matt. xxi., 17, and elsewhere). Was perhaps the Palestinian Aramaic original of this name = בֵּית עֲנִיָּא *house of poverty*? A place by that name, it is true, is nowhere mentioned in the literature of the Jews; but this may be accidental. And the rendering of the name in the Greek gospels makes it plausible that the original Aramaic name was that given above. It was a fanciful guess of Lightfoot to identify the Bethany of the New Testament with בֵּית הִינִי, a place mentioned several times in the Jewish literature of the first Christian

centuries, as, for instance, in P'sahim 53, a; Hullin 53, a; Babha Metzia 88, a (in which latter place the name is spelled בית היני), etc., and to translate that name by *house of dates*. Winer (in his *Bibl. Realwörterbuch* s. v.), Kitto (*Cyclop. of Bibl. Knowl.* s. v.), Neubauer (*La Géographie du Talmud* p. 150), and others, have adopted the guess of Lightfoot as correct. So also did Delitzsch; for, in his Hebrew translation of the New Testament, he constantly renders Bethany by בית היני. But one must hesitate to consider the talmudical Beth-hiné as equivalent to Bethany. In the first place, the exact location of Beth-hiné, though in close neighborhood to Jerusalem, is not so very certain. Secondly, בית היני would have been transliterated differently, and would not appear as "Bethania." As to the meaning of בית היני *house of dates*, it must be remarked that the talmudical היני, a shortened form of אהיני, means not *dates* in general, but only *unripe dates*.

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The Religion of the Kassites.—This chapter (III.), closely related to that on the Language of the Kassites, will discuss somewhat more fully than it does the first sixteen lines of Rassam's Kassite-Semitic glossary, which are as follows:

1.	wanting		
2.	[]	[ilu] [
3.	ši-		ilu Sin..... "Moon-god"
4.	sa-	aḥ	ilu Šamaš..... "Sun-god"
5.	šú-ri-ia-	aš	ilu Šamaš..... "Sun-god"
6.	ub-ri-ia-	aš	ilu Râmân..... "Air-god"
7.	ḥu-ud-	ḥa	ilu Râmân..... "Air-god"
8.	ma-rad-	daš	ilu Adar..... "God Adar"
9.	gi-	dar	ilu Adar..... "God Adar"
10.	ga-	la	ilu Gu-la..... "Goddess Gula"
11.	ka-mul-	la	ilu Ê-a..... "Water-god"
12.	šú-ga-	ab	ilu Nêrgal..... "Lion-god"
13.	šú-ga-mu-	na	ilu Nêrgal ilu Nusku..... "Lion-god as god of the noon-day sun"
14.		dur	ilu Nêsgal..... "Lion-god"
15.	šú-gur	ra	ilu ? ? ?..... "God Merodach..."
16.	mi-ri-zi-	ir	ilu Bêlet..... "Goddess Beltis"

The glossary begins with the names of twelve Kassite divinities, of which the first two are yet wanting. That the national god of the Kassites stood in the first line is to be accepted as certain, and that this god probably bore the name *Kaššu* was already shown on page 29.¹ If these were the twelve highest divinities of the Kassites, the goddess *Šûmalî'a*, *Šîmalî'a*, the goddess of the snow-peaks, may have followed in the second line, as she is expressly mentioned as a chief divinity of the land Namar, and, further, also appears in very close connection with the great god of the Kassites, *Šukamuna*. Generally speaking, this Kassite divinity-list is not exhaustive. *Šîḥu*, as one of the names of Merodach, is wanting; also *Hardaš* and *Bugaš*, if these, as is most natural, represent names of gods; and, finally, *Harbê*, the name of Bel, as well as *Duniâš*, if the last is not only a sort of by-name of one of the twelve great gods.

The order of succession, Moon-god, Sun-god, Air-god (lines 3-7), is the usual one in the Assyrian texts. Vid. Tig. I., 5-10, etc.

¹ A god *Kassu* is attested by the name of a king of the Semitic-Kassite period mentioned on p. 15, Rem., viz. in *ilu Kas-su-u-nadin-ahu*. If *Kassu* was the national-god of the people of *Kassu*, we have a similar concurrence of the name of a people and god as in the case of *Assur*, *Asur*, and, perhaps, *Susan*, *Susinak*.

By the Kassites the god Adar was called *Maraddaš* (line 8) or *Gidar* (line 9). As regards the nature of the Bab.-Assyr. god Adar, there is still great obscurity, although the cuneiform literature has long since given us the right clue. The god Adar, which, with its two oft-occurring ideographs Bar and Nin-ib, is preferably designated as the "Decider" (*Entscheider*) or "Lord of decision" is the god of the all-consuming and scorching South- or Noonday-sun; in reality, the same divinity as the Sun-god, however, only when viewed from its exclusively destructive side, as the destroying, devastating Sun-flames. Also the Fire-god Nusku, who is preferably named *mâlik milki ilâni rabûtê*, "the one who has the power of decision among the great gods" and is also expressly attested as the god of the South- or Noonday-sun, is in reality one with the god Adar.¹ That Saturn, Bab. *Kai vânu*, is directly dedicated to the god Adar, is easily intelligible. Adar, Gibil (the Fire-god), Nusku, Malik-Moloch are, in reality, the same divinity; and the fact that the inhabitants of the Sun-city, Sippar-Sepharwaim, burned their children with fire, in honor of Adrammelech, i. e. Adarmalik, "Adar, the decider," needs no further commentary (2 Kgs. xvii., 31). Finally, it is of special interest that our Kassite-Semitic glossary (line 13) proves also the god Nêrgal as identical with Nusku. This also is easy to be explained. The lion, under whose likeness the god Nêrgal is worshiped, is the symbol of the destructive Sun-flame, and as the fourth month, the hot month Tammûz, is dedicated to the god Adar, so the lion is that sign of the zodiac in which the sun is found in the fifth month, which last, through its Sumerian ideograph, is placed in closest connection with the fire. Adar (Nusku) and Nêrgal otherwise show a number of traits which still reveal their original identity. As the Assyrians worshiped their Nêrgal,² so the Kassites their Šugamuna, chiefly as the god of War and of the Chase.

After Adar follows, as frequently in the Bab.-Assyr. texts his wife, the goddess Gula, Kassite Hala (line 10). She bears, in the Bab.-Assyr. cuneiform texts, the by-names "the great mistress," "the wife of the god of the Noonday-sun," "the mother," "the bearer of the black-headed creatures" (i. e. men), "the mistress who awakens the dead," etc.

The two signs *dir-ia* in line 15, which follow the frequently-used ideograph for the god Merodach, I do not understand.

The Babylonian goddess designated in line 16 by the ideograph for *bêltu*, "mistress," who is placed to correspond with the Kassite goddess *Mirizir*, is at once to be understood as the goddess Beltis, i. e. Istar, the evening star. But as Beltis (as well as Anunit, the goddess of the morning star) is, in reality, one with Istar, the Venus-star, and Istar, on the other hand, is often confounded with Nanâ (Nanai), who originally only personified a special quality of the goddess Istar—perhaps, as a bow-armed huntress—so may the Kassite goddess *Mirizir* confidently be set over against the Babylonian *Istar-Nanâ*. It would well correspond to this that the records of the gifts of Nebuchadnezzar I., on the one hand, make mention of the Moon-god Sin and *bêlit âlu Ak-ka-di*, "the mistress Akkad," i. e. perhaps *Istar-Anunit* of Agadê, as divinities of the house

¹ The identity of the Fire-god *Gibil* and the god *Nusku* is made clear by the Hymn IV. R. 26, No. 3, and is emphatically confirmed by the Table published in my "Assyrische Lesestücke," 1st ed. p. 39, under the title "Götter und Götterzahlen."

² For Nergal as the god of war, see Salm. Ob. 11, where he is called *sur tamhari*, "King of the Contest or War" and chiefly III. R. 38, No. 1, Obv. 1 sq.: for Nergal as also Adar, as god of the chase, see, e. g., Tig. VI., 58.

Habban; on the other side, of Sûmalî'a, Râmân, Nêrgal and ilu Na-na-a, i. e. Nānâ, as divinities of the land Namar.

The religion of the Kassites, as represented according to our glossary, has, perhaps, not remained free from the influence of that of their new home, Babylonia. However, that the Kassites worshiped the Moon, Sun, Storm, Thunder and Lightning, Fire and Water as gods, and that they, in the goddess of the snow-covered mountain tops, have originated a goddess peculiar to themselves, is, at all events, certain. But whether this worship of a goddess corresponding to the Babylonian Gula, or of a god Merodach, is older than their removal into Babylonia is doubtful. Proper names, at least, as Harbišihū, i. e. "Lord (Bel) is Merodach," appear to me to be Kassite only in their outer shell, and, as far as their meaning is concerned, to have clearly arisen on Babylonian soil.—*Friedrich Delitzsch in "Die Sprache der Kassiter."*

A Chaldee Hymn by Israel Nagara.

(The poet, who lived in the latter part of the sixteenth century, was a native of Damascus and died as Rabbi in Gaza. He was very prolific in his productions. Some of them have considerable merit.. It will be noticed that the hymn here following has the poet's name ישראל as an acrostic.)

יָהּ רַבּוֹן עֶלְם וְעֹלָמָיָא
אֲנִתְּ הוּא מֶלֶכָא מֶלֶךְ מַלְכֵי
עוֹבֵד גְּבוּרַתְךָ וְתַמְהֵיָא
שֹׁפֵר קַדְמֶךָ לַהֲחֵיָא
וַיִּבְחֵן אֲסֹדֶר צִפְרָא וְרַמְשָׁא
לֵךְ אֱלֹהֵא קִדְיִשָׁא בְרָא כֹל נַפְשָׁא
עִירִין קִדְיִשִׁין וּבְנֵי אֲנָשָׁא
חַיִּית בְּרָא וְעוֹפֵי שָׁמַיָא
רַבְרִין עוֹבְדֶךָ וְתַקִּיפִין
מִבֶּךָ רַמֵּיָא זָקָה כְּפִיפִין
לוֹ יְחִי גִבּוֹר שְׁנֵין אֲלֵפִין
לֹא יִיעוֹל גְּבוּרַתְךָ בַּחוּשְׁבָּנָיָא
וַיִּלְהֵא דִּילֵה יֶקֶר וּרְבוּתָא
פְּרוֹק יֵת עֲנֵךְ מִפּוֹם אֲרִיּוֹתָא
וְאַפֵּק יֵת עֲמֶךָ מִגּוֹ גְּלוּתָא
עָמָא דִּי בַּחֲרַת מְכַל אֲמֵיָא
מִקְדֵּשְׁךָ תוֹב וּלְקִדְשֵׁי קִדְיִשִׁין
אַתָּה דִּי בַּהּ יְחֲדוֹן רִחוּין וְנַפְשִׁין
וַיִּזְמְרוּ שִׁירִין וְרַחֲשִׁין
בִּירוּשָׁלַם קִרְתָּא דְּשׁוּפְרָיָא

→EDITORIAL♦NOTES.←

The Institute of Hebrew.—The organization known heretofore as "The American Institute of Hebrew," will hereafter be called "The Institute of Hebrew." This "Institute," as will appear from the statement made in the Supplement to this number, includes, as members, thirty-seven professors of Hebrew and of related departments. The Schools of the "Institute" will be The Correspondence School of Hebrew, and the Summer Schools held at Philadelphia, Chicago, at some point in New England, and at Chautauqua.

It is but reasonable to inquire, What will this organization accomplish?

It will eventually raise the standard of scholarship in the Old Testament department of the theological seminaries. If only a small proportion of the men about to enter the seminary have acquired beforehand a knowledge of Hebrew, a great thing will have been accomplished,—provided, of course, this preparation is thorough. As the course of study is arranged, it will soon be seen that only those who come thus prepared are able to do what they themselves desire to do in this department.

It will not be a long time until, through the influence of this organization, instruction in Hebrew will be furnished by our better class of colleges. There can only be offered two objections to this: the difficulty of securing and defraying the expenses of a suitable instructor, and the fact that already the college course includes too much. But such objections are by no means insuperable. If there is demand for this instruction, the colleges will be compelled to furnish it. It will be the work of "The Institute of Hebrew," and of those connected with it, to demonstrate that the demand exists, and indeed to assist in creating it. Through the influence of this organization, there will be aroused a greater interest among clergymen in the study of Hebrew and the Old Testament. This interest has already been excited in some measure; but what has been done in this direction will appear insignificant in the light of what shall be done within five years.

It can fairly be said, that there are but few organizations in existence which have before them a work, so definite, so important, and so assured of success.

The present number of Hebraica.—A single number of a journal devoted to the interests of Semitic study, with articles, notes and reviews by C. H. TOY, FRANZ DELITZSCH, B. PICK, PAUL HAUPT, FRANCIS BROWN, J. P. PETERS, B. FELSENTHAL, F. DENIO, H. P. SMITH, and G. H. SCHODDE, may certainly be regarded as a most valuable number. We believe that in America there is room for such a journal. Whether those who ought to stand by the undertaking will do so, remains, in part, to be seen. The April number will be the fourth and last number of the first volume. If encouragement, from the right sources, of the proper kind, and in a reasonable measure, is received, the Managing Editor will undertake the issue of Volume II. If he does not receive this encouragement, he will regard the issue of Volume I. as an experiment, and will not repeat it.

Professor Haupt's Series of Articles.—This number contains the first of a series of articles by Professor Haupt on Assyrian grammar. In the April number he will treat of the *e*-vowel in Assyrian. In later numbers he will take up in order (1) *the Changes in the Consonants*, (2) *the Noun*, (3) *the Verb*. When these articles are completed, he will likewise furnish an epitome of Ethiopic grammar. All this is written with special reference to the Hebrew, and is designed chiefly for those who have a knowledge of Hebrew only. Its purpose will be to interest students of Hebrew in the Assyrian and Ethiopic. There is no scholar in this country, or indeed in Europe, who is better able to carry out this plan. It is one in which, we are assured, all readers of *HEBRAICA* will be greatly interested.

Hebrew Texts with Notes.—There is no lack of grammars for the study of Hebrew. With each passing year one or more new treatises appear in this line. It is quite rare to find a teacher of Hebrew who has not written, or planned to write, a grammar. Each generation furnishes its score or more. But why has not something been done in the way of editing the text of the various books of the Hebrew Bible with grammatical notes, and references to a standard grammar? After a few weeks of elementary drill, the student is plunged into Deuteronomy, or Isaiah, or the Psalms, with no helps, but those of the most injurious character, viz., the King James translation and a commentary. He is, in this way, educated to rely upon the former, and is seldom able to make an independent translation; while so much of his time is taken up in reading what for his purpose is worse than trash, that he fails wholly to obtain any considerable familiarity with the Hebrew text. The time which should have been used in the close and critical study of the text of a Psalm, for example, is given to the perusal of the compilation on that Psalm found in Spurgeon's "Treasury of David."

Ought we not to have editions of the more important books of the Bible with such notes as are furnished in connection with an edition of Homer, or Horace, and perhaps with a vocabulary? How much better work, how much more work, a class would do in the study of Isaiah, if there existed such a text.

At a recent gathering of Hebrew professors, this question came up, and much interest was manifested in it. It was learned that some such work had been thought of, and indeed planned by several. May we not hope that some of our energy may be expended in this direction, and that for a time, at least, we may be spared the appearance of another Hebrew grammar?

→BOOK NOTICES.←

PROFESSOR MITCHELL'S HEBREW LESSONS.*

In noticing a book of this kind, a larger allowance than usual must be made for the *personal equation*. Teachers differ in their capacity and in their methods. A book which suits one would be no help at all to another. It is moreover difficult to test a text-book thoroughly without use in the class-room, in fact even a year's trial might be insufficient to bring out all its merits. Especially is this the case where a new book displaces one long familiar to the teacher. It is possible that the book before us would stand this test and so reverse some of the judgments expressed below. It need hardly be said, therefore, that the present reviewer expresses only an opinion formed by careful reading of the book—and it will give him great pleasure to be convinced that his opinion is wrong—wherever it is unfavorable to the book.

It is not uniformly unfavorable, however, and such an impression would be a mistake. There are features of conspicuous excellence which ought to receive due mention. One of these is the handsome dress in which it appears. We have rarely seen a Hebrew book, or a school book of any kind, so well printed. The binding is tasteful also, and the whole make-up calculated to enhance the reputation of the publishers. The printing seems to be correct; we have not read all the exercises to be sure, or the vocabulary. In what we have read we have noticed but a single instance of error, and that was only the loss of a Hölēm (p. 57, line 13)—a kind of accident (the breaking off of a point) almost unavoidable.

A question ought to be raised just here, however. Ought a lesson book to be so handsomely printed? We think not, if (that is to say) the cost of the book is increased. The student needs many books. To the large proportion of our theological students the cost of text-books is something of a burden. The difference between two dollars and one dollar as the price of a grammar would enable the student to buy another book, and this other book might well be one extremely useful to him. Gesenius' grammar in the last edition (by Kautzsch) is put at the list price of four Marks (a dollar, or rather a little less) and the usual discount can be had from this. The "Uebungsbuch" which goes with it costs 55 cents; Strack's grammar, with exercises, costs 62 cents. I know it will be said there are various reasons for this. But surely the discrepancy is too great. One way of reducing the size of such a book would be to leave out the Chrestomathy, i. e., the Scripture selections and their vocabulary. There is no reason why a class that has gone through an elementary grammar should not be put at once into the Bible with the lexicon in hand.

In the plan of the "Lessons" we notice with approval the giving of a distinct chapter to the subject of *new syllables*. This is one of the points obscure to the

* HEBREW LESSONS: a Book for Beginners. By H. G. Mitchell, Ph. D., Professor in the School of Theology of Boston University. Boston: Ginn, Heath & Co., 1884. vi and 164 and 68 pages.

beginner, and the teacher cannot bring it up too often. No more effective way of enforcing it could be found than that taken by Dr. Mitchell—giving a separate chapter to it with illustrative examples. The same is true of the lesson on the *orthotone prepositions*, and of the one on the so-called verbal particles. In both these cases the learner is apt to be confused, and he needs special instruction as we find it here given.

We are also favorably impressed with the plan of giving some unvocalized passages. Dr. Mitchell prints the book of Ruth without points. For the more advanced student reading without points is a valuable exercise. The unpointed sentences in the lessons (beginning on page 140) seem well calculated to lead up to the continuous text.

And now we have some questions to raise on points which strike us less favorably. Hebrew teachers may not agree about them—perhaps it would be well if they could be discussed by others than ourselves in order to mutual edification. First, in regard to the vowel letters. Would it not be well to make the statement about 'Alēph a little different in form from the others? The statement is

“The Hebrews originally had no signs to represent vowels; when, therefore, they wished in certain cases to express such sounds, they used some of the consonants for the purpose. The ambiguity of these letters led to the invention of distinct characters.

“1. The consonants thus used were, *etc.*

“**א** stood for *a* when this vowel (rarely) needed a representative, especially in the middle of a word; sometimes also for other vowels” (p. 3).

In the first place, the sentence relating to distinct characters (points) ought to be removed to a later paragraph. It is only confusing where it now stands.

Secondly, it must be very puzzling to the student to read that the same letter was used occasionally for one vowel and occasionally for another. Lastly, it conveys a mistaken impression to say that the Hebrews ever *chose*¹ this letter to express these vowel sounds. The cases in which **א** is used (apparently) as a vowel are all cases in which it was at one stage of the language a consonant and survived in spelling (as in our own silent letters) after it became quiescent. In **כָּאֵתָם**, for example, we can hardly doubt that we have a form at one time pronounced **כָּאֵתָם**; so **רָאִשִּׁים** was **רָאִשִּׁים**, **רָאִשׁ** was **רָאִשׁ**. In these and nearly all such instances the **א** was not used as a vowel, but the pronunciation changed after the form of the words was fixed. The words are very rare (like **רָאִשׁ**) in which, by a false analogy, this letter has been introduced as a vowel letter. Opinions will differ of course as to how much of this should be stated to the beginner. Our own observation is that students will have clearer ideas of the whole subject if the historic process is laid before them somewhat fully.

An elementary grammar should be clear. On the whole Professor Mitchell's statements are easy to understand. Exceptions are the following:

“In such a case the word represented by the consonants is called *k'thibh* ('written') while that represented by the vowels, and usually found in the margin, is called *k'rî* ('read')”.

The words we have italicised should surely be “whose consonants are usually found in the margin,” for just above the word is spoken of as *represented* by con-

¹ Dr. Mitchell does not say that they chose the vowel letters for this purpose, but this impression will almost inevitably be made upon a student who is accustomed to think of the vowels as letters like the consonants.

sonants. Even with this change the sentence needs to be expanded, in order to give a good idea of the phenomena under discussion.

"The *daghesh* is often omitted from other letters when they are followed by a vocal *sh'wa*, yet not from כ, ג, ד, ז, פ, ת, since their value would thus be affected."

Some other word than *value* would be better here.

"It [a syllable] may have two [consonants at the beginning], but no more, *without an intervening vowel*. In the latter case, however, the pronunciation of these consonants is assisted by the introduction of a *sh'wa*."

The words in italics ought to be omitted altogether. The statement concerning the *š'wâ* is misleading. The student having learned here that this sign is introduced to assist in the pronunciation of the consonants (to do which it has a sound of its own) is soon informed that there is such a thing as a *silent š'wâ*. It would be better to make a general statement that the *š'wâ* was invented to denote the absence of a full vowel, and then to show when it is vocal and when it is silent.

Prof. Mitchell describes syllables as *simple* and *mixed*, dividing the latter into closed and intermediate. We prefer the terms *open*, *half-open* and *closed*, because they are descriptive.

A radical innovation is made in the treatment of the verb. The stems are reduced to five by putting the two passive forms with their respective actives. The usual names Qāl, Nīph'āl, etc., are discarded, and the five species are numbered, as in the usual Arabic grammars, I., II., etc. Now we are not convinced of the desirability of this innovation. Conformity to the Arabic grammar would be well enough if the cases were alike. But the cases are not alike. Arabic regularly makes a passive to all the active species, and indeed on occasion it can make a passive to the reflexive species. It is not so in Hebrew. The passive of the simple stem has disappeared, and the reflexives have themselves become passive in meaning in a large proportion of cases. It seems to us better, therefore, either to reduce the stems to three, each having (theoretically) a passive and a middle voice, or else to range all seven forms side by side, as is the traditional method. This being done, we should not be strenuous as to the technical names. The only point to be considered is that the names are already established. The student can read no other Hebrew grammar with profit without knowing them, he will find them in his lexicon on every page and they will meet his eye whenever he takes up a critical commentary. For these reasons it would be better to introduce them, at least in a subordinate way, in every grammar.

The exercises in reading Hebrew and translating English into Hebrew are copious—possibly too copious, but that is a fault easily remedied. It seems to us that longer sentences might be introduced earlier in the book. A large part of the exercises consist of single words. This is more wearisome to the student than if he had something more connected. Then the real unit with which we have to deal in learning a language is the sentence. Some of Prof. Mitchell's sentences seem to us not happily chosen—as illustrations, that is, of normal Hebrew syntax.

And now, in closing, a few general questions. Ought we to make a difference in the sound of Šēghōl, as is done by our author, who makes it correspond to *e* in *pet* or (when written *plene*) in *there*? Is it correct to say that a helping-vowel (p. 9) "does not always cause the removal of Dāghēsh-lene and the silent *š'wâ*? In other words, does not the fact that the point in שְׁלַח־ does not cause the

removal of the daghesh prove that it should be classed rather as a Pāthāh-furtive than as a helping vowel? Is it not too broad to say (p. 14) that the Relative Pronoun (? Particle) is "*usually* supplemented by a personal pronoun representing the antecedent?" This statement is not very clear without illustrative examples, which are not given either in direct connection with it or in the exercise which follows. Is it true that (p. 47) "a construct followed by a definite genitive may be either definite or indefinite?" We have on the other hand the impression that a construct followed even by an undefined genitive is to some extent definite. **בן-מלך** is *the son of a king* as distinguished from **בן למלך** a son of a king. In the verb with suffixes shall we say (p. 54) that **כתבת** loses its last vowel? Is it not rather true that the suffix is attached directly to that vowel, as in **כתבני**? In the notes (p. 35) the point in א in the word **ויבא** is called a *dagesh*. Is it not really a Mäppiq?

The Syntax would be made clearer by a few examples. There is no hint that the verbs with a double medial are found uncontracted as well as contracted in the simple species.

H. P. SMITH.

HISTORISCH-KRITISCHES LEHRGEBÜDE DER HEBREISCHEN SPRACHE.*

The author of this grammar is one of the most active among the younger generation of Semitic scholars in Germany. A number of philological and theological works have shown him to be a man of rare erudition in this department, and of indefatigable industry. His best-known writings are probably his "*De criticae Sacrae argumento e linguae legibus repetito*," published in 1879, and his "*Offenbarungsbegriff des Alten Testaments*," published in 1882, while his "*Studien*" both in Hebrew and Ethiopic, have proved him well acquainted with the minutiae of the dialects. Naturally we expect that a grammar from such a source would have rare merits, and in this we are not disappointed. It is true that no grammarian of the Hebrew language can hope, at this date, to enlarge the materials of which a grammatical system is to be constructed; nor are the modifications of the traditional text, made by a closer critical study of the Massorah and other aids, of such a character and extent as to offer the grammarian new matter of any importance, as is shown by the texts issued by Baer and Delitzsch. Our Hebrew grammars can, accordingly, differ only in manner and method, but not in matter. A new candidate in this field can hope to receive recognition and favor only by a new and better arrangement and more rational explanation of the data and facts of the language. And in this regard König's work has some features that entitle its author to the thanks of Semitic and Old Testament students everywhere. Especially is there one important characteristic in which his book is distinguished from all the rest and in which he supplies something that scholars have been in need of for a long time. To read only this or that grammar of Hebrew, one gets the impression that there are no points of doubt or debate in the whole field, and that none of the phenomena of the language admit of more than one explanation, the

* HISTORISCH-KRITISCHES LEHRGEBÜDE DER HEBREISCHEN SPRACHE. Mit steter Beziehung auf Qimhi und die anderen Autoritäten ausgearbeitet v. Dr. Friedrich Eduard Koenig, Licentiat und Privatdocent der Theologie an der Universität Leipzig. Erste Hälfte: Lehre von der Schrift, der Aussprache, dem Pronomen und dem Verbum. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1881. 710 pp. 8vo.

one offered by the author we happen to be reading. That such is not the true state of affairs is known to all who have gone a little beyond surface investigation; and that the different grammarians do not explain the facts of the language in the same way, but that each has his theory here and his hypothesis there, is known to all who have taken the trouble to compare two or more of the larger Hebrew grammars. Yet in all of these grammars, from the days of Gesenius on, the method has been in vogue of simply giving the explanation that best suited the author, taking no consideration or making no mention of what other authors have thought on these points. This rather one-sided method we find in all our larger grammatical systems. König, in this regard, supplements all of his predecessors by stating fully and clearly, on all points, the *status controversiæ*, giving the reasons pro and con wherever different views have been given by grammarians. He thus gives a vast amount of valuable information; and this is of such a character as to stimulate the student to further study and to independent investigation. On debatable ground he cites the authorities from Qimhi on, and then gives the reasons for his own conclusion in the matter. This principal peculiarity of the work has brought with it a lengthy discussion of points that are elsewhere not brought out so prominently, as, for instance, the use of the Hölēm, the discussion of which reaches from p. 44 to 49; the pronunciation of the Qāmēç-Hāṭûph, from 90 to 111. As the book grew out of the author's work in the school-room, he has elaborated especially those points which cause the student the greatest trouble. In this manner he has endeavored to combine practical utility with a philosophically correct method of investigation, namely, the historical and analytical. It is to be hoped that König's work will be completed in the near future. Olshausen did not live to write a Syntax; Stade has promised to do so, but has not done it; we have nothing exhaustive and thorough in the Syntax of the language since Ewald's work. Certain it is that the researches in the Indo-European languages and the comparative method will offer a fine field for the student of Hebrew Syntax. From the industry of König in the past we have reason to hope that he will not disappoint us as did the others.

G. H. SCHODDE.

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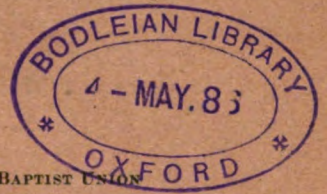
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ANNOUNCEMENT.

The present number of HEBRAICA closes the first volume. The Managing Editor feels warranted in continuing its publication.

The first number of Vol. II. will be issued October 1st. This postponement (from July) is made, in order that the subscription-years of THE OLD TESTAMENT STUDENT and HEBRAICA may be the same; the new volume of the former beginning in September, that of the latter in October. It is hoped that the friends of Semitic study in America will manifest, *in a practical manner*, their interest in this undertaking. With the support which it ought to receive, HEBRAICA will grow more and more valuable. Shall it not receive this support? For such help as may be rendered by those interested in its success, the Editor and Publisher will be greatly obliged.

It is understood that subscriptions already paid are extended in accordance with the new arrangement.

WILLIAM R. HARPER.

Managing Editor.

MORGAN PARK. ILL.. May 1st, 1885.

◀ HEBRAICA ▶

VOLUME I.

APRIL, 1885.

NUMBER 4.

THE CYLINDER OF NEBUKADNEZZAR AT NEW YORK.*

BY J. F. X. O'CONNOR, S. J.,

Professor in Woodstock College, Maryland.

Having learned that a collection of cuneiform inscriptions had arrived at the Metropolitan Museum of Art, New York, I visited the Museum during the month of August, 1884, to examine the new collection and to practice copying the cuneiform contract tablets at the east end of the building.

Among the valuable pieces of the new collection was a cuneiform Babylonian Cylinder. Upon expressing a wish to copy it, I was informed it could be done only on two conditions. The first was the permission of General L. P. di Cesnola, Director of the Museum; the second was the permission of the owner of the collection, as it was not yet Museum property. With kindly courtesy, facility for study and the privilege of copying the Cylinder was granted by the Director of the Museum. Mr. Bernard Maimon, the actual owner and original collector, also consented with the restriction that no publication should be made until the purchase of the Cylinder by the Museum.

I began my work of copying the inscription in the Museum on August 27th, and completed it during the first week of September.

On October 7th, a communication was sent to me, by the Director's orders, that the Cylinder was now Museum property and the publication open to me, but no restrictions would be placed on any one, and a cast would be forwarded as soon as possible. Towards the end of October I received a cast of the Cylinder, with

* The following is an explanation of the abbreviated references in the article:

I R., II R., III R., IV R., V R. = WAI. = *Cuneiform Inscriptions of Western Asia*. Sir Henry Rawlinson. The numerals before R., indicate the volume; after, the page. (London, 1861-70-75-80.) Del., *Assyr. Lesest.* = Friedrich Delitzsch, *Assyrische Lesestuecke*. (Leipzig, 1878.) Del., *Assyr. Stud.* = Friedrich Delitzsch, *Assyrische Studien*. (Leipzig, 1874.) Del., *Wo lag das Paradies?* = Friedrich Delitzsch. (Leipzig, 1881.) ASKT. = Paul Haupt, *Assyrische Sumerische Keilschrifttexte*. (Leipzig, 1881-82.) SFG. = Paul Haupt, *Sumerische Familiengesetze*. (Leipzig, 1879.) BAL. = Paul Haupt, *Beitraege zur Assyrischen Lautlehre*. (1883.) KAT. = Eberhard Schrader, *Die Keilschriften und das Alte Testament*. (Giesßen, 1883.) Neb. = *Inscription Nebuchadnezzar*, I R., 53-58. Neb. Bab. = *Cylinder-inscription from Babylon*, I R., 51, No. 2. Neb. Senk. = *Cylinder-inscription Senkerch*, I R., 51, No. 2. Tig. I Lotz = *Tiglathpileser*, I. Wm. Lotz. (Leipzig, 1880.) Sarg. Cyl. = David G. Lyon, *Keilschrifttexte Sargons*. (Leipzig, 1883.) Menant. = *Manuel de la langue Assyrienne*. (Paris, 1880.) AVAAW. = J. N. Strassmaier, S. J., *Alphabetisches Verzeichniss der Assyrischen und Akkadischen Woerter*. (Leipzig, 1882-83-84-85.) ABVW. = J. N. Strassmaier, S. J., *Altbabylonischen Vertraege aus Warka*. (Berlin, 1882.) Cont. Tab. 17 Nab. = J. N. Strassmaier, S. J., *Contract Tablet, 17th year of Nabonidus*. (London, 1882.)

a note stating that the first one made was forwarded to me according to promise. After taking precautions to be assured that the text was as perfect as could be under the circumstances, the translation was announced on November 17th. With the full text in hand, I began the work of translation and collation with other Babylonian texts, and towards the end of December the work was completed.

The writing, in the peculiar Babylonian archaic character, is divided into three sections. On the terra-cotta cylinder, a smooth band, unmarked by characters, running from end to end, indicates the beginning of each column. Unlike the Semitic languages, Ethiopic excepted, the Babylonian, as well as the Assyrian cuneiform, is read, like our English, from left to right.

This particular Cylinder is of interest, less from any new historical fact that it reveals than from its being, as far as known, the first unpublished original that has found its way from that ancient empire of Babylon to the city of New York, there to tell its story of the work of the mighty king, and confirm anew the facts made known by the other inscriptions of this same monarch.

Every new document, whatever its value, is an additional link in the chain that binds us to the history of past nations. The question is often asked, "Of what practical use are these inscriptions?" For the Semitic student no answer is required, but it may be worth while for those not professionally interested in these new and important researches to glance at the significance which these discoveries and interpretations bear in the eyes of leading Assyriologists. We have but to look at the works of Delitzsch, Haupt, Schrader, to see how this language, hidden for centuries, now comes forth to help us reconstruct the history of forgotten nations. The results of cuneiform studies have given rise to a literature full of the deepest interest to men of all opinions and pursuits. These studies may be looked upon from a two-fold point of view, that of philology and history; but both have the same end—the practical use of the results of interpretation.

"The excavations of Mesopotamia, during the last few years," says a paper, read before the Philosophical Society of Great Britain, "have been productive of especially good results. Not only has Assyrian grammar and lexicography been enriched by magnificent 'finds' of bilingual and grammatical tablets, but a considerable quantity of history has been made known to us through the discovery of Cylinders which were inscribed during the latter years of the Babylonian empire. They are peculiarly valuable, because they are the productions of those who lived at the time when the events happened which they record." The contract tablets, and the Egibi tablets give an insight into the commercial affairs of Babylon, and reveal their great loan and banking system. Some of these contract tablets, or notes of legal transfer, are now in the New York Museum. (Cf. E. A. Budge, *On Recent Inscript. of Neb.*)

As to the discovery of this Cylinder of Nebuchadnezzar, the writer learned the facts from Mr. Maimon personally, who gave him the following details: Amid the ruins at Aboo Habba, (the site of Sippara, Sepharvaim of the Hebrews, situated between the Euphrates and the Tigris, north of Babylon and southwest of Bagdad), while searching in the ruins and thrusting into them a spear he held in his hand, Mr. Maimon found considerable resistance in the loose rubbish. Working the spear around the object, he found it to be of considerable size, and, upon digging it out, discovered this Cylinder, bearing an inscription in cuneiform characters.

The name Nebuchadnezzar has been variously explained. It is found in the cuneiform writings as Nabu-kudurri-usur, written also Na-bi-uv-ku-du-ur-ri-u-ḡu-ur, (V R. 34, Col. II., 67). In Hebrew it becomes Nebû-khodr-eṣṣôr, and by successive modifications and corruptions is written and spoken Nebu-chad-neṣṣor. Nebuchadnessor. The transition is easy to the German Nebukadnezzar, and the English Nebuchadnezzar. In the *Naβουχοδονῶσσορ* of the Septuagint, we find the origin of Nabuchadonosor. (Ant. Jud. x., 6.) The name has three elements—Nabû “Nebo,” kudurru “crown,” uṣur “protect.” “Nebo, protect my crown.” Others give to the word kudur, the meaning “landmark.” (I R. 52, 5 and 6.) (Cf. Schrader, KAT. 362.) (Fleming, *East India Inscription*, p. 22,—Budge, *Recently Discovered Inscriptions of Nebuchadnezzar*, p. 3.)

The word Nebo, nabû = “to speak,” “prophesy,” “prophet,” appears as a usual element in the names of Babylonian Kings, Nabopolassar, Nabu-pal-uṣur, “Nebo, protect my son.” From them it passed to members of the royal household, as the general Nebu zardan, and even to persons whom the Babylonians held in honor, as the Jewish captive youth Abednego, signifying “servant of Nebo,” so named by the feast-master of Nebuchadnezzar, from the Hebrew “Abed,” “servant,” and “Nebo,” which the Jews, either not understanding or rejecting through contempt, changed to Nego. (KAT. p. 429.) This use of the name of the deity in the names of individuals, appears, as is well known, in the Hebrew names of the Angels, Mi-chael—who is like God.

This would hardly be the place to give the history of Nebuchadnezzar and his works. (Cf. G. Rawlinson, *Seven Monarchies*, Fourth Mon., c. VIII., c. VII., notes 12, 13.) Suffice it to say here, that unlike the Assyrian Kings, Assurbanipal and Sennacherib, who glory in their battles and conquests, and in the recital thereof, Nebuchadnezzar’s chief glory, if we judge from his inscriptions, seems to be the building and restoring of the temples of his gods.

The temple referred to in the inscription with which we are concerned, is the temple of E Parra, the temple of the Sun at Sippara. Sippara or Aboo Iabba, is situated on the left bank of the Euphrates, and being one of the earlier cities, the river Euphrates itself is called the “river of Sippar.” The name appears with varied spelling, Si-par, Si-ip-par, Sip-par, (II R. 13, 26, d.—V R. 23, 29.—II R. 48, 55, a, b), and with and without determinative.

The god of Sippara was Samas, the Sun god. His temple was called E Parra, the temple of the Sun. Another city sacred to Samas was Larsa, called in the non-semitic text, *babbar-unu-ki*, “dwelling of the sun” (I R. 2, No. 111, IV., 4, 3). In Semitic phonetic spelling it is found *La-ar-sa-am-ki*. The temple there was E-babbara. (*Neb. Grot.*, II., 42.) (Cf. Del., *Paradies*, P. 223. *Assyr. Stud.*, *Akkad. Glos.*, p. 174. Haupt, *ASKT.*, p. 37, No. 41.)

The other temples mentioned in this inscription, E-Saggil and E-Zida, were erected, the one to Merodach at Babylon, the other to Nebo at Borsippa, the sister city of Babylon. Both were subsequently restored by Nebuchadnezzar. E-Saggila was the “temple of the lofty head,” and was also named “the palace of heaven and earth, the dwelling of Bel, El, and Merodach.” (*Neb. Borsip.*, I., 15 ff.) E-Zida, in Assyrian, *bitu kenu*, means the “everlasting dwelling.”

The name Babylon occurs in many different forms in the Babylonian inscriptions. Commonly it is written KA-dingir-RA = “the gate of god,” Bab-ili, Bâbîlu; ka, being the Akkadian for “gate,” and dingir, the ideogram for “god.” (IV R. 12, 13.) The oldest non-semitic form appears as Tintir. (IV R. 20, 3.)

We find the name of the city as a pure ideogram : (a) Ka-dingir-(-ra)(ki), (Khors, 2, 6. I R. 48, No. 5, 3); (b) as a phonogram : Ba-bi-lu(ki), (I R. 52, No. 5); (c) as combined ideogram and phonogram : Ba-bi-dingir, i. e. Ba-bi-ilu. (*Neb.*, IV., 28). (Cf. Del., *Paradies*, p. 212. Schrader, KAT. p. 121.) Babylon is the Greek form of Babel or Bab-ili, and Ba-bel is the Semitic translation of the Akkadian KA-dingir-RA.

Instead of the Assyrian *ilu*, in Babylonian we read dingir; thus *ilu-šu*, his god, becomes dingir-na; *abu-šu*, his father, *adda-na*. The syllable *ra* suffixed takes the meaning, "to," "for," as *adda-na-ra* = to his father. Ka-dingir-ra = the gate to god. (Cf. Haupt, SFG. p. 3.) The passages where this name occurs are endless, thus : *ina ka-dingir-ra epuš*. (I R. *Neb.*, Col. IV., l. 17; VI., ll. 26, 29; Col. VII., ll. 1, 4, 34, 40.) Again : *ina Babili epuš*. (I R. *Neb.*, IV., 28, 31.) *Bab-ilu* and *Si-par* are both found in the Syllabary. (II R. 13, 25.)

Nebuchadnezzar, son of Nabopolassar, reigned in Babylon from about B. C. 604 to B. C. 560. The first king of Babylon was Nobonassar, B. C. 747; the last, Nabonidus, B. C. 555, who reigned 17 years until the time of Cyrus. According to the Babylonian canon of Ptolemy, the first year of Nebuchadnezzar's reign is placed at 604 B. C., his father Nabopolassar's at 625, and that of Evil-Merodach, 561. (Cf. Schrader, KAT. p. 490.)

These observations are deemed sufficient for the understanding of the meaning of the inscription.

The substance of the inscription is as follows :

I am Nebuchadnezzar, King of Babylon, lawful son of Nabopolassar. I, the King of righteousness, the interpreter, the spoiler, filled with the fear of the gods and loving justice, have placed in the hearts of my people the spirit of reverence towards the gods, and as a devout worshipper, have rebuilt their temples E Saggil and E Zida.

This proclamation we issue :

My great Lord Merodach singled me out as the restorer of the city and the builder of its temples, and made my name illustrious.

This proclamation we make :

The temple of E Parra, the temple of Samas, which is at Sippara, and which long before my reign had fallen to ruins, I rebuilt.

The great god Samas hearkened to no king before me, and gave no command to do this work. But I, his servant, filled with awe of his divinity, in piety and wisdom built his temples, at his inspiration.

I lifted up my hands in constant prayer, for the building of his temple E Parra. The god Samas accepted the lifting up of my hands, he heard my prayer for the building of his temple. Samas, Ramanu and Merodach heard me. My prayer was heard by Samas my Lord, the judge of heaven and earth, the warlike, the great hero, the supreme, the glorious Lord, who governs the decisions of justice. The temple of my great Lord, the temple of Parra, at Sippara, in joy and jubilant exaltation I built.

O great god Samas, when thou dost enter in joy into the work made by my hands, grant that it may be lasting; look with favor upon me, and may I receive a blessing from thy lips.

Let me sate myself with glory, and grant me a long life and the establishment of my kingdom forever. Let me be an everlasting ruler, with a righteous sceptre, true power, governing my people in peace and prosperity forever.

By the power of my arms, give success to my warriors in battle; send me, O Samas, prosperous omens—peace and prosperity, and let my armies disperse the power of nine enemies.

In the cuneiform text as here given, the lines marked with the numerals are the copy of the Archaic Babylonian, the original text of the Cylinder. The lines marked *b.* are the transcription, character for character, of the old Babylonian into the later Babylonian of the sixth century B. C. The lines marked *a.* are the Assyrian characters of the seventh century B. C., as we find them in the inscriptions of the Assyrian kings.

Thus, the triple text may serve as a useful reference for the study and comparison of the Babylonian and Assyrian characters.

In the transcription, the method has been to keep as closely as possible to the syllabication of the original. The marked letters in the transcription have the usual values of the corresponding letters in Hebrew :

š = sh, ṣ = ts, ḥ = ch hard, ṭ = teth, k = koph.

The work upon the Inscription has been done in the intervals of other serious study, and if it be allowed "*parva componere magnis*," the writer would conclude in the words of Friedrich Delitzsch in his introduction to the *Paradies*: "It was a difficult work, difficult in itself, and much more difficult from external circumstances; and now that I have reached the end, and look back, there arise before me many defects.... which are pardonable, indeed, but still remain imperfections. Nevertheless, in the rough ore brought with patience from the depth of the mine, some pure metal may be found. May the science of Archæology, and especially Biblical science, sift this out; may they make subservient to their advancement that wide field and promising perspective of language, culture and religion which has been opened to them by the researches of Assyriology."

TRANSCRIPTION AND TRANSLATION.

COL. I.

1. Nabû-ku-dur-ru-u-ṣu-ur	1. Nebuchadnezzar,
šar mi-ša-ri-im	King of righteousness,
pa-aš-ru, ša-aḥ-tu	master of life and death,
ša pa-la-aḥ ilâni mu-du-u	who knoweth the fear of the gods,
5. ra-'im ki-it-ti	5. loving justice
u mi-ša-ri-im,	and righteousness;
mu-uš-te-'u ba-la-ṭam	seeking life,
mu-ša-aš-ki-in	establishing
ina bi-i ni-ši-im	in the mouth of the people
10. pu-lu-uḥ-ti ilâni rabûti	10. the fear of the great gods;
mu-uš-te-ši-ir eš-ri-it ilâni	seeker of the temple of the god;
za-ni-in E-Sag-gil	restorer of the temple Saggil,
u E-Zida	and the temple Zida;
aplu ki-i-num	true Son

15. ša Nabû-pal-u-šu-ur
 Šar Bâbîli a-na-ku
 Ni-nu: il Marduk
 belu ra-bi-u
 ana be-lu-ut ma-da
20. iš-ša-an-ni-ma
 a-na za-nin-nu-ti ma-ha-za
 u ud-du-uš eš-ri-e-ti-šu
 šu-ma ši-ra-am
 ib-bi-u
25. ni-nu-mi-šu E-Parra bit il Šamas
 ša ki-ri-ib Sippar
 ša u-ul-la-nu-a.....?
 e-mu-u.....?
 COL. II. il Šamaš en-ni ra-bi-u
30. a-na ma-na-ma šarri ma-aḥ-ri-im
 la im-gu-ur-ma
 la ik-bi-u e-bi-šu
 â-ši.....?
 e-im-ku mu-ut-nin-nu-u
35. pa-li-iḥ i-lu-ti-šu
 a-na e-bi-eš eš-ri-e-ti
 li-ib-ba (uštallit):
 u-ga-ru am-ša-as-si (?)
 aš-ši ga-ti
40. u-sa-ap-pa-ša aš-ši (?)
 a-na e-bi-eš bîti E-Parra
 u-mi-šu um-ma
 Šamaš en-ni ra-bi-u
 ni-iš ga-ti-ia im-ḥu-ur-ma
45. iš-ša-a su-ḫi-e-a
 a-na e-bi-eš bîti šu-a-ti
 e-bi-eš bîti ša il Šamaš
 il Šamaš il Ramānu u il Marduk
 ip-ru-us-ma.....(?)
15. of Nabopolassar
 King of Babylon am I.
 We (proclaim): the god Merodach
 my great lord
 to rule the country
20. raised me up;
 for the restoration of the city,
 and the renewing of its temples
 my lofty name
 he gave forth.
25. We (proclaim) this: The temple of
 Parra, the temple of the Sun
 which is in Sippara,
 which long before me (had fallen to
 ruins?)
 and decay.....(I built?)
 The god Šamaš my great lord
30. not to any former King
 had he hearkened and
 had not commanded to do (this)
 I.....(his servant?)
 wise and pious,
35. (was in) fear (of) his divinity.
 to build the temples
 he (directed) my heart:
 I cleared the grounds (?)
 I lifted up my hands,
40. and I made supplication (?)
 for the building of the temple Parra,
 day by day (to)
 the god Šamaš, my great lord.
 the lifting up of my hands he accepted;
45. he received my prayers
 for the building of that temple,
 the building of the temple of Šamaš.
 Šamaš, Ramanu and Merodach
 turned (?) and (hearkened).

50. il Šamaš il Ramanu u il Marduk 50. Šamaš, Ramanu and Merodach
ša e-bi-eš biti E-Parra for building the temple Parra
an-num (?) ki-i-num true mercy
u-ša-aš-ki-nu-um established
i-na te-ir-ti-ia during my reign.
55. a-na il Šamaš en-ni 55. Unto Šamaš, my lord,
da-a-a-nu si-i-ru-um the supreme judge
ša ša-mē-e u ir-ši-ti of heaven and earth,
kar-ra-du ra-bi-u the warlike, the great hero,
it-lu ka-ab-tu..... the supreme, the glorious lord,
60. be-lu mu-uš-te-ši-ir 60. the lord who directs
pu-ru-us-si-e ki-it-ti the decision of righteousness,
beli ra-bu-u beli-ia to the great lord, my lord,
bit-su E-Parra his temple E Parra,
ša kirib Sipar which is in Sippara,
65. ina ħi-da-a-ti 65. in joy
u ri-ša-a-ti and jubilant exaltation
lu e-pu-uš I built.
ilu Šamaš beli rabu-u The god Šamaš, my great lord
a-na E-Parra biti-ka nam-ru into the temple E Parra, thy glorious
temple,
70. ħa-di-iš i-na e-ri-bi-ka 70. upon thy joyful entering therein
COL. III. li-bi-it ga-ti-ia šu-ul-bi-ir the brickwork of my hands let it endure.
ki-ni-iš na-ap-li-is-ma look with grace (upon me) and
dam-ga-tu-a li-iš-šak-na mercy, may it (be) established (by)
ša-ap-tu-uk-ka thy word (lip).
75. i-na ki-bi-ti-ka ki-it-ti 75. by thy righteous command,
lu-uš-ba' li-it-tu-ti let me sate myself with glory;
ba-la-ṭam ana ū-um ru-ku-u-ti life unto days remote,
ku-un kussî lu-si-ri-iḫ-tu-um-ma stability of my throne mayest thou
li-ri-ku li-iš-ša-libu grant.
may they be long (the days of my reign)
80. ri-'u-u a-na dâra-a-ti 80. lordship for eternity,
ḥaṭtu i-ša-ar-ti a righteous sceptre,
ri-e-u-ti ṭa-ab-ti just sway,
ši-bi-ir-ri ki-i-num true insignia of sovereignty,
mu-ša-li-im ni-ši prosperity to my people

85. lu-i-ba (?) ḥaṭṭu šar-ru-ti-ia
 a-na dâra-a-ti
 i-na kakkê ez-zuti
 te-bu-ti ta-ḥa-za
 lu-zu-lu-ul um-ma-ni-(ia?)

90. il Šamaš atta-ma
 ina di-i-num u bi-i-ri
 i-ša-ri-is a-pa-la-an-ni
 ina a-ma-ti-ka
 ša-li-mu

95. ša-la-ma bi-e-ri
 lu-ti-bu-u lu-za-aḫ-tu
 kakku kakkua
 kakke
 na-ki-ri-im
 li-mi-e-si

85. giving peace (?) to the sceptre of my
 royalty
 unto eternity.
 with mighty weapons,
 with a successful battle
 let me adorn my troops.

90. The god Šamaš thou,
 in judgment and oracles,
 in righteousness, bind me
 in thy word.
 grant success,

95. a lasting prosperity.
 May they draw near, may they sting,
 the weapon; my weapon,
 the weapons
 of the enemy
 let it disperse.

THE SCRIBE.

By H. L. STRACK, PH. D., D. D.,

Translated from advance sheets of *Realencykl. f. Prot. Theol. u. Kirche*. 2d Edition. Vol. XIII.
Leipzig, 1884, by O. O. Fletcher.

The order of the Scribes, i. e., of the doctors of the law, first appears¹ among the Jews, after the Babylonish exile. At that time the authority of the law had taken the place of the authority of the king; the law, and indeed principally the Pentateuchal law, had become the absolute norm of the common life.

Ezra, whose work it was to give the law this position, bears the title סֹפֵר. (See, especially, Ez. VII., 6—סֹפֵר מִהֵר בְּתוֹרַת מֹשֶׁה; 12, 21—סֹפֵר דָּתָא. Cf. also Neh. VIII., 1, 4, 13; XII., 36; VIII., 9; XII., 26.) We may conclude, partly from the former use of the word סֹפֵר, partly from the additional expressions in the places cited (particularly מִהֵר), that this title was accorded him because of his care for the restoration and dissemination of manuscripts of the law. (Cf. likewise Neh. XIII., 13—Shelemiah, the kôhên, and Zadoq, the sôphêr; and 1 Chron. II., 55—מְשֻׁפָּחוֹת סֹפְרִים who dwelt in Yā'bēq.)

The translation of the Old Testament word סֹפֵר is the frequent γραμματεὺς of the New Testament. Matt. II., 4; V., 20; IX., 3; XV., 1; XVII., 10; XXI., 15; XXIII., 2 sqq.; XXIII., 34, etc.

Two other features of the Scribe's employment, which in course of time became most prominent, gave occasion for the synonymical Greek designations νομικός (Matt. XXII., 35; Lk. VII., 30; X., 25; XI., 45 sq., 52; XIV., 3; Tit. III., 13) and νομοδιδάσκαλος (Lk. V., 17; Acts V., 34—πατρίων ἐξήνηται νόμων Josephus, *Antiq.* XVII., 6, 2).

So far as we can judge from the Pentateuch, the Mosaic law was never a *corpus juris ecclesiastici*, answering to our conceptions of system; still less was it a *corpus juris*. And yet when this law had received its unique position, old customs, which had up to this become no more than unwritten law [*Gewohnheitsrecht*], could be advanced to the rank of official, statutory law; but new law, properly so called, might be no longer produced.

Then it became the main purpose to search out and interpret the letter of the written law; so to interpret it that it could find application to the present, and indeed to as many of the relations of the present as possible. Even of Ezra himself we read (Ez. VII., 10): "He had prepared his heart to seek (לְדַרֵּשׁ) the law of Yahveh, and to do and teach (וּלְלַמֵּד) in Israel statutes and judgments [משפט, *Recht*]." If we take into consideration the condition of the Torah as just mentioned, if we recall further that, from the time of Malachi, the prophetic spirit had departed from Israel, that, with the death of the generations which returned from the exile, the impulse to an independent religious life, which lay in the specific experience of divine help, was extinct, that the feeling of peculiar weakness drifted toward a slavish, literal service of God, and that the slow, but constant, change in the social and other relations made the formation of new legal axioms

¹ From an earlier age. Cf. Jer. VIII., 8—עַתָּה שֹׁקֵר סֹפְרִים.

requisite, we cannot be surprised that many of the interpretations of the law given by the Scribes, and more particularly by those of the later time, remind us of the Lord's denunciation of those who "strain out gnats and swallow camels" (Matt. xxiii., 24). One example in lieu of many. Let us compare the proof of the resurrection of the dead which Christ rests upon Exod. iii., 6 (Matt. xxii., 23 sqq.) with the way in which Deut. xxxi., 16 is applied in the Babylonian Talmud (Sanhedrin, fol. 90, col. 2): "The Sadducees asked Rabban Gamaliel how he would prove that God would raise the dead. He answered them: Out of the Torah; for there we find, וַיֹּאמֶר ה' אֶל-מֹשֶׁה הִנֵּה שׁוֹכֵב עִם אֲבוֹתָיִךָ וְקָם. They replied: But perhaps we are to join וְקָם with הָעָם הַזֶּה וְזָכָה. And immediately after we read that the celebrated authorities Jehoshua' ben Hananya and Shim'on ben Yoḥay explained the cited verse just as Rabban Gamaliel did! The Middoth, the hermeneutical rules, contributed some method, at least in appearance, to these interpretations (see my article "Hillel," PRE.,¹ vi., p. 115, col. 1; further, J. Hamburger, *Realencyklopædie fuer Bibel u. Talmud*, Part II., pp. 206-208; still later in PRE.,¹ article "Thalmud").

In the almost infinite variety of cases arising in the daily life within the civil, criminal and ritual law, new questions were constantly calling for answer. Therefore a cessation of the work of interpretation was impossible. After Jehuda hanasi had codified, in the Mishna, the interpretations which had found recognition up to the end of the second century after Christ (the oral law), the discussions of the Amoraim¹ were only the more zealously carried on.

To this activity of the Scribes, looking to the ascertainment of the law, an addendum forms, the purpose of which is to secure the observance of the law. In order to prevent transgression of its prohibitions, they make supplementary prohibitions, in observing which there was not left to the Israelite any possibility, much less any enticement, to become disobedient to a single statement of the written or oral law. Pirke Aboth (Sayings of the Fathers) i., 1: The men of the Great Synagogue said. . . . Make a hedge about the law, עָשׂוּ סִגְ לַתּוֹרָה. In the Talmud, Mo'ed qaton, fol. 5, col. 1, and Y'bamoth, fol. 21, col. 1, Lev. xviii., 30 is explained עָשׂוּ מִשְׁמֶרֶת לַמִּשְׁמֶרֶת, i. e., "Add a guard to my law."

The Scribes were, therefore, not so much theologians as jurists. Consequently we are to assume that the members of the Synedria, at least the more prominent ones, were chosen, as far as possible, from their number; compare for Jerusalem, among others, the following common expressions: "The high-priests and scribes and elders" (Mk. xi., 27, *et cet.*), "the high-priests and scribes" (Matt. xx., 18, *et cet.*).

If the Jews were to remain the people of the law, the knowledge of the law once acquired must be preserved in all coming time, and care for true tradition must be had among the succeeding generations. The pedagogic activity requisite for this purpose (especially in the earlier age when there was as yet no written Mishna) was a further essential task of the Scribes. The instruction was oral; only in particular cases was a codex of the Bible consulted. The exercise was constant repetition; hence שָׁנָה (repeat) signifies freely *learn, study* (Pirke Aboth, II., 4b; III., 7b) and *teach* (*ib.*, vi., 1). The formal statement of propositions and the holding of discussions thereupon occurred mostly in certain "houses of learn-

¹ [The Amoraim were the expositors of the Mishna, the oral law reduced to writing.]

ing" (בֵּית מִדְרָשׁ, יִשְׁבֵּיהּ); in Jerusalem, halls and rooms of the outer temple court were used for this purpose (cf. Matt. XXI., 23; XXVI., 55; Mk. XIV., 49; Lk. II., 46; XX., 1; XXI., 37; John XVIII., 20). Teachers (Matt. XXVI., 55) and pupils (Lk. II., 46; Pirqe Aboth, v., 15) sat; the teacher upon a somewhat elevated place (Acts XXII., 3; cf. Pirqe Aboth, I., 4; Aboth de R. Nathan, 6).

The religious addresses on the sabbaths and at other times were, in no small part, by Scribes (cf. Hamburger as cited above, pp. 921 sqq., especially 924, 926). Many Scribes busied themselves likewise with the Haggada (cf. Hamburger, pp. 19-27; W. Bacher, *Die Agada der babylonischen Amoräer*, Strassburg i. E., 1878; the same author, *Die Agada der Tannaiten*, in the *Monatsschrift f. Geschichte u. Wissenschaft des Judenthums*, 1882 ff.) The Halacha was, however, the peculiar field of their professional labors.

Most of the Scribes belonged to the party of the Pharisees (cf. Mk. II., 16, γραμματεῖς τῶν φ. Lk. V., 30, οἱ φ. καὶ οἱ γρ. αὐτῶν Acts XXIII., 9, τινὲς τῶν γρ. τοῦ μέρους τῶν φ.), as was quite natural, from the essential character of Phariseism; consequently they lived mostly in Judea, and especially in Jerusalem (Scribes of Galilee, e. g., Lk. V., 17). But since the high-priests were Sadducees, there must also have been Sadducean Scribes.

The Scribes did not receive either salary or fee for their judicial or pedagogic labors. Many maintained themselves by the work of their hands (cf. Franz Delitzsch, *Juedisches Handwerkerleben zur Zeit Jesu*, 3d edition, Erlangen, 1879; S. Meyer, *Arbeit u. Handwerk im Talmud*, Berlin, 1878); many were so wealthy that they could live upon the income from their fortune; not seldom did it occur that some one entertained a Scribe, either through pity, or as a guest for a time. It was considered wrong for any one to make any profit whatever out of his acquaintance with the law: cf. Pirqe Aboth, I., 13: "He who uses the crown of the study of the law for his own profit, shall perish;" Baba Bathra, fol. 8, col. 1: "In the time of a famine, Rabbi [Jehuda ha-nasi] declared that one should desire to feed those learned in the law, but not the ignorant. Then said Jonathan ben Amram, refusing to name his share in the knowledge [of the law], Feed me as thou wouldst feed a dog, a raven." But there must have been many exceptions to this commendable principle; for Jesus says (Mk. XII., 40; Lk. XX., 47) of the Scribes, "You devour widows' houses, and in pretence make long prayers;" and (Lk. XVI., 14) the Pharisees are characterized as φεισάρχοντες. The fact also that the Scribes lay claim to an altogether unbecoming amount of esteem, goes to prove the supposition that the disinterestedness of the Scribes was not so universal as it seems to have been, according to Jewish sources.

LITERATURE.—A. Th. Hartmann, *Die enge Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 384 sqq.; Gfroerer, *Das Jahrhundert des Heils*, I (1838), p. 109 sqq.; Winer, *Realwörterbuch* [in this also the older literature, as: Th. Ch. Lilienthal, *De νομικοῖς juris utriusque apud Hebræos doctoribus privatis*, Halle, 1740, 4vo]; A. Hausrath, *Neutestamentlich. Zeitgeschichte*² I, Heidelberg, 1873, p. 76 sqq.; E. Shuerer, *Lehrbuch der neutest. Zeitgesch.*, Leipzig, 1874, § 25; Ferd. Weber, *System der altsynagogalen palästin. Theologie*, Leipzig, 1880, cap. VIII.—X.; also the historical works of L. Herzfeld, J. M. Jost, H. Graetz (vol. III.), and H. Ewald.

PIRKE ABOTH; or, SAYINGS OF THE FATHERS.

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[What is included in brackets is by the translator.]

CHAPTER III.

1. Akabya,¹ the son of Mahalalel, said: Consider three things and thou wilt not be led into transgression; bear in mind whence thou hast come, and whither thou art going, and before whom thou must be ready² to render³ judgment and account. Whence hast thou come? from a polluting substance; and whither art thou going? to a place of dust, vermin and worms;⁴ and before whom hast thou to render judgment and account?⁵ before the King of kings, the Holy One, blessed be he!

2a. Rabbi Chanina,⁶ suffragan⁷ of the priests, said: Pray for the peace of the government;⁸ for, were it not for the fear of it, man would devour his fellow man alive.

2b. Rabbi Chanina,⁹ the son of Teradyon, said: Two persons sitting together and are holding no conversation about the law, such is an assembly of scorners; for it is said,¹⁰ "Nor sitteth in the seat of the scornful;" but when two persons are sitting together, and are holding converse about the law, the divine presence¹¹ rests in their midst; for it is said,¹² "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." This refers to two; but suppose only one is sitting engaged in the study of the law, will the Holy One (blessed be he!) appoint him a reward? (certainly), for it is said, "He sitteth alone and keepeth silence, because he hath borne it upon him."¹³

¹ He belongs to the oldest authorities whose names are given, probably contemporaneous with Gamaliel I.

² עתיד Bibl. ready; in later Hebrew, to denote what shall certainly come to pass in the future.

³ לתת, also iv., 10-22; v., 1. The verbs נתת and נתת form, in the Mishna, the infinitive with ל, without ת, as לתת, לתת, לתת.

⁴ [Vermin and worms, a ἐν δὲ δυνάμει, worms of all kinds.]

⁵ [Cf. Matt. xli., 36; xviii., 23; Heb. ix., 27.]

⁶ Another reading is Hananya.

⁷ In the Bible only the plural סוֹדֵי, "suffragans of the priests." He must have lived before the destruction of the temple. From the fact that Chanina is always mentioned with that title, we may infer, with certainty, that he was the last incumbent of that office.

⁸ 1 Tim. ii., 1, 2; Jer. xxix., 7.

⁹ Another reading is Hananya. His daughter was the famous Berurya, wife of Rabbi Meir. [The Talmud contains many stories concerning her. Her end was tragic. She had ridiculed the saying of the Rabbis, that women were light minded. "By thy life," said her husband, "thou wilt one day admit the truth of their assertion." By his order, one of his disciples laid a snare for her, into which she fell at last; and the consequence was, that she strangled herself.]

¹⁰ It is to be observed that the Talmud, in quoting Scripture, mostly cites only a few words, and not the whole verse (section), and leaves it to the hearer (reader) to supplement the words necessary for the argument. Thus, here, the first two verses of the First Psalm are used as an argument.

¹¹ שכינה, cf. Weber, *Altsynagog. Theologie*, p. 179 sq.

¹² Mal. iii., 16.

¹³ Lam. iii., 28.

3. Rabbi Simon¹ said: Three who have eaten at the same table and have not discoursed on the words of the law thereat, are to be considered as if they had eaten of the sacrifices to the dead;² for it is said,³ "All tables are full of vomit and filthiness, so that there is no place clean." But three who have eaten at the same table and have discoursed on the words of the law thereat, are to be considered as if they had eaten of the table of the Lord; for it is said,⁴ "And he said unto me, this is the table that is before the Lord."

4. Rabbi Chanina,⁵ the son of Hachinai, said: He who is wakeful in the night, and walketh on the highway by himself, and giveth his heart to vanity, such an one is guilty against his soul.

5. Rabbi Nehunjah,⁶ the son of Ha-kanah, said: Everyone who takes upon himself the yoke of the law, the yoke of the powers that be is removed from him, as well as the yoke of conventional manners. But he who casts off from himself the yoke of the law, then the yoke of the powers that be, as well as that of conventional manners, is laid upon him.

6. Rabbi Halaphta,⁷ the son of Dosa, of Cephar Hananyah,⁸ said: Ten who sit and are engaged in discoursing on the law, the divine presence rests in their midst; for it is said,⁹ "God standeth in the congregation of the mighty." Suppose only five are assembled, (is it the same as with ten? Yes); for it is said,¹⁰ "He hath founded his troop in the earth." And suppose only three (are assembled, it is the same); for it is said,¹¹ "He judgeth among the gods." Is it so with two? (Yes), for it is said,¹² "They that feared the Lord spake often one to another, and the Lord hearkened and heard." And is this the case with one? (Yes), for it is said,¹³ "In all places where I record my name, I will come unto thee and bless thee."

7a. Rabbi Eleazar, of Bartotha,¹⁴ said: Give to him¹⁵ of his own; for thou and what thou hast are his, and thus it is said¹⁶ by David,¹⁷ "For all things are from thee, and of thine own have we given thee."

¹ Simon ben Yochai (cf. also iv., 13b; vi., 7), famous pupil of R. Aqiba. For a long time he was regarded as the author of the *Sohar*, which was, however, composed in the second half of the thirteenth century, by Moses ben Shemtobde Leon. [Cf. Pick arts. *Simon ben Yochai*, in McClintock & Strong's Cyclop., ix., p. 757; also the art. *Moses de Leon*, *ibid.*, vi., p. 689.]

² See Ps. cvi., 28. [Cf. Num. xxv., 2.]

³ Isa. xxviii., 8. The word "place," מקום, means here "God."

⁴ Ezek. xli., 22.

⁵ A pupil of Rabbi Aqiba.

⁶ Teacher of Ismael, a cotemporary with Aqiba. [Cf. Pick, art. *Nehunjah ben Ha-Kanah*, in McClintock and Strong's Cyclop. s. v.]

⁷ A cotemporary with Hanina ben Teradyon. § 2b.

⁸ A place in Galilee. Cf. Ad. Neubauer, *La géographie du Talmud*, Paris, 1868, p. 178, 22b.

⁹ Ps. lxxxii., 1. That ten are necessary to form a congregation (קָהָל) is inferred from Num. xiv., 27 [where the ten spies are called קָהָל]. Cf. also *Megilla*, fol. 23, col. 2.

¹⁰ Amos vi., 9.

¹¹ Ps. lxxxii., 1, אֱלֹהִים are judges. Three belong at least to a court.

¹² Mal. iii., 16.

¹³ Exod. xx., 24.

¹⁴ According to I. Schwarz, *Das heilige Land* (Frankfort a. M. 1852), p. 161, in Upper Galilee.

¹⁵ i. e., God.

¹⁶ Supply "in the scripture." On the mode of Talmudic quotation cf. W. Surenhusius *Βίβλος καταλλαγής*. Amst., 1713. [Also Pick, art. *Quotations of the Old Testament in the Talmud*, McClintock and Strong's Cyclop. s. v.] The passage referred to here is from 1 Chron. xxix., 14.

¹⁷ In a similar way Jonah iii., 10 is quoted in *Thaantyothe*, II., 1, by נִינְוָה ["concerning the men of Nineveh it is said"]. Cf. Rom. xi., 2, ἐν Πλειά τὶ λέγει ἡ γραφή;

7b. Rabbi Jacob¹ said: He who is walking on the way musing (on the law), and pauses in his musing, and says, How beautiful is this tree! how beautiful is this farm!—is, according to the Scripture, worthy of death.

8. Rabbi Dosetai,² the son of Janai,³ said, in the name of Rabbi Meir:⁴ He who forgets a single subject of his studies is considered by Scripture as having incurred guilt against his soul; for it is said,⁵ "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." Possibly his study may have overmatched his strength, (what then?); but it is said,⁵ "And lest they depart from thy heart all the days of thy life." Hence he is not worthy of death, except he deliberately lets it depart from his heart.

9. Rabbi Haninah,⁶ the son of Dosa,⁷ said: Whosoever's fear of sin takes precedence of his wisdom, his wisdom abides; but whosoever's wisdom takes precedence of his fear of sin, his wisdom does not abide. He also said: Whosoever's works exceed his wisdom, his wisdom abides; but whosoever's wisdom exceeds his works, his wisdom will not abide.

10a. He also said: With whomsoever the spirit of mankind is pleased, the Spirit of God is also pleased; but with whomsoever the spirit of mankind is not pleased, the Spirit of God is also not pleased.

10b. Rabbi Dosa,⁸ the son of Harchinas, said: Sleep in the morning,⁹ wine at noon,¹⁰ and puerile conversation and spending time at places where the ignorant sit, draw a man out of the world.

11. Rabbi Eleazar¹¹ Hammudai¹² said: He who profanes holy things, and observes not the holy days,¹³ and offends his neighbor in public, and sets at naught the covenant of our father Abraham,¹⁴ and gives explanations not in conformity with tradition, though he has in his favor a knowledge of the law and¹⁵ good works, he has no share in the world to come.¹⁶

12. Rabbi Ishmael¹⁷ said: Be humble before thy superior, gentle towards youth, and receive all men with joy.

13. Rabbi Aqiba said: Jest and frivolity train men for immorality. Tradition

¹ Generally regarded as father of Rabbi Eliezer, the son of Jacob. Another reading is Simeon.

² Dositheus.

³ Abbreviated from Jonathan.

⁴ Rabbi Meir was a famous disciple of R. Aqiba. [Cf. Pick, art. *Meir*, in McClintock & Strong.]

⁵ Deut. iv., 9.

⁶ Legend ascribes to him the power of miracles. Cf. *Berakhoth*, fol. 33, col. 1; *Thaanith*, fol. 24, col. 2. He lived at the time of Jochanan, the son of Saccal.

⁷ Abbreviated from Dositheus.

⁸ Cotemporary of Jochanan, the son of Saccal.

⁹ When the Shema is to be recited.

¹⁰ Not the use of wine itself is forbidden; but the fact that one sits at the wine, instead of working while it is day.

¹¹ He lived at the time of the Adrianic war.

¹² Of Modjim, a place situated two hours east of Lydda, often mentioned in the first book of the Maccabees.

¹³ מועדות already occurs in 2 Chron. viii., 13.

¹⁴ Jerus. *Pea*, i., 1, וזה שהוא כושן לו ערלה. 1 Macc. i., 15, καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστρεψαν ἀπὸ διαθήκης ἀγίας. [Reference is to those who, belonging to the Grecian party, were ashamed of circumcision.]

¹⁵ The words וְתוֹרָה, "a knowledge of the Law and," are not in the Cambridge codex.

¹⁶ Cf. Mishna, *Sanhedrin*, ch. x, where those are enumerated who have no share in the world to come.

¹⁷ Ishmael, a cotemporary of R. Aqiba and R. Tarphon.

is a fence for the law; giving tithes forms a fence for riches;¹ vows form a fence for abstinence; the fence for wisdom is silence.

14. He also said: Man is beloved, because he was created in the image (of God); a greater love was made known unto him, because he was created in the image;² for it is said,³ "That in the image of God made he man." Israel are beloved, because they are called children; the love was enhanced by it being made known to them that they were called the children of God; for it is said,⁴ "Ye are the children of the Lord your God." Israel are beloved, for to them was given a precious instrument;⁵ the love was enhanced by it being made known to them that a precious instrument was given to them, by which the world was created; for it is said,⁶ "For I give you good doctrine, forsake not my law."

15. Everything is foreseen,⁷ and free will is accorded, and the world is judged beneficently, and all according to the majority of works.

16. He used to say, Everything is given on pledge,⁸ and a net is spread over every living creature.⁹ The mart is open, and the merchant credits, and the ledger is open, and the hand writes down, and whoever desires to borrow, let him come and borrow, but the stewards¹⁰ make constantly¹¹ their daily rounds, and make man refund, whether he consents to or does not consent, and they have that on which they may support (their claim), and the verdict is a veracious verdict, and everything is prepared for the banquet.¹²

17. Rabbi Eleazar,¹³ the son of Azariah, said: Where there is no learning, there can be no proper behavior; where there is no behavior, there can be no learning; where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no prudence, there is no discretion; where there is no discretion, there is no prudence. Where there is no meal, there is no learning; where there is no learning, there is no meal. He used to say: To what is every one to be compared whose wisdom is in advance of his actions? To a tree whose branches are many, but whose roots are few,¹⁴ and the wind comes and uproots it and overturns it;¹⁵ for it is said,¹⁶ "And he shall be like the destitute one in a desert plain, and shall not see when good cometh; and he shall sit amongst the things parched up in the wilderness, a salt land and not inhabited." But to what may he be compared whose actions are in advance of his wisdom? To a tree whose branches are few, but its roots many; and though all the winds in the world come and blow at it, they cannot make it stir from its place; for it is

¹ Cf. *Sabbath*, fol. 119, col. 2, towards the midst: עֶשֶׂר בְּשִׁבְלֵי שְׁתֵּתֵי עֶשֶׂר [i. e., give tithes that thou mayest become rich.]

² The words "a greater love.....image" are wanting in ancient MSS. and editions, and are probably spurious.

³ Gen. ix., 6.

⁴ Deut. xiv., 1.

⁵ Here is meant "the Law."

⁶ Prov. iv., 2.

⁷ צֶפֶה used of the eyes of God, Prov. xv., 3. [Cf. Matt. x., 30; Heb. iv., 13.]

⁸ [Cf. Matt. xii., 38.]

⁹ [Cf. Heb. ix., 27.]

¹⁰ [πράκτωρ, Lk. xii., 58; ὑπηρετής, Matt. v., 25.]

¹¹ תָּרִיר constantly like the biblical תָּרִיר. Cf. Dan. vi., 17, 21, תָּרִירָא.

¹² Cf. Rev. xix., 9, μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι.

¹³ President of the Sanhedrim at Jabneh, after the deposition of Gamaliel II.

¹⁴ [Cf. Matt. vii., 28.]

¹⁵ [Cf. Matt. vii., 27.]

¹⁶ Jer. xvii., 6.

said,¹ "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

18. Rabbi Eleazar Hisma said: Nesting² and the observance of the menses³ are important constitutions; astronomy and geometry are ornaments of wisdom.

¹ Jer. xvii., 8.

² קנ"י "nesting," a Talmudic treatise in the 5. order of the Mishna, treats of birds for sacrifices in accordance with Lev. v., 1-10.

³ נ"ר, a treatise of the 6. order of the Mishna. [It treats the subject of the menstruating woman, and occupies 145 pages of the Babylonian Talmud.]

WÂTEH-BEN-HAZAEL,

Prince of the Kedarenes about 650 B. C.

BY PROFESSOR PAUL HAUPT, PH. D.

In the account of his expedition against the country of Arabia, king Sardanapalus¹ relates the severe punishment which he inflicted on Wâteh, the son of Hazael, the sheikh of the Kedarenes.² After his cousin and namesake, Wâteh, the son of Birdadda, had fled before the victorious Assyrian army unto the Nabatheans, Wâteh-ben-Hazael had come to Nineveh ana kullum tanitti ili Ašûr. Thereupon, the account goes on to say, Sardanapalus placed him in a cage, and bound him with the asi of dogs. Thus, like a watch dog, Wâteh had to keep watch at the great gate of the rising sun³, that is, at the east side of the wall of Nineveh, which bears the name Nerib-masnaqti-adnâti.

The cuneiform text of the annals which give us the account of this humiliation of Wâteh, is contained in Vol. III. of Sir Henry Rawlinson's *Cuneiform Inscriptions of Western Asia*, London, 1870, pl. 24, ll. 7-20; in George Smith's *History of Assurbanipal*, London, 1871, p. 260, ll. 7-18; and finally in Vol. V. of Rawlinson's work, pl. 7, ll. 123/4, and pl. 8, ll. 1-14. The last named text is taken from the new decagon cylinder⁴ Rm. 1, which was found by Hormuzd Rassam in the northern palace at Kouyunjik. In transcription, this text reads as follows:

COL. VII. { 123. DIŠ-U-a-a-te-' ma-ru-uš-tu im-ḥur-šu-u-ma
e-diš-ši-šu in-na-bit a-na KUR Na-ba-a-a-ti
COL. VIII. { 1. DIŠ-U-a-a-te-' TUR-DIŠ-Ha-za-DINGIR
TUR-ŠEŠ-AD ša DIŠ-U-a-a-te-' TUR-DIŠ-Bir-DINGIR-IM
ša ra-man-šu iš-ku-nu

¹ Sardanapalus (Greek Σαρδανάπαλλος) reigned at Nineveh from B. C. 668-626. The Assyrian form of the name is Ašûr-bân-â-bla or Ašûr-bân-a-bla, i. e., "the God Assur (is) the begetter of the son." In Ezra iv., 10, the name appears in the corrupt form אֲסַנְפָּר (with Aleph gamesatum et metheghatum) Asnappar (not Osnappar). אֲסַנְפָּר stands for אֲסַנְפָּר (רַב) = אֲסַנְפָּר-כֶּנֶז. See Bosanquet, in Smith's *Assurbanipal*, p. 337; Schrader KAT. 376; Delitzsch in *Libri Danielis, Ezrae et Nehemiae*, ed. Baer, Lipsiae, 1882, pp. vii-ix. Sardanapalus was (cf. V R. 1, 8; 62, 4) the son of Esarhaddon (681-668), the grandson (V R. 1, 26; 4, 126; 62, 7) of Sennacherib (705-681), the great-grandson of Sargon II. (722-705). Esarhaddon (Hebr. אֲסַרְחַדְדִּין, 2 Kgs. xix., 37; Isa. xxxvii., 38; Ezra iv., 2) is = Assyr. Ašûrahaddina, Ašûrahaddina, i. e., "the God Assur gave a brother;" Sennacherib (Greek Σενναχάριβος, Herod. ii., 141 Σαυαχάριβος, Hebr. סְנַחֲרִיב) = Assyr. Sinaheriba, Sin-aḥe-erib (or erba) i. e., "the Moon-god Sin increased the brothers;" Sargon (Hebr. שַׂרְגִּין, Isa. xx., 1) = Assyr. Šarru-kenu "the legitimate king," in Akkadian Šar-ge-na.

² Hebr. קֶדְרִי, Isa. xxi., 17; Pliny, V., 12: Cedrei; Greek Κεδραῖοι or Κεδαρηνοί.

³ Cf. *Abu's Shamash*, Lyon, *Sargonstexte*, pp. 38, 67 and 44, 84.

⁴ Cf. American Oriental Society: Proceedings at New York, October, 1882, p. ix, No. 5.

⁵ The words printed in capitals are Akkadian ideographs. Dish means in Akkadian "man," kur "country" and "mountain," tur "child," dingir "god," shesh "brother," ad "father," im "wind," lugal "king," shar "totality," mesh "multitude," gal "great," sha "and," en "lord," gish "wood," urku "dog," ka "gate," murub "waist" or "zone," uru "city," ki "place." Cf. my *Akkadische und Sumerische Keilschrifttexte*, Leipzig, 1881/2, p. 164, § 5, and my *Akkadian Glossary*, ib., pp. 148-156.

- a-na LUGAL-u-ti KUR A-ri-bi
 5. DINGIR-ŠAR LUGAL DINGIR-MEŠ KUR-u GAL-u
 țe-en-šu u-ša-an-ni-ma
 il-li-ka a-di maḥ-ri-ia
 a-na kul-lum ta-nit-ti DINGIR-ŠAR
 ŠA DINGIR-MEŠ GAL-MEŠ EN-MEŠ-ia
 10. an-nu kab-tu e-mid-su-ma
 GIŠ ši-ga-ru aš-kun-šu-ma
 it-ti A-SI-ŪR-KU ar-ku-us-šu-ma
 u-ša-an-ḡir-šu KA-GAL MURUB URU-NINĀ-KI
 ni-rib mas-naq-ti ad-na-a-ti.

In Assyrian this is to be read:—

- COL. VII. } 123. U'âte'a maruštu imḥuršû-ma
 ediššišu innabit ana mâṭ Naba'âti.
 COL. VIII. } 1. U'âte'a mâṭ Hazâ'ili,
 mâṭ aḥi abi ša U'âte'a mâṭ Bir-Dadda,
 ša râmânšu iskunu
 ana šarrûti mâṭ Aribi,
 5. il Ašûr, šar ilâni, šadû rabû,
 țeṣu ušannî-ma
 illika adî maḥri'a
 ana kullum tanitti il Ašûr
 u ilâni rabûti belê'a.
 10. annu kabtu emidsû-ma
 šigâru aškunšû-ma
 itti ASI kalbi arkusšû-ma
 ušanḡiršu abulli qabal al Ninu'a
 Nerib-masnaqti-adnâti.

George Smith, in his *History of Assurbanipal*, p. 260, translates as follows:—
 "Vaiteh, misfortune happened to him, and alone he fled to Nabatea. Vaiteh, son of Hazail, brother¹ of the father of Vaiteh son of Birvul,² who himself appointed² to the kingdom of Arabia; Assur, king of the Gods,³ the strong and mighty,³ a decree repeated, and he came to my presence. To satisfy the law of Assur and the great Gods my lords, a heavy judgment took him, and in chains I placed him, and with ASI and dogs I bound him, and caused him to be kept in the great gate in the midst of Nineveh Nirib-barnagti-adnati."

¹ was brother.

²⁻² Bir-daddi, whom the people of his country appointed.

²⁻³ The strong mountain.

This translation is repeated in George Smith's *Assyrian Discoveries*, seventh edition, London, 1883, p. 136, ll. 7-18. The unessential corrections which are made there I have indicated in the foot-notes.

M. Joachim Ménant, in his *Annales des rois d' Assyrie*, Paris, 1874, p. 271, renders this passage: "Shamaïti, atteint par les revers, s'enfuit vers le pays de Nabaiti (les Nabathéens). Shamaïti, fils de Haza-ilu, frère du père de Samaiti, fils de Bir-bin, s'étant mis de lui-même à la tête du royaume d'Aribi, Assur le puissant, le terrible, le roi des Dieux, lui donna un ordre et il vint en ma présence. Pour satisfaire aux décrets d'Assur et des Grand-Dieux, mes Seigneurs, il subit un jugement sévère. Je l'ai chargé de chaînes, je l'ai lié avec des ASI et des chiens et je l'ai fait conduire devant les grands portiques de Ninua."—

From these translations, it is not clear why Sardanapalus should have inflicted such a cruel punishment upon Wâteh. For, apparently, the Arabian sheikh was guilty only of having come to Nineveh. At other times, Sardanapalus, like his royal ancestors, showed mercy even to obstinate rebels, when they voluntarily presented themselves at the Assyrian capital.

The king says that he imposed upon Wâteh a heavy annu. Annu is punishment for sin. It corresponds to the Hebrew אָנָן¹ (Num. xxiii., 21; Job xxxvi., 21; Isa. i., 13), and means primarily "worthlessness, iniquity, sinfulness," then also the punishment for this; even as in Hebrew עֵוָה (from עָוָה) Isa. v., 18; עוֹלָה Hos. x., 13; and חֲטָאת Zech. xiv., 19 and Prov. xxi., 4 also mean "punishment for sin."

What sin had Wâteh committed? The mention thereof must be contained in the words kullum tanitti il Ašûr. Wâteh came to Nîneveh, to kullum the majesty of Assur. It is clear that kullum in this connection cannot mean "satisfy," but "insult, slight." Kullum is the construct state of the Infinitive Pā'el of כָּלַם.² Cf. Hebr. נִכְלָמִים 2 Sam. x., 5 and 1 Chron. xix., 5 (LXX. ἠττιμάνενοι).

But what induced Wâteh to go to Nineveh and insult the national deity of Assyria in the presence of the Assyrian king? The royal annals say, il Ašûr tenšû ušanni. This does not mean, "Assur a decree he repeated" (?) or "Assur lui donna un ordre," but "The god Assur had smitten him with insanity."

It is true that ušanni may mean "he repeated," corresponding to the Hebr.

¹ Assyrian annu, of course, does not come from a stem אָנָן, mediae *n*, but from a stem mediae geminate, אָנָן. Instead of annu we also find (with resolution of the doubling by the insertion of a *ʔ*) arnu, construct state aran (e.g. Sennach. Sm. 60, 6). Cf. Hebr. אֲרָנָה *hare*, Lev. xi., 6; Deut. xiv., 7 (Arabic arnab) = annabtu, feminine to Assyr. annabu, an intensive form of the stem אָנָן to *sprung* (Delitzsch, *Hebrew and Assyrian*, London, 1883, p. 65); Aramæan כּוּרְסִיָּא *throne* (Arabic kursiy) for כּוּרְסִיָּא, Hebr. כִּסֵּא, Assyr. kussû (= Akkadian guza); כּוּרְסִיָּא in the book of Chronicles for כּוּרְסִיָּא, Assyrian Dimashqu or Dimmashqu (genitive, *i* or *a*). Arabic Dimashqu and Dimishqu. The construct state of arnu = annu, aran, is *Analogiebildung*. Cf. my remarks in Schrader's *KAT.* pp. 498 and 532/3.

² On another stem כָּלַם see Lyon, *Sargonstexte*, p. 73, and Delitzsch, *Hebrew and Assyrian*, p. 51.

שָׁנָה, e. g., II R. 39, 9 f, šunnî-šû-ma *repeat it, say it a second time*, Akkadian ša-munni-gu-tab,¹ or *he reported*, corresponding to the Aramaean רָנַן, e. g. allâku ḥanṭu illikâ-ma ušannâ âti (cf. Hebr. אָתִי) *a courier came and reported to me*; ušannî, however, like the Hebrew שָׁנָה, means also “to change, to alter.” In ASKT. 51, 58/9, therefore, ušannî appears as the synonym of unâkir, from the stem נָכַר. According to the notations which I have introduced in my *Sumerische Familiengesetze*, Leipzig, 1879, p. 20, n. 3, šunnû to *repeat, to report*, has a שָׁ (= Arabic ث), while šunnû to *change, to alter*, has a שָׁ (= Syriac ܬ). With šunnû is connected šinâ *two*, šânû (= šâniyu) *second* (feminine šânîtu); with šunnû to *change*, šattu (construct šanat, plural šanâti) *year* (Aram. שָׁטָא, constr. שָׁטָא).

Tenšû² stands for temšu; ט, ת, ס, and ש was pronounced like ʔ in Assyrian. Hence we find šindu *team, span*, for šimdu (עֶמֶד);³ mundaḥṣe *warriors*, for mundaḥṣe, plural of mundaḥṣu = mundaḥiṣu = mundaḥiṣu, Participle to amdāḥiṣ = amtāḥiṣ⁴ *I fought*, from מָחָץ, Aramaic מָחָץ; innindu *he was placed*, for innimdu, yan'amidu, Hebr. יָנַם; mandûdu *length*, for mamdûdu, from madâdu to *be extended*,⁵ nindâgara *let us listen to each other*, V R. 1, 125, for nimdâgara; undînâ, *Nimrod Epic*, 45, 85, for umdînâ, yumtanni'a; perhaps also sându *shoham stone*, for sâmdu, sâmtu, saḥmatu (Hebrew שָׁחַם);⁷ uduntu *blood*, for udumtu (אֵדָם), burrântu *dark-colored* (feminine of burrâmu); ḥanṭu *swift*, for ḥamṭu, from חָמַט. ḥamâtu (Imperfect u, see Haupt's *Nimrod Epic*, 78, arkišunu ardud aḥmuṭ urriḥ, cf. urriḥa kakkešu, V R. 4, 8, a denominal Pā'ēl from urḥu *road, march*) to *flare, to tremble, to hasten*; ušanṭil *I extended*, Imperfect to šumṭulu (ASKT. 175) to *extend*, Shaphel of

¹ Var. tagh. See *Proceedings of the Society of Biblical Archaeology* of June 6, 1882, p. 112, and my *Akkadische Sprache*, Berlin, 1883, p. xxxiii.

² Cf. tenšunu, Assurbanipal Sm. 249, j; iṣbat tenšu, Haupt, *Nimrod Epic*, 60, 12.

³ Cf. Arabic عَدَى = Hebrew עָמַד; HEBRAICA, p. 175, n. 1.

⁴ Cf. amdāḥar *I received*, for amtāḥar, Ifte'al of מָחַר; umdallû *they allied*, for yumtalli'û; umdaššer (Assurb. Sm. 198 undiššer) *I was deserted* for umtaššer, umtaššir (e on account of the following ʔ), reflexive-passive stem of the Pa'el muššuru (see my BAL. 91, 2); tâmdû sea = tâmtu, tâmatu, tahmatu, a by-form of tiâmdû = tiâmtu, tihâmatu, feminine to the Hebrew תִּהְיוּ. Ti'âmdû may be the same word as the Arabic تِهَامَة Tihâme, the name of the sandy stretch of coast along the Red Sea. Cf. the Assyrian name mâṭ Tâmdim or mâṭ Marratim (Hebr. מַרְתִּים, Jer. l., 21) for the southernmost part of Lower Babylonia (Delitzsch, *Paradies*, p. 182), and the Greek Πόντος, Latin Pontus, for the district in the north-east of Asia Minor, on the coast of the Pontus Euxinus.—For the e in umdaššer instead of umdaššir, cf. umdaššera, V R. 1, 45 and 112; uštešera V R. 1, 68; 2, 127; 3, 28; 4, 113; 5, 65; Haupt, *Nimrod Epic*, 10, 46; ugammeru, Tg., vi., 57; namerišu, Tg., vii., 100; unammera *I made brilliant*, Esarhaddon (Budge), 74, 48; za'erîa, Tg., viii., 32; za'erût, Tg., viii., 41, etc., etc.

⁵ See my “Beiträge zur assyrischen Lautlehre” in the *Goettingen Nachrichten* of March 8, 1883, p. 97. I cite this essay as BAL.

⁶ שָׁנָה to *measure* (Imperfect imdud, ASKT. 65, 27) is a denominal verb, and means properly “to determine the extension, the length, of a thing.”

⁷ See Delitzsch, *Paradies*, p. 131, 27.

מטל; šanšu *sun*, for šamšu,¹ tanšilu *likeness*, for tamšilu, Infinitive Pa"ēl of משל; hanšā *fifty*, for hamšā (Ethiopic hamsā) and hanšu *fifth*, for hām(i)šu, kansaku for kamsaku² *I bow* from kamāsu, (Impf. ik mis), etc.

Temu is the form qatl of the stem טעם, and stands for ta'mu, like belu *lord* (fem. beltu, construct belit, plural beleti = belâti) for ba'lu, Hebr. בעל; remu *mercy*, for raḥmu, Hebr. רַחֲמִים; šeru *morning*, for šaḥru, Hebr. שַׁחַר; šeru *wilderness, field*, for šaḥru, Arabic صحراء šaḥrâ', plural صحارى Sahara; rešu *head*, for ra'su, Hebr. ראש, Aram. ראשא; šenu *stock*, for ša'nu, Hebr. צֶאֱנָן. Cf. my *Familiengesetze*, p. 66, and my *BAL*, p. 94, n. 2.

Ordinarily the Assyrian temu means "report, message, order," e. g. temu utîrâni *they brought the message*, cf. Hebrew טַעַם, Jonah III., 7.³ In the combination temu ušanni, however, temu, like the Hebr. טַעַם, means "understanding, intellect."⁴ Tenšu ušanni⁵ accordingly means "he altered his intellect," or "alienated his reason," "deprived him of reason." The expression answers exactly to the Hebr. וַיִּשְׁנוּ אֶת־טַעְמוֹ, 1 Sam. XXI., 14; cf. לְדֹרֹךְ בְּשִׁנּוֹתוֹ אֶת־טַעְמוֹ in the superscription of Ps. XXXIV. So also in Syriac we have the expression שְׁנִי טַעְמָה mulavit saporem suum, for "he pretended to be insane," and the Participle Qal שְׁנִי means *insipidus, delirus, insanus*, whence שְׁנוּתָא *amentia, insanitia*.

¹ Cf. Hebrew נָשַׁח *to forget* = Assyrian m a šû, Imperfect i m šî *he forgot*; فَات *fat* = Arabic dasim, etc. The j in these stems is due to a partial assimilation of the כּ to the dental sibilant.

² See my remarks in Dr. Flemming's *Nebukadnezar*, p. 38, 62.

³ Cf. also IV R. 67, 58a (SFG. 64, 7) and Ib. 54, 8-12a = Smith *Assurbanipal*, 297: ana elî ša šarru belîa ṭe-e-me iškunannî umma: tem ša Ārabi mala tašimmû šuprâ alaktî-šî (in Hebrew transcription אֲנִי עָלִי שָׁרָר בְּעָלִי טַעְמָא יִשְׁכַּנְנִי אִם טַעַם שְׁעִירָב (כל) תִּשְׁמַע שְׁפָרָה הִלַּכְתָּ שָׂא (News of the Arabians, which thou hearest, send here (properly this way)). Compare moreover Assurb. Sm. 38, 13: urruhiš temu aškunšunûti; Ib. 124: išākanka temu; 134 uqâû pân šikin temîa; 154 idāgalû pân šakân temîa; 172 iškunšunûti temu; 180 ušannušu šikin temîa; 198 and 248 ṭe-e-mu ša Elamti; Haupt's *Nimrod Epic* 1, 6 ub-la ṭe-e-ma.

⁴ Cf. ša lâ išû temu u milki, Sennacherib Sm. 116, 23: lâ râš temî u milki, Ib. 111, 3; temî u milki Assurb. Sm. 9, 2 (V R. 17, 4 and 5 c), etc., etc.

⁵ Cf. also tenšu tušannû III R. 35, No. 6. l. 60 = Smith, *Assurbanipal*, 292 x.; ušannî tenša Delitzsch, *Assyrische Lesestücke*, Leipzig, 1878, p. 83, 5; III R. 38, 12 and 13:—Kudurnanḥundi Elamû ša niš ilâni rabûti lâ [iṣṣuru] ša ina ša-ni-e ṭe-e-me ana emûq râmânîšu [ittaklu] Kudurnanḥundi, the Elamite, who did not [keep] the oath of the great gods, who, in the distortion of his mind, [trusted] in his own power. Assurbanipal Sm. 135: nikis qaqqadi Teumman belîšunu qirib ali Ninua emurû-ma ša-ni-e ṭe-e-mi iṣbatsunûti. Umbadarâ ibquma ziqnâšu (cf. ibāqam ziknâšu Ib. 142 and qaqqaru ušešir ina ziqnišu Ib. 161 and V R. 4, 29; for the form ziqnâšu with long â before the suffix cf. arnâšu V R. 3, 17, and hitâšu Deluge IV, 15) Nabû-damiq ina paṭri parzilli šibbišu iṣhula karassu *When they saw the cutting off of the head of Teumman, their lord, in the city of Nineveh, fury overcame them: Umbadara tore his beard, Nebodamiq with the iron sword of his girdle pierced through his own body*. Cf. also Sennacherib Sm. 119, 23: ušannû milik temîšu.

⁶ כּ with Dagesh orthophonism; cf. Stade, *Hebr. Grammatik*, § 40.

Accordingly I translate the whole passage as follows: When misfortune overtook Wâteh (the son of Birdadda) he fled alone to the land of the Nabatheans. Wâteh, the son of Hazael, however—the cousin of Wâteh-mâr-Birdadda, who had made himself king of Arabia—the god Assur, the king of the gods, the great mountain, alienated his reason, so that he came into my presence to slight the majesty of the god Assur and the great gods, my lords. A heavy penalty I imposed upon him, placing him in a cage and binding him fast together with young (?) dogs. Thus I made him watch at the great gate of the wall of Ninua (which bears the name) Nerib-masnaqti-aduâtî.

I add a few words for the explanation of the text.

Col. VII., l. 123.—The name Wâteh is written in Assyrian U-a-a-te-'. It is evidently the nomen agentis of an Arabic verb primæ و, and tertiæ gutturalis (ا, ؤ, ح, ع, or غ) perhaps = واقع or وانح. The e in Uâte'u represents the pronunciation of the i before a guttural. Instead of U-a-a-te-'u we find in other passages I-a-u-ta-'u, e. g. III R. 34, 23 and 28a, 34 and 37b (Assurbanipal Sm., 283, 87; 287, 22 and 27). Iauta'u seems to correspond to an Arabic form ¹يَاؤر, a name like ²يَحْك, ³يَكُن, ⁴يَعْقَب, ⁵يَدْلَه, ⁶يَدْبَش, ⁷يَدْبَش, ⁸يَدْبَش (afterwards ⁹يَاؤر, i. e. the frequent name of German Jews, *Meyer*), also ¹⁰يَهُوה. Cf. also the name of the Arabian tribe I-sa-am-me-'u (this was read Ishám'e'u, with ¹¹ش, at the time of Sardanapalus, see my *BAL.*) V R. 8, l. 110, i. e. ¹²يَسْمَع, with an accented a-vowel after the first stem-consonant, a formation like the Assyrian isábîr *he breaks*, inádin *he gives*, irábiš *he couches*, etc. (*BAL.* 98), or the Ethiopic isámě', isábě'r, etc. Accordingly this oldest Semitic verbal form⁶ of which I have treated in my article in vol. x. of the *Journal of the Royal Asiatic Society*, London, 1878, p. 244 seq., was still in existence, at least in proper names, at the time of Sardanapalus not only in Assyrian and Ethiopic, but also in Arabic dialects. The name Isám'e'u is a positive proof for this fact.

U-a-a-te-'u is the form qâtil or Participle, and I-a-u-ta-'u the form yaqtalu or Imperfect, of the stem ¹³وَرَا; the relation is the same as between ¹⁴يَاؤر and ¹⁵يَاؤر. But that I-a-i-lu-u, Ia'ilû on the Esarhaddon Cylinder (I R. 46, 20a), as is generally assumed,⁷ is only a modification of the same name,

¹ Cf. the Arabic imperfect forms يورع yaura'u, يوجل yauja'u, يوجع yauja'u, يوجي yaujâ, يوحم yauhamu, etc.

² Cf. F. Dietrich, *Abhandlungen zur hebraischen Grammatik*, Leipzig, 1846, p. 140; Stade, *Hebraische Grammatik*, Leipzig, 1879, § 259a.

³ Cf. Lagarde, *Psalterium juxta Hebræos Hieronymi*, Lipsiæ, 1874, p. 154.

⁴ E instead of i again, on account of the following guttural.

⁵ Delitzsch, *Paradise*, 298, reminds us of the biblical name ⁶יִשְׁמַעֵל Gen. xxv., 14; 1 Chron. i., 30; cf. also 1 Chron. iv., 25.

⁷ Cf. also Koenig, *Äthiopische Studien*, Leipzig 1877, pp. 82/3.

⁸ See, e. g., Smith, *Assurbanipal*, 298; Budge, *Esarhaddon*, 52; Eduard Meyer, *Geschichte des Alterthums*, vol. I., Stuttgart, 1884, p. 550. Cf., on the other hand, Schrader, *KGF*, 54.

I regard as impossible. U-a-a-te-'u¹ mâr Ha-za-ili was evidently a brother of Ia'ilû. The latter name is combined by Schrader (*KAT.* 25, n.) with the Hebr. יואל; ilû, however, cannot be = אל, but represents, as appears from the long û at the end, אלה, Arabic ilâhun; so that Ia'ilû is = יה+אלה, i. e. "Yah is God."

maruštu corresponds to the Akkadian nin-giga (Sumerian am-giga); see *ASKT.* 43, 38, and compare Lotz, *Tiglathpileser*, p. 186, 76. It is a form like šamuktum, II R. 32, 32c, or anuntu, V R. 9, 82.

imḥuršû-ma means literally "it was over against him, it faced him." On the stem מחר see Delitzsch, *Assyrische Studien*, Leipzig, 1874, pp. 124/5. The length of the u in the suffix šû is owing to the influence of the enclitic ma and. That the suffix šu also in other cases has a long vowel cannot be proved.

Line 124.—edišši-šu *he alone* is a denominative derivative from edu *one* (= âdu, a'adu, aḥadu) Hebr. אחר (= aḥad).

innabit is the Imperfect Niphal from abātu *to perish* = Hebr. אנב, where the ך is due to a partial assimilation of the ת to the ב, as in כבד *heavy* = Assy. kab(i)tu. See my article in the *Andover Review* of July, 1884, "The Language of Nimrod, the Kashite," p. 98, n. 1. innabit stands for ינאבת in 'abit, see my *Familiengesetze*, p. 10, 1. This regressive assimilation of the first stem-consonant takes place only with stems פ''; cf. innamir *he was seen*, from אמר, innitqa (= ינאתק) *he was carried away*, from אתק=עתק (Delitzsch, *Paradies*, 304), innirišu *it is planted* = ينغرش (yan'arašu, yan'erašu, yan'erišu, innerišu, innirišu) IV R. 7, 53a, innimmedu *it is placed* = Hebr. ינמר IV R. 7, 54a.² In other cases the prefix ן is assimilated to the first stem-consonant, even in the case of stems פ''; e. g. i'aldû *they were born* (IV R. 15, 22a and 2b) for iwwaldû (Hebr. יולד) = inwaldû.³ We find also the same formation from אבת, with a somewhat different signification, however: ekallâti i'abtâ *the palaces were ruined* (Tig. VI. 99, sing. 'i-a-bit, VIII. 4). i'abtâ is = יאבתא, with tešdided א, and this = ינאבתא, with assimilation of the vowelless ן to the following א. Cf. also Haupt, *ASKT.* 76, 2 and 10.

Na-ba-a-a-ti is to be read neither Nabâti nor Nabaiti, but Naba'âti;⁴ so also ta-a-a-ar-ti-ia *my return* ta'artî'a, da-a-a-nu *judge* da'ânu, ḥa-a-a-al-tu *army* (KAT. 74) ḥa'âltu, da-a-a-aš-tu *treading* da'âštu, not târtî'a, dânu, ḥâltu, dâštu. a-a, after a syllable ending in a, is not the sign of prolongation only, but â with preceding hiatus.⁵ Naba'âti stands for Nabayâti,

¹ Schrader, in the *Monatsberichte* of the Berlin Academy of March 4, 1880, p. 276, reads Uaiti' and considers it a diminutive form.

² Cf. *Zeitschrift fuer Keltischforschung*, vol. I., Munich, 1884, p. 286, ll. 53 and 54.

³ Cf. V R. 1, 27: ashar Assurahaddin abu bani'a qiribshu i'aldû, *where Esarhaddon the father my begetter had been born*; Haupt, *Nimrod Epic*, p. 5, l. 23.

⁴ Cf. the form Ni-ba'-a-ti, Niba'âti, IV R. 54, 13a (Smith, *Assurbantpal*, 297, 13).

⁵ Cf., however, sa-a-a-l-du (with ص) *ASKT.* 32, 762; *SFG.* 64, 6.

Hebr. נִכְיֹות. In Assyrian, intervocalic ' becomes נ; cf. ā'u *who* (SFG. 64, 7) = ayyu, zā'iru *enemy*, ḥā'iru *husband*, dā'išu *crushing*, = zāyiru, ḥāyiru, dāyīšu;¹ uqâ'iš *I presented* = uqâyiš, uqayyiš; qâtâ'a *my hands*, inâ'a *my eyes*, šepâ'a *my feet*, birkâ'a *my knees*, dîmâ'a *my tears*, idâ'a *my arms*, = qâtâ-ya, inâya, etc.; pânû'a *my face*, abû'a *my father*, râšû'a *my head*, (Sennacherib, V. 56) = pânûya, abûya, râšûya; Kaldâ'a *Chaldean* = Kašdâya,² re'u *shepherd* = reyu, ra'yu;³ išâ'u (V R. 8, 88) or iše'u⁴ *he seeks* = išâyu (iša'yu, iša'ayu) etc., etc.

Col. VIII., l. 1.—On mâru *child* (fem. mârta *daughter*) see my remarks in Schrader's *KAT.* 508, s. v. מֶאֶר.

Hazâ'ilu is = חֲזַאִל, also written חֲזַאִל. See Schrader, *KAT.* 551, s. v. חֲזַאִל. The writing Ha-za-a-ilu (Delitzsch, *Paradies*, 304) III R. 24, 9a, is a mistake for Ha-za-ilu-a; and a in this case is the Akkadian ideogram for ablu, construct abil, bil, bal (= Aram. בֵּר!) *son* (Akkadian ibila).

Line 2.—Whether the Akkadian ideogram tur-šeš-ad or a-šeš-ad *child* (or *son*) of the brother of the father, was read in Assyrian mâr aḥi abi, or whether it was reproduced by a single word for "cousin," cannot be decided.

Birdadda is the Old Testament name בֶּן־דָּדָד. The name signifies "son of Dadda," the Syrian god of the atmosphere, Adad in Macrobius, sat. 1, 23 (Preller, *Römische Mythologie*, p. 750). Cf. Schrader, *KGF.* 539; *KAT.* 454; Theo. G. Pinches "Upon the name Ben-hadad," in the *Proceedings* of the Society of Biblical Archaeology of Feb. 6, 1883, p. 71. Delitzsch (*Paradies*, p. 298) combines the name Birdadda with the name of one of the three friends of Job, בֶּלְדָּד הַשּׁוּרִי. Bil in Bildad represents the intermediate steps between the Assyrian ablu, (a)bil, and the Aramæan בֵּר.⁵ In the latter the vowel a is due to the influence of the ב; cf. Noldeke, *Mandäische Grammatik*, § 17; *Syrische Grammatik*, § 54. The Aramæan בֵּר, therefore, is not a dialectical modification of בֶּן,⁶ but an Akkadian loan-word. That Assyrian ablu *son*, is of Akkadian origin⁷ I

¹ Cf. *HEBRAICA*, p. 179.

² Cf. the Biblical Aramæan קִרְיָא, plural קִרְיָא, for the כְּתִיב קִרְיָא, etc. See Kautzsch, *Grammatik des Biblisch-Aramäischen*, Leipzig, 1884, § 11, 1b.

³ See my article in the *Andover Review*, l. c., p. 97, n. 2.

⁴ The ḫ is he'u stands for ' , but the ḫ in the imperfect tash'u-m *Deluge*, I., 7 (*ASKT.* 55, 4), is an ḫ = y. The ḫ in the Infinitive Ifta'al shite'u or shute'u and in the Participle mushte'u or multe'u, again is ' , multe'u is = multeyu, multa('i)yu. multene'u is = multane'u multaneyu, multana'yu, mushtana'iyu.

⁵ Cf. the Syriac forms: בֶּרְיִי *my son*, בֶּרְכִּי *your son*, בֶּרְהוֹן *their son* (not בֶּרְכִּי with a); the i here is the original vowel, Noldeke's *Syrische Grammatik*, §§ 146 and 54.

⁶ Cf. Fleischer, in Levy's *Neuhebraisches Woerterbuch*, vol. I., Leipzig, 1876, p. 287.

⁷ Friedrich Delitzsch in his review of Dr. Hommel's essay *Die sumero-akkadische Sprache und ihre Verwandtschaftsverhältnisse* (Separatabdruck aus der Zeitschrift f. Keilschriftforschung) in a recent number of the Leipzig *Literarisches Centralblatt* thinks ablu a genuine Semitic word, as well as gushuru *beam*, labiru *old*, turahu *steinbock*, qanu *read*, etlu and etelu *lord*, etc. I, however, still maintain that ablu is of Akkadian origin.

have already maintained in *SFG.* 9; cf. also Lotz, *Tiglathpileser*, p. 2; Haupt, *ASKT.* 184. The word *ibira*, which in Akkadian means "field-laborer," seems also to be related to this Akkadian *ibila son*; cf. *ASKT.* 214, No. 70.

Lines 3 and 4.—*ša râmânšu iškunu ana šarrûti mât Aribi who had made himself king of Arabia* (*ana šarrûti* literally *to the kingdom*) refers not to Wâteh the son of Hazael, but to Wâteh the son of Birdadda, who had fled to the Nabatheans. The successor of Hazael had been, first, his son Ia'ilû. After the death of the latter, as it seems, his brother Wâteh-ben-Hazael had the next claim to the throne; but the cousin of Ia'ilû and Wâteh-ben-Hazael, Wâteh-ben-Birdadda, usurped the dominion.

râmân means literally "highness" (stem רום) and then like *nafs* *soul*, in Arabic, or *rees* *head*, in Ethiopic, it is used as a reflexive pronoun. Cf., e. g., Arabic القيت نفسي في دجلة *alqaitu nafsî (or bi-nafsî) fî Dijlata I threw myself into the Tigris*; Ethiopic *rassâya rees ô kâma za-idâwî he gave himself out to be ill, pretended illness* (German, *er stellte sich an wie einer, der krank ist*), Dillmann, *Ethiopic Chrestomathy*, p. 24, l. 4. See also Siegfried, *Lehrbuch der neuhebräischen Sprache*, Karlsruhe, 1884, §§ 31 and 90d.

šadû rabû (Akkadian *kur-gal*, IV R. 27, 15a) *the great mountain or rock*, is a common epithet of Assur and Bel in Assyrian, e. g., Sennach. Sm. 2, 4; 4, 2; 6, 10, etc. Cf. Ps. xviii, 3:—יְהוָה סִלְעִי אֱלִי צוּרִי אֲחֻסָּהּ כֵּן *Yahveh is my rock... my God, my mountain¹ wherein I find refuge*. צור is = Aram. טור *mountain*.² Delitzsch, *Hebrew and Assyrian*, London, 1883, p. 48, calls attention to the Assyrian proper name *Ilušadû'a God is my rock or mountain*. He also regards the Hebrew שַׁדְי as only an intensive form of this Assyrian *šadû*. But this I still consider doubtful.

Line. 7.—*illika he came*, does not stand, as is commonly assumed, for *i'llika*, with assimilation of the aspirate, but it is an analogical formation after the stems פִּי. The Hebrew יָלַךְ, on the other hand, is an analogical formation after the stems פִּי.

Line 8.—*tanittu majesty*, stands for *tanidtu*, *taniddatu*, *tanihdatu*, stem נָדַר, from which we have *na'idu lofty*. Cf. *SFG.* 29, 4; Assurb. Sm. 7, 36; 248; 318; V R. 1, 36; *KGF.* 165, 27, etc., etc. Alongside of *tanittu* there also occurs *tanâtu*. This stands for *tanâttu* = *tanâdtu* = *tanâdatu* = *tanahdatu*. The plural is *tanâdâti*.

Line 10.—*kabtu* is syncopated from *kabitu* (intransitive participle of *kabâtu*) whence its construct state is *kabit*, and the feminine *kabittu*. Cf. *namru* (construct *namir*, feminine *namirtu*) *bright, clear* = Arabic نَمِر

¹ Cf. the use of רום in יְרוּמָנִי Psalm xxvii. 5; יְרוּמָנִי Psalm xviii., 49.

² Cf. the name Ταῦρος, Taurus, Kiepert, *Manual of Ancient Geography*, London, 1881, p. 20. See also Olshausen, in the *Monatsberichte* of the Berlin Academy of July 10, 1879, p. 559.

namir, damqu, feminine damiqtu *propitious*, gamru, feminine gamirtu *complete*, qardu, feminine qarittu *valiant*; baṭlu, feminine baṭiltu *ceasing*, šadlu, feminine šadiltu *wide*, etc., etc.

Line 11.—In ši-ga-ru the *a* is long, as appears from the orthography ši-gar-ru, col. VIII. 111 (Smith, *Assurbanipal*, 281, 93, si-gar-ru with 𐎶 (?)), hence šigâru. The word is not of Semitic origin, as is supposed by Delitzsch, *Assyrische Studien*, p. 46, but is an Akkadian loan-word. The Akkadian form is sigar = Sumerian simar. Cf. *ASKT.* 43, 40; II R. 23, 32c; IV R. 17, 5a; 18, 28b; 20, No. 2, 3. In Ezek. xix., 9 this Akkadian sigar *cage*, appears in the form יִתְּנֵהוּ בְּסוּגָר בַּחֲחִים וַיִּבְיֵאוּ אֶל-מֶלֶךְ כְּבֹל—סוּגָר *posueruntque eum in cavēa cum uncinis (per nāres transfixis) et duxerunt eum ad regem Babylonīæ*. Cf. *Liber Ezechielis*, ed. Baer, Lipsiæ, 1884, p. xv. בֵּן אִשָּׁר punctuates this ἀπαξ λεγόμενον as בְּסוּגָר מֶלֶרַע; בֵּן נִפְתָּלִי, on the other hand, as בְּסוּגָר מֶלְעִיל. Instead of סוּגָר, however, we should read סִיגָר.

Line 12.—itti asi kalbi arkusšu *I bound him with the asi of dogs*. itti can only mean “along with,” “at the side of,” not “with the aid of.” For the latter we should have ina, not itti. Accordingly asi cannot mean “chain” or “collar,” but must be a particular kind of dog, perhaps the young of dogs, pups, puppies.¹ The Assyrian word for “pup” seems to be mirānu (for مهران) a derivative of māru, mīru, mūru *young, child*; cf. Delitzsch, *Assyrische Studien*, p. 36; Schrader, *KAT.* 346, 8. māru and mirānu are connected with the verb umā’eru, Participle mumā’er, etc. Whether asi be an Akkadian ideogram, or an Assyrian word phonetically written, cannot be decided.

ittu (Hebr. אֵת) is, as I pointed out in the last number of the *HEBRAICA*, p. 178, n. 5, the feminine to idu *hand, side*, and therefore stands for idtu; cf. šimidtu *team*, for šimittu, ilittu *birth*, for ilidtu, kišittu *property*, for kišidtu, abuttu *field-labor*, for abudtu (Hebr. עֲבֹדָה), ma’attu for ma’adtu, fem. of ma’adu *much* (cf. Hebr. מְאֹד), Hebr. אֶחָת aḥḥāt (Geez, aḥattī) for aḥḥādt, fem. of אֶחָד one, Ethiopic walatt *daughter* = waladt, וֹלֶדַת, Arab. ‘abattu *I have served* for عَبدت ‘abadtu. idtu is a form like bintu *daughter*, V R. 2, 70. The plural itāti alongside of idāti (cf. Delitzsch, in Lotz’s *Tiglathpileser*, 116) is an analogical form. Cf. above our remarks on aran, construct state of arnu = annu, p. 219, n. 1. That the Hebrew אֵת cannot be the feminine of the Assyrian ina (Lagarde, *Mittheilungen*, Göttingen, 1884, p. 226) I have already remarked, *ASKT.* 194.

arkus-šu *I bound him*. Generally s+š, just like š+š, s+š, z+š, becomes ss; e. g. ulabbissu *I clothed him* for ulabbiš-šu, murussu (IV R. 29, 50c; *SFG.* 26, 7) *his sickness* for muruṣ-šu (murṣu, = Arabic مرض maraḍ, Aram. מַרְעָא), izûssu *he allotted to him* for izûz-šu, iqîssu *I presented to him* for

¹ Cf. on the other hand Budge, *The History of Esarhaddon*, London, 1880, p. 133, s. v. ASI, and Delitzsch’s *Assyrische Studien*, p. 35; Lotz, *Tiglathpileser*, p. 198, n. 3.

Line 13. - ušāṅṣir is the Shaphel of našāru. Imperfect iṣṣur, Imperative uṣur. As a rule, vowelless ʔ, as in Hebrew, is assimilated to the following consonant; e.g. appu *face*, šattu *year*, šuttu *sleep, dream*, aššatu *wife*, nappašu *air-hole*, maṣṣartu *watch*, maddattu *tribute* (= mandantu), zibbatu *tail*, libittu *brick*, imittu *right side* (feminine to imnu = yaminu), kettu *righteousness*, akkis *I cut off*, aqqu *I destroyed*, assuḥ *I carried away*, abbî *I called*, taššuka *she bit*, iššiq *he kissed*, iddin *he gave*, ašši *I lifted up*, ikkir *he was hostile*, izziz *he established himself*, etc., etc. Cf. Hebrew אָפִים (Aram. אַנְפִין), שָׁנָה (Aram. שְׁתָּא), אִשָּׁה (Aram. אֲנִתָּה), Arabic مَنْفَسْ manfas, Aram. מְטַרְתָּא, Hebr. מֶדָה Neh. v., 4 (Aram. Ezra iv., 13; vii., 24 מְנָדָה, Syriac מְדָא SFG. 16, 4), Hebr. לִבְנָה, (Aram. לְבִנְתָּא), נָבָא, נִסַּח, קִרְקַר, נָכַס, (Aram. כְּנָס), (Aram. כְּנִינָא, כְּנָא), (Aram. לְבִנְתָּא), (Aram. נִשְׁךְ, נִשְׁק, נִתַּן, נִשָּׂא, נָכַר, Ethiopic nâzâza (KAT. 511, s. v. נָזָה).

ka-gal means in Akkadian "large gate." In the vocabulary Sm. 12 (V R. 13) which treats of the different kinds of watches, this word is rendered in Assyrian by abullu. We find, in line 19, Akkadian ennun-kagal = Assy. mâsarti abulli. mâsartu is = maššartu, maṣartu, like mādattu tribute = maddattu, mandantu, from nadânu to give. abullu is the Aram. **אבולא** city-gate, entrance in the city-wall, which has usually been wrongly connected with the Greek ἐμπολή. Cf. Delitzsch, in the Additions to the German edition of George Smith's *Chaldean Account of Genesis*, Leipzig, 1876, p. 298; *Hebrew and Assyrian*, p. 24, n. 1.

qablu (Akkadian *murub*, *synon. ib*) is usually translated "midst," being probably regarded as a metathesis of the Arabic *qalb heart*. But how can an אֲבִלָא be in the midst of a city? In the bilingual fragment IV R. 29, No. 2, qablu is found along with qaqqudu *head* (cf. Hebr. קִדְקִד, *napištu* (plural

napšâti) *soul* (Hebr. נַפֶּשׁ, plur. נַפְשׁוֹת; Aram. נַפְשָׁא, plur. נַפְשָׁתָא, plur. נַפְשָׁתָא, plur. נַפְשָׁתָא), kîsâdu (plur. kîsâdâti = Ethiopic kêsâdât) *neck*, irtu² *breast*, and qâtu *hand*. In the legend of the descent of the goddess Istar into Hades (IV R. 31, 54a) we read that, after having passed through the fifth gate, the keeper of the Under-world took from the goddess šibbu ša qabliša. šibbu is, as we have already mentioned in the *HEBRAICA*, p. 175, the "girdle;" qablu must therefore mean, as a part of the body, "waist." The qablu of a city, however, is the *enceinte* or surrounding wall. In Assurbânipal, Smith, 317a, (cf. III R. 34, col. b. 50), therefore, qablu has the determinative BAD *wall*, Assy. dûru: dûr qabal ali ša Ninua. qabal tâmdî, likewise, does not mean the midst of the ocean, but the zone of the sea immediately surrounding the continent, the sea near the shore. This is important for geographical statements in the cuneiform inscriptions. The Phœnician city Arados (Hebr. אֲרָדוֹס) for example, is called al Armada ša qabal tâmdîm,³ i.e. it was situated on an island near the continent. Also the island of Cyprus to be sure is frequently called mât Atnâna ša qabal tâmdîm; see Delitzsch, *Paradies*, p. 291.

¹ נַפֶּשׁ is not = נַפֶּשׁ, and this = nafsh, but stands for nafish, the regular construct state of napishu, whence נַפְשָׁא *soul* is syncopated, just as kabitu *heavy*, gamiru *complete*, namiru *clear*, etc. (fem. kabîtu, gamirtu, namirtu; constr. state masc. kabit, gamir, namir) become in Assyrian kabtu, gamru, namru, etc. Similarly מֶלֶךְ *king* is not = מֶלֶךְ = malik, but = malik and מֶלֶךְ *the king* is syncopated from malika (= Assy. ma-li-ki, Lyon, 13, 17; cf. also Stade, *Hebr. Grammatik*, § 191 a, n. 1. Both נַפֶּשׁ, נַפְשָׁא and מֶלֶךְ, מֶלֶכָּא are formations like כֶּתֶף, כֶּתֶפָּא (originally כֶּתֶפָּא) *shoulder*. מֶלֶכָּא (originally מֶלֶכָּא) appears in Arabic, as is well known, as malikun, and for נַפֶּשׁ we have still in Assyrian the intransitive feminine form napishtu, plural napshati for napishati.

Noeldeke, in his *Syrische Grammatik*, § 93, says: "Die einsylbige Grundform qatl, &c., wirft, wo keine Endung antritt, bei starken Wurzeln den Vocal hinter den 2. Radical (1), z. B. מֶלֶךְ fuer malik; קֹדֶשׁ qedosh fuer qudsh." This is not correct. The *in* melik, as we have seen, is not the attenuation of the characteristic vowel of the first syllable, but rather the characteristic intransitive vowel of the form qatilu; and qedosh stands not for qodsh, qudsh, but for qudush. As I have remarked in my *BAL*, p. 90, the Assyrian Segholate forms qatlu, qitlu, qutlu have in the construct state qatal, qitil, qutul, e.g. abnu *stone*, aban; pagru *corpse*, pagar (e.g. V-R. 2, 116 and 118; 3, 9); karshu *stomach*, karash; qarnu *horn*, qaran; zikru *name*, zikir; ziqpu *point*, ziqip; niklu *art*, nikil; riksu *band*, rikis; kibsu *step*, kibis; uznu *ear*, uzun; mursu (with ض) *sickness*, murus; lubshu *garment*, lubush; puhru *totality* (with خ) puhur, etc., etc. Syriac forms like דֶּר, דֶּר, דֶּר door, פֶּנֶר, פֶּנֶר, פֶּנֶר corpse, צֶפֶר, צֶפֶר morning, etc., correspond exactly to such Assyrian formations as pagru, pagar, etc.; similarly רֶגֶל, רֶגֶל, רֶגֶל foot, and פֶּלֶן, פֶּלֶן, פֶּלֶן half, to Assyrian zikru, zikir; riksu, rikis, etc., etc. Formations like בֶּנֶל, בֶּנֶל, בֶּנֶל lord, כֶּרֶס, כֶּרֶס stomach, צֶלֶם, צֶלֶם image, טַעַם, טַעַם taste, reason, on the other hand, are based on the analogy of נַפֶּשׁ, נַפֶּשָׁא, כֶּתֶף, כֶּתֶפָּא, מֶלֶךְ, מֶלֶכָּא, etc., etc. Kautzsch's statement (*Grammatik des Biblisch-Aramäischen*, § 54) "Die Hauptform des Singular pflegt den charakteristischen Vocal hinter den zweiten Stammconsonanten zu werfen" is, therefore, not accurate. I shall treat of this question shortly in a special article.

² Irtu (construct irta) could be a formation like biltu (construct bilat, cf. בֵּלְוֵי Ezra iv., 13, 20; vii., 24) *trute* (KAT. 377) from יָבֵל, or rather וָבֵל. Cf. יָבֵר (Prov. xxi., 24; Hab. ii., b) = Germ. *sich brustend, sich in die Brust werfend*. Cf. also Flemming, *Nebukadzenar II.*, Goettingen, 1863, p. 33, 36.

³ Cf. Delitzsch, *Paradies*, p. 281, and for the מ in the Assyrian form Armad, my *BAL*, 88, 2.

[While correcting the proofs, I have noticed that Mr. Ernest A. Budge, in his *History of Esarhaddon*, London, 1880, p. 41, l. 3, has already translated, "In front of the great gate at the border of the city of Nineveh;" Assyrian (according to his transcription): ina di-khi ABULLI GABAL AL-sa NINUA, D. A.; and in the foot-note on the same page he adds, "Compare ina BAB tsi-it, D. P., Sam-si GABAL, D. P., NINUA, D. A. u-sa-an-tsir-su, D. P., si-ga-ru. "In the gate of the rising sun, at the border of Nineveh, I caused him to be guarded in wooden bonds." Similarly, p. 33, l. 9: Ca-sid D. P., Tsi-du-un-ni sa ina GABAL tam-tiv "the conqueror of Tsidon, which (is) upon the border of the sea." In the glossary, p. 139, Mr. Budge combines this GABAL with the Hebrew נָבֹל or נְבֹלָה. P. 35, ll. 15 and 16, on the other hand, he translates sa la-pa-an D. P., CACCI-ya ina KABAL tam-tiv in-nab-tu "who from before my weapons into the midst of the sea had fled;" similarly, p. 79, l. 12, sa a-khi tam-tiv u GABAL tam-tiv "of the sea-coast and the middle of the sea;" and p. 159, s. v. Yātnana, ina kabal tamti erib Samsi "in the middle of the sea of the setting sun" (i. e. Mediterranean). He seems to assume two different words; one gablu, with ג (cf. V R. 28, 84 h), and the other qablu, with ק. Since Mr. Budge's laborious work has been censured beyond measure, I take pleasure in being able to state that I consider *The History of Esarhaddon* fully as good as George Smith's *History of Assurbanipal* and the *History of Sennacherib* by the same scholar. I could not, I am sorry to say, study Mr. Budge's book before the beginning of April of this year. Of his remarks which seem to me worthy of note, I should like to point out among others, the combining of citu or kitû with Chaldee כְּתוּנָא, Greek χιτών (p. 137),¹ ummānu army with Hebrew הָמוֹן (p. 158),² šadû mountain with Arabic سَدٌّ or سُدٌّ (p. 152),³ dadme dwelling places with אָדָם (p. 137), and lalû⁴ with Akkadian lal to fill (p. 145), etc.]

Nerib-masnaqti-adnāti was the name of the eastern gate of the wall of Nineveh. Col. IX. 108, king Sardanapalus relates of Wāteh-ben-Hazael's cousin, Wāteh-ben-Birdadda, who at last had fallen into the hands of the Assyrians: ulli kalbi addišû-ma ina abulli šît šanši ša qabal ali Ninua ša Nerib-masnaqti-adnāti nabû zikirša ušangiršu šigâru *I placed on him a dog-collar, and at the gate of the rising of the sun of the wall of the city of Nineveh, (the gate) whose name they call Nerib-masnaqti-adnāti I left him to keep guard in a cage.*

¹ Compare my remarks on p. 181 of the *HEBRAICA*, n. 3.

² Cf. Lyon, *Sargonstexte*, Leipzig, 1883, p. 77, 71: "Das Wort ummanu Heer, welches seinen Plural ummanati bildet, wird getrost dem hebr. הָמוֹן, das ja auch von Kriegsheeren gebraucht wird, gleichzusetzen sein!"

³ Cf. my remarks, *HEBRAICA*, p. 181, n. 1.

⁴ Cf. Flemming's *Nebukadnezar II.*, p. 44.

ullu is the Hebrew עַל, Arabic غُلَّ ghull, which means not only "yoke," but also "iron collar." Cf. Deut. XXVIII., 48: וְנָתַן עַל בְּרֶחַל עַל-צִנּוֹאֲךָ and *he will place a chain of iron on thy neck.* Alongside of ullu there also occurs allu with the same meaning, just as we have urhū (Hebr. אֶרֶח, Aram. אֶרְחָא) and arhū alongside of one another with the meaning "road." That the first stem-consonant of this allu is not א (Lyon, *Sargonstexte*, pp. 72/3) but א = غ. has been already remarked by Dr. Jensen, p. 299 of the first volume of the *Munich Zeitschrift fuer Keilschriftforschung*. With the frequent imperfect âlul, allu has nothing to do; âlul does not mean "I bound," but "I hung;" for example, pagrešunu (Hebr. פָּגְרִים) ina gašîše âlul *I hung their corpses on boat-hooks.* For âlul see my essay on the Sumerian dialect in the *Göttingen Nachrichten* of Nov. 3, 1880, p. 514, n. 3. gašîšu is a boat-hook, that is, a pole with an iron hook at one end (German *Staken*), Talmudic גָּשִׁישׁ. Cf. Fleischer in Levy's *Neuhebräisches Wörterbuch*, vol. I., Leipzig, 1876, p. 438, additions to p. 386, Col. I. line 17.

addi is Imperfect from nadû; see my glossary to the cuneiform account of the Deluge in Schrader's *KAT.* p. 510, s. v. נָדַי, and my *Akkadische Sprache*, pp. 33 and xxxviii.

šit in šit šanši is exactly the Hebrew צִאת, Infinitive construct of צִא (Gen. XIX., 23; Ps. XIX., 6; Neh. VI., 15); šit stands for šit with quiescing of the א, as rîmu *wild bull* (Hebr. רָאִים, רָאִים) for rîmu, šîru *flesh* (Hebr. שָׂאֵר) for šî'ru, etc., etc.

zikru (construct zikir) *name*, is a synonym of šumu (Chald. שֵׁם), and corresponds to the Hebrew זָכַר. Cf. Exod. III., 15: וְהָיָה שְׁמִי לְעֵלָם וְהָיָה זִכְרִי לְדֹר וָדֹר *this is my name for eternity and this my title for all generations;* so also Hos. XII., 6: יְהוָה אֱלֹהֵי הַצִּבְאוֹת יְהוָה זָכָרוֹ *Yahweh is the god of hosts, Yahweh is his name.*

nabû (= nabâ'u, stem נָבַא, cf. Ethiopic nabâba *to speak*) has in Assyrian the meaning of the Hebrew קָרָא. nabû zikra is = קָרָא שֵׁם. With the same meaning we find also qebû (stem קָבַע) šuma or zikra, also zakâru šuma.

neribu (plural neribeti for neribâti) means "entrance," from the stem erêbu *to enter*, cf. erêb šanši *entrance of the sun*, i. e. *evening*, Hebr. עֶרֶב. neribu stands for nerabu, naghrabu. In Syriac the word appears as נֶאֲרֵבָא, see my *BAL.* 97.

masnaqti (not barnagtu!) comes from the stem sanâqu, Imperfect isniq *to be narrow*, and means therefore "strait, passage." In Syriac the stem סִנִּיק has the meaning of *indigere*, cf. אִסְתִּינִיק *indignit*, סִנִּיק *indignus*, סִנִּיקוּתָא.

¹ Cf. Delitzsch, *Hebrew and Assyrian*, pp. 6 and 7.

and סִנְקָא *indigentia* (Assyrian *sunqu*).¹ In Hebrew we have the ἀπαξ λεγόμενον צִינֶק *prison*, Jer. xxix., 26: וְנָתַתָּה אֹתוֹ אֶל-הַמַּהְפֶּכֶת וְאֶל-הַצִּינֶק *thou shalt put him in the stocks and in prison*. Others combine צִינֶק with the Arabic زَنَا *zinâq*, and translate "collar." צִינֶק means properly "straits." The צ from ס arises from a partial assimilation to the final ק. Cf. צָחַק in Genesis and Exodus (as well as in Judg. xvi., 25 and Ezek. xxiii., 32) for שָׂחַק *to laugh*. In Arabic we have for this ضَحَك *dahika*, and similarly instead of סִנֶּק *to be narrow*, we find ضَنَك *danuka*. צָנַק and צָחַק have, in the mouths of the Orientals, almost the same pronunciation.² The stem סִנֶּק or צָנַק is, moreover, only a modification of the stem צוּק, Arabic ضَاق *dâqa*, cf. הִצִּיק. In Aramaean this צ appears as an ע, cf. Syriac עֲקָתָא *angustia*. Accordingly, מַעִיק (= Hebr. מִצִּיק) Amos ii., 13, עֲקַת רָשָׁע Ps. lv., 4, מוֹעֲקָה (Hebr. מוֹצֵק) Ps. lxxviii., 11, are Aramaisms.

adnâti³ stands for admâti, as Hebrew דָּשֵׁן *fat*, for דָּשֵׁם, Arabic *dasim*, and means "dwelling-places," as it seems, especially "dwelling-places of the gods, temples." It is a synonym of the well known word *admanu*.⁴ Nerib-masnaqti-adnâti is, therefore, "the entrance to the passage to the temples," a Ninevite "Cathedral Street Gate."

¹ In Ethiopic the Assyrian *sunqu* (construct *sunuq*) appears in the form *senq* (written سَنَق or سَنَق). Ethiopic *senq*, however, does not mean *indigentia*, *fames*, but rather *kar' avrippasav commeatus, viaticum*, just as Assyrian *bubu'tu* means not only *hunger* but also *food*. For *bubu'tu* see Lotz, *Tiglathpileser*, 186, 85; my essay on the Sumerian dialect, p. 517, n. 2; Schrader, *Berliner Sargonsstele*, p. 35, 70. Cf. also *sunqu bubuti* V R. 3, 135; 4, 59.

² Cf. the transposition of the aspiration in Neolonic κινῶν *tuntia* = Attic χινῶν, ἐνθεύτην *thence* = ἐνθεύθεν, etc.

³ Compare for this word: Pognon, *L'inscription de Bavian*, Paris, 1880, p. 26 and p. 217. Pognon says: *adnati* est un pluriel. Ce mot m'est inconnu et je le traduis d'après le sens de la phrase par *lieux, endroits*. On le trouve encore à la ligne 20 (de l'inscription de Bavian). See also II R. 67, 86 and Strassmaier, *Woerterverzeichnis*, p. 36, No. 191.

⁴ Cf. e. g. Neb. VII, 39; VIII, 23; Tig. VII, 74 and 90; VIII, 17; Sennacherib Sm. 150, 77; Lyon, *Sargontexte* 36, 49. Akin to *admanu* from the stem אָדַם (דָּם) is the frequent plural *dadme* *dwelling places, countries*, from the stem דָּם (= דָּמַם) an incomplete reduplication of the bilabsonantal root דָּם. For *dadme* see e. g. Neb. VIII, 22; IX, 55; Sennacherib Sm. 8, 17; 52, 16; 86, 23; 90, 54; Assurb. Sm. 95, 76; Esarh. Budge 34; Lotz, Tig. 194, No. 1, 9. Cf. also Delitzsch, *Hebrew and Assyrian*, p. 59.

SYRIAC VERSION OF EPISTLE OF KING ABGAR TO JESUS.

BY PROFESSOR ISAAC H. HALL, Ph. D.,
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The following Syriac Version of the Apocryphal Epistle of King Abgar to Jesus, and Jesus' reply, is from a parchment leaf lately sent to the writer by the Rev. William Hayes Ward, D. D., who obtained it, with a number of other fragments, from a monastery in the Tûr in Mesopotamia. The leaf is $9\frac{1}{2} \times 6\frac{1}{2}$ inches in dimension, is written in very old Estrangela in two columns to the page, each column 7 to $7\frac{1}{2}$ inches high and 2 to $2\frac{1}{2}$ inches wide. One corner of the leaf is mutilated, causing a few small gaps in the writing. As to age, it seems to belong to the eighth century, but it may be older by a century more. The other matter on the leaf is the end of a homily on the love of poverty, or, as the matter itself seems to interpret the title, love to the poor and wretched.

The copy here given corresponds with the manuscript, line for line, letter for letter, and point for point; except that some of the points may be faded out, and those I do not venture to supply. In line 59, however, the scribe added above the line, as a correction to the last word of the line, a *waw* between the *oluf* and *pi*. This, as at least unnecessary, I have not copied.

Lines 1-4 are at the end of the second column on the first page of the leaf; lines 5-35 occupy the first column of the second page, and lines 36 to 66 occupy the last column.

Lines 1-5, with an undecipherable word in line 6, as well as the last two words of line 39, with lines 40-42, are in red.

In line 5, the parchment is wholly gone as far as the word that appears in the copy below; in line 6, the mutilated undecipherable word in red at the beginning is followed by a place torn away, so that the body of the Epistle here begins in the middle of a word. But it probably began *ܕܝ ܡܠܟܐ*, with only three more Syriac letters to be supplied. The gap in lines 7 and 8 I do not venture to supply.

All that has hitherto appeared in print of these Epistles, in the Syriac version, is to be found in Cureton's *Ancient Syriac Documents* (London, Williams & Norgate, 1864), and Phillips' *Doctrine of Addai* (London, Trübner, 1876); but I have not access to those works, and cannot tell how they agree with this text. But they mention Addai (i. e. Thaddeus) as the disciple sent, or to be sent, by Jesus to Abgar; while this fragment clearly names Judas instead.

1. ܕܝ ܡܠܟܐ ܕܐܒܓܪ

ܡܠܟܐ ܕܝ ܡܠܟܐ ܕܐܒܓܪ

ܡܠܟܐ ܕܝ ܡܠܟܐ ܕܐܒܓܪ

ܡܠܟܐ ܕܝ ܡܠܟܐ ܕܐܒܓܪ

5. ܕܝ ܡܠܟܐ ܕܐܒܓܪ . . .

- ܥܡܝܐ ܕ
 ܡܢ ܐܡܩܪܐ
 ܡܐ ܡܐܬܝܒ.
 ܡܠܐ ܡܩܡܢܐ ܡܚܝܐ:
 10. ܐܡܝ ܡܥܕܐ ܡܢ ܚܝ
 ܡܢ ܐܕ ܡܩܡܢܐ
 ܡܢ ܡܢ ܡܩܡܢܐ
 ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
 ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
 15. ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
 ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
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 20. ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
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 25. ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
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 ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
 30. ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ
 ܡܢ ܡܩܡܢܐ ܡܢ ܡܩܡܢܐ

- עאא ואא אב.
 אב אבא אב
 אבא אבא אב
 35. אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 40. אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 45. אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 50. אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 אבא אבא אב
 55. אבא אבא אב
 אבא אבא אב
 אבא אבא אב

60. **تَمَّامٌ لِّمَنْ هُوَ. هَلْ لَّكُمْ**
وَأَسَدٌ خَطْمٌ. هَلْ لَّكُمْ
وَمَنْ لَّكُمْ إِيَّاهُ
أَفَ لَكُمْ تَقِيعٌ لِّكُمْ
حَكَمٌ إِيَّاهُ. هَلْ لَّكُمْ
 65. **صَدْرٌ وَأَسَدٌ**
مَعَهُ. هَلْ لَّكُمْ

The same day that I received them I sent a translation of these Epistles to *The Independent*; but in my haste I missed some letters, so that that translation has here a few corrections.

One word in the title of the Letter of Abgar, rendered "blessed" below, is evidently the common abbreviation for that word, though not specially marked as such in the manuscript. If not an abbreviation, it is to be rendered "good."

The following is a translation; italicizing the words that are written in red in the manuscript:

"Begins the Letter of King Abgar; Abgar, the black, Prince of the region, to Jesus the blessed Redeemer who appeared...of Jerusalem.... [Whereas it has been heard by me...and of the healings [wrought (?) by thy hands, and not with perfumes and medicaments! For as it was said thou makest the blind to see, and the lame to walk, and cleansest the lepers, and castest out the unclean spirits and devils, and healest them that are led captive in lingering diseases, and thou raisest the dead; and since all these things are rumored of thee, I thought that thou wert one of the crowned (?) that thou had descended from God from heaven, and [therefore] thou doest these things; or that certainly thou wert of God and [therefore] thou doest these things. For this reason, therefore, I wrote, entreating from thee that thou wouldst be persuaded and come to me, and heal this sorrow (of, disease) which I have. For also I have heard that the Jews murmur against thee, and desire to vex thee. But I have a city, small and beautiful, that is enough for two.

"Copy of the matters that were written from Jesus by the hand of Hanania, tabellarius, to Abgar, prince of the region. Blessed is he that believeth in me, though he hath not seen me; for it is written concerning me that they who see me will not believe in me, and they who have not seen me shall believe and live. But as to that which thou didst write me, that I should come to thee; it is fitting that I should fulfill here everything for which I was sent; and after that I shall have fulfilled [it], then I shall be taken up to him who sent me. And when I shall have been taken up, I will send to thee one of my disciples to heal thy sorrow (or, disease), and also to give life to thee.—But after these letters, also, those follow them [that are written] in the Syriac tongue, [to the purport] that after Jesus had ascended he sent to him Judas...."

PLEIADES, ORION AND MAZZAROTH.

Job xxxviii., 31, 32.

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The first word to be considered is **מַעֲרֵנוֹת**. It is translated in the E. V. "sweet influences," as derived from **עֵרֶן**. Lexicons and commentaries generally make **מַעֲרֵנוֹת**, by transposition, equivalent to **מַעֲנֵדוֹת**. This transposition word is derived from **עָנַד** to bind, Arabic **عند** = *Annad vicinage, nearness, a thing at one's side*. This word is used twice as a verb (Job xxxi., 36 and Prov. vi., 21), and nowhere as a substantive, save in this place according to the transposers. According to this transposition, the word in the passage is variously rendered "bands," "bindings," "twistings," "clusterings," etc., of the Pleiades. But the transposition is demonstrably wrong. The feminine plural noun **מַעֲרֵנוֹת** occurs only in this passage. But the masculine form **מַעֲנֵן** occurs in four places. To translate the masculine form in these places as derived from **עָנַד**, shows the absurdity of translating the feminine form in this passage as derived from that root. Without transposition, **מַעֲרֵנוֹת** is manifestly derived from **עֵרֶן** as the root. Gesenius says of **עֵרֶן** "a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. **غدن** = *Ghadan to be flexible, to vacillate, غَدْنٌ softness, laxity, languor, غَدَانٌ a cane, or reed, a tall rod (pr. vacillating, vibrating in the air)*." But **غدن** = *Ghadan* is not the Arabic word that corresponds to the Hebrew **עֵרֶן**, but an entirely different word, having a different spelling and a different meaning. The Arabic word that corresponds to the Hebrew **עֵרֶן** exists under precisely corresponding letters: Hebrew **עֵרֶן**, Arabic **عدن** = *Adan*. So much is unmistakably shown by the usages of the words in Hebrew and Arabic. Now the Arabic word **عدن** = *Adan* means to remain, to stay, to keep a thing to a certain place without allowing it to quit that place, and to do so by some gentle, sweet, harmonious influence or power; as when camels tied to a certain stake in a certain spot move around it in a comparatively large circle, contentedly feeding upon the luxuriant grass that abounds. The strict accuracy and unquestionable force of this meaning as the true meaning of both the Hebrew and Arabic words **עֵרֶן** and **عدن** appear from the usages of the words, and will further appear when we come to apply it in the interpretation of this passage, after we have considered the lexical meaning of **בִּימָה**.

בִּימָה is a noun fem. sing. from the root **בָּמָה**. Of this root Gesenius says,—
"An unused root. Arabic **كام** *Kam* to heap up, **كومة** = *Komatun, a heap*, like the Hebrew **בִּימָה**, which see." Turning then to **בִּימָה**, Gesenius defines,—*"A heap,*

cluster (from the root כוּם, which see); specially of stars, hence the Pleiades, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. ثُرَيَّا = *Thuraya* (plenty, multitude), more fully عَقْدُ الثُّرَيَّا = *Ookd-eth-Thuraya* the bundle of the Pleiades." But Gesenius does not give us the full meaning of the Arabic كَام = *Kam*, and his other Arabic references to the Pleiades are incomplete. The Arabic has a number of names for the Pleiades, indicating their appearance in the heavens, their significance in the economy of nature, etc. Among these names we have the one mentioned by Gesenius, viz., الثُّرَيَّا = *Eth-Thuraya*, which means the Pleiades as comprising, in appearance, many stars in a small space; for it is said that, amid its conspicuous stars, are many obscure stars, the number altogether being said to be twenty-four, according to an assertion of Muhammad. ثُرَيَّا also means a cluster of lamps, resting in holes in the bottom of a lantern. The lamps are so called as being likened to the Pleiades in the heavens. The Pleiades are also called by the Arabs النَّجْم = *En-Nagmoo*, that is, *The Asterism*, because it was regarded as being the most beneficial and excellent of all star-groups in its influences on the weather. And because the setting of one star and the simultaneous rising of another, that is the Pleiades, indicated approaching rain, and took place just before the rains began to fall in Arabia; therefore the Pleiades were also called نَوْء = *No-un*. Alluding to the copiousness of the tears he had shed because of the absence of his divine friend, the matchless Ibn-Il-Fared says

جاد ان ضنّ نوء الطرف اذ يسقط خي

"Still in a parched land would torrents flow,

Though on earth's rim the Pleiades had failed to glow."

But the word used by the Almighty in calling Job's attention to the Pleiades was כִּימָה, root כוּם, Arabic كَام = *Kam*, and كَوْمَة = *Komat* corresponding to כִּימָה. But Gesenius does not give us the radical and full meaning of the Arabic. The Arabic كَام = *Kam* means something more than "to heap up," and كَوْمَة = *Komat* more than "a heap," as see Butris Bustani's Arabic Lexicon, *et al.* The word كَام = *Kam* is used with reference to many particles of sand being gathered together and heaped up so that they stand upright, like a pillar, upon a certain place, socket, or pivot. The word is also used with reference to a thing or person standing upon and turning around upon a certain point or pivot, as when a person stands or turns round upon the tip of his foot. This is the meaning of the word God employs. God employs it to indicate a certain group of stars. That group of stars is none other than the Pleiades, because precisely this is the truth about the Pleiades, and about them alone. By a series of calculations independent, and indeed ignorant of the truth contained in this passage in Job, the science of Astronomy has recently discovered that the heap or

cluster of stars called the Pleiades constitute the standig-place, the point, socket, pivot about which the whole solar system revolves. They have discovered that Alcyone, the brightest star of the Pleiades, is the center of gravity of our vast solar system, the starry pivotal point on which and about which worlds and systems of worlds go moving through space. There is a plain intimation of this fact when we consider the number of stars there grouped together in comparatively so small a space. Now it becomes apparent what is the true meaning and peculiar force of the word **מַעֲדָנוֹת** as derived from **עָדָן**, Arabic **عَدَن** *ʿAdan*, to keep or hold a thing to a certain place without allowing it to quit that place, and to do so by some gentle, sweet, or harmoniously working influence or power, as when camels tied to a certain stake in a certain spot move around it in a comparatively large circle, contentedly feeding upon the luxuriant grass that abounds. So the Pleiades keep and hold in their places the worlds and systems of worlds as they go moving in their circling orbits around that starry stake, that pivot of power. In their revolutions around the Pleiades these worlds and systems of worlds move most harmoniously. There is not a deviation, not a disturbance. So the holding and keeping influences or powers of the Pleiades are gentle, sweet, harmoniously working. It is the harmonious operation of God's great laws reigning throughout the universe. Did not such harmony prevail, were the Pleiades to let go or loosen for a moment their constant and harmonious holdings and keepings of the worlds of the solar system, destruction and disturbance would come to those worlds, and cosmos be turned to chaos. And so the wisdom, power and goodness of God are mightily and magnificently manifest. The force of the challenge to Job and the glorious truth contained in the same are apparent. Canst thou bind together, stop, bring to naught these constant and powerful and harmonious holdings of the Pleiades? And so understand, moreover, that God reigns in and over human affairs, wisely, beneficently, omnipotently,—making every thing to work together for good.

The bands of Orion are his **מִשְׁכוֹת**, from **מָשַׁךְ**, Arabic **مَسَك** = *Masak*, that is, *the drawings, the takings hold, the drawn bandings, the girdlings* of **כָּסִיל**. According to the Hebrew and Arabic usages of the word **כָּסִיל**, it refers to the constellation of Orion. The three stars about midway in the constellation, and arranged somewhat obliquely as to the rest of the constellation, constitute the bands or girdlings of Orion. From these girdlings three other stars are ranged downward, constituting Orion's pendent sword. The interpretation which represents Orion as a giant chained to the skies, etc., is a comparatively modern myth which is utterly without foundation in the language, and utterly unworthy being thought of in this connection. God is speaking; and God is speaking about past and present and eternal facts, and not about the possible and passing and puerile fancies of men. **כָּסִיל** is derived from **כָּסַל** whose primary meaning appears to be "to be fleshy, to be fat," whence **כָּסַל** *loin, flank*. The word is applied in a

good and bad sense. In a good sense, as meaning "strength, firmness, boldness." In a bad sense, as meaning "languor, inertness, folly." The corresponding Arabic word كسل = Kasal comprises both of these meanings, and not simply the meaning of "languor and inertness," according to Gesenius. According to the first meaning, and the root of the word, we have the signification of giant, and hence Orion, a constellation or set of stars representing in full outline a giant figure. But we must go to the Arabic, and to the ideas of the old Arabian Astronomers, to be confirmed and further informed in the interpretation of كسلي by Orion. As in the case of the Pleiades, so the Arabs have a number of names for the constellation Orion. It will suffice to mention two or three of these as illustrative of the passage. Orion was and is called الجَبَّارُ = Al-gabbaro, that is, "the great, mighty, gigantic one." This is the word used in the Arabic versions. Orion was so called because the relative position of the stars constituting that constellation represented the form of a kingly and gigantic personage enthroned in the heavens and marching through the skies. The constellation of Orion was also called الجَوَّازُ = Al-Goza, from جَوَزَ = Goz, meaning "to pass in or along, to traverse or cross the middle, and pass through it." The constellation of Orion was so called because of the three very bright stars disposed obliquely in the midst thereof, constituting the bands or girdlings of the starry giant Orion, as passing along and about his middle or waist or loins, and so called by the Arabs النَّظْمُ = En-Nazm, and نِطَاقُ الْجَوَّازِ = Nitak-ul-Goza, and فَكَّارُ الْجَوَّازِ = Fakar-ul-Goza. The word God employs is كسلي. It is derived from كسل to be fleshy, large, strong, firm, bold; hence giant; hence Orion. The precisely corresponding Arabic word is كسل = Kasal, which has the same meanings and additional meanings: as, for example, a person strongly taking and firmly holding a certain position; and again, the strong cord or band of a bow as wound around one end and strongly pulled across the middle, and firmly wound around the other end. These definitions refer plainly and can refer only to the constellation Orion. How so? What is the fact about that constellation? Just this: that those three brilliant stars which constitute the bands or girdlings of Orion never change their form. They preserve the same relative position to each other and to the rest of the constellation from night to night, and year to year, and age to age; so that they present precisely the same appearance to us now that they did to Job in the land of Uz milleniums ago. In the vast firmament of starry hosts, where constant and stupendous changes are going on, these stars constituting the bands of Orion do ceaselessly, changelessly maintain their relative positions. And so as to the force of the challenge,—Canst thou loosen, open, disband these firm bands?—Canst thou bring change, disturbance, disorder as to the relative positions uniformly and uniquely occupied by these stars in all time? Alter these unvarying positions, annul the law which binds them together in these

eternal relations, burst open those blazing bands—if thou canst. And so as to the truth set forth,—Understand, O Job, understand, O man, that the All-wise, All-mighty, All-good God is uniformly, unchangeably, unendingly so.

Job's scientific knowledge, as well as spiritual appreciation of these astronomical allusions, can scarcely be a matter of doubt. If any one doubt it, let me remind him that he is making God to darken counsel by using words without knowledge in thus addressing Job with language of which Job had no true or adequate comprehension. Let me remind him that Job's spiritual appreciation of such language as this was such as to overwhelm him with penitence, humility and awe; and the production of such an effect is conceivable only on the ground that Job's scientific knowledge was very accurate and very profound. Let me remind him of the preeminent position occupied by the Arabians from the very earliest times as to the science of Astronomy. Let me remind him of the meanings of those three ancient Arabic expressions before mentioned as used to designate Orion and his girdlings or bands, *نظام الجوزاء* and *نطاق الجوزاء* and *فقار الجوزاء*, that is, the regularly ordered, the eternally ordered, the eloquently and magnificently ordered bands of Orion. Let me remind him that there are numerous passages in the poetry of the old Arabians that display a remarkable knowledge of Astronomy, similar to that revealed and displayed in these passages of Scripture, which were, I doubt not, thoroughly understood by the great Arabian patriarch Job. I quote a couplet from an old Arabian poem at hand,—a poem celebrating the matchless and immemorial hospitality of the Arabians:—

"I looked to the sky's azure tent, where Orion already
Stood watching by night, and his sword in its belt glittered steady."

Beha Ed Deen Zoheir, an Arab poet of Egypt who flourished in the thirteenth century, says,—

وَتَفَرَّعَتْ لِلْمَجْدِ مِنْكَ ثَلَاثَةٌ كَثَلَاثَةِ الْجُوزَاءِ فِي جَنَابَتِهِ
مِنْ كُلِّ مَهْدِيٍّ غَدَا فِي مَهْدِهِ يَسْمُو إِلَى أَسْلَافِهِ بِسِمَاتِهِ

"Well mayest thou rest! three sons are thine,
Who shall perpetuate thy line,—
Like those three brilliant stars that shine
On old Orion's breast.
Who in their very cradle bore
Marks of God's guiding hand, and wore
Signs of that worth, with which of yore
Thy ancestors were blest."

"Canst thou bring forth Mazzaroth in his season?" The word is *מַזְרֹת*. We are advised to change the *מ* into *נ* and derive the word from *נָזַר* to separate.

oneself, abstain, consecrate. We are advised to change the \aleph into \aleph and convert מִזְרוֹת into מִזְלוֹת . According to this latter change we are to render the word by "lodging places," from the Arabic منزل = Manzal, and refer it to the signs of the Zodiac. But all this is so arbitrary and unnecessary, so utterly without any reasonable foundation, that it becomes irreverent and preposterous to think of God, who is here speaking,—to think of God as thus changing, accommodating, corrupting language in its usage,—God, who all through this chapter has been using words that corresponded with the utmost truth and accuracy to the actual, scientific, creative facts about those phenomena concerning which he was speaking. מִזְר is an unused root in the Hebrew, but it is not an unused root in the Arabic. The root exists under precisely the same letters in Arabic, viz., مزر = Mazar. One of the principal definitions of this root in Arabic refers to the perforated piece of wood at the top of the tent into which the upper extremity of the tent pole is thrust as a button into its loop, and also to the pulling of the ropes that join this piece of wood at the top of the tent to the stakes all around the tent about which the several ropes are looped or buttoned. Now it is utterly impossible to give this language any other interpretation than that which refers it to the satellites as they move about their planets, held to the planets by the law of gravitation; to the planets and their satellites [as they move about the sun, held by it and to it according to the same law of gravitation; to the sun and the planets and the satellites and the whole solar system moving about Alcyone of the Pleiades, held by it and to it according to the same wonderful law. And so as to the force of the challenge,—What does man know about the movements of these bodies, about the law of gravitation? How much less can he effect as to the sending forth of these planets, each in its appointed time, each to its appointed sphere, each with its appointed velocity, and thus maintain them? Here is a complexity of bodies, a complexity of relations, a complexity of movements. And yet in the midst of all this manifold and marvelous complexity, there is a marvelous harmony. In all this complexity and harmony the infinite wisdom, power, and goodness of God are transcendently manifest. And the teaching,—the same is certainly and gloriously true as to man in the complexity of human affairs.

MISCELLANEOUS NOTES.

• BY JOHN P. PETERS, PH. D.

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The prophet Isaiah (x., 8) makes the Assyrian king say, הֲלֹא שָׂרִי יַחֲדוּ מְלָכִים. I do not know that attention has been called to the reference which is here made to the difference of usage of the related Hebrew and Assyrian, in the words for "king" and "prince." The Hebrew מֶלֶךְ has the signification of the Assyrian šar, and, *vice versa*, Assyrian m a l a k u corresponds in sense to Hebrew שָׂר. The prophet plays upon this difference of use.

Amos i., 6—Gaza is to be punished עַל-הַגָּלוּתָם גָּלוּת שְׁלֹמָה. Gesenius, *Handwörterbuch*, 9th edition, would render this "because they took captive," *die gefangenen in voller Zahl*. The LXX. explain גָּלוּת שְׁלֹמָה by αιχμαλωσίαν τοῦ Σαλωμών. The translation of the LXX. makes no sense, but suggests a change of pointing for the Hebrew which makes an unintelligible passage intelligible, viz., גָּלוּת שְׁלֹמָה. What the prophet seems to mean is, that Gaza is to be punished for its breach of a professedly friendly relation, in kidnapping Hebrews to be sold as slaves. It means "because they carried captive them who were at peace." The same meaning belongs to the phrase in the 9th verse, where Tyre is guilty of the same crime. Perhaps it is not necessary to change the pointing of שְׁלֹמָה in order to justify such a rendering. A glance at שָׁלוֹם and שְׁלָמָה in a Hebrew lexicon will show any one that, at least according to our Massoretic pointing, the two words have been somewhat confused in use. So, in our English Bibles, at Gen. xxxiii., 18, we read, "And Jacob came to Shalem, a city of Shechem," where the real sense is, "And Jacob came in peace to the city of Shechem." At Mic. ii., 8, it has been suggested that we should read שְׁלֹמָה for שָׁלוֹם (cf. Smith, *Prophets of Israel*, p. 427).

Isa. xi., 15.—The sense of this verse seems to be, "As Jehovah laid under the ban the tongue of the Egyptian sea; so will he wave his hand against the Euphrates with a blast of his breath, and smite it into seven rivulets, and make a way for sandaled feet." The comparison throughout the passage is one of the past and the future. The rescue from Egypt is made the text of a promise of rescue from Assyrian bondage. This comparison is carried so far that, in imitation of the Song of the Sea, (Exod. xv.) we have here (Isa. xii.) a similar song to be sung after the new deliverance, Isa. xii., 2 even being quoted partly from Exod. xv., 2.

Amos v., 25-27.—The use of tenses and conjunctions, as also the connection of thought, in this passage, seems to me to be the same as in the passage from Isaiah just quoted. "Sacrifices and meat offerings ye offered unto me in the wilderness forty years, O house of Israel; so shall ye take up Sikkuth, your king, and Kiun, your star-god, your images which ye made for yourselves, and I will carry you captive beyond Damascus." The wandering out of captivity in the past is compared with the wandering into it in the future; the worship of the true God

in the past, with that of idols in the future. In the translation of the passage I have transposed **עֲלֵמֵיכֶם**, as suggested by Professor Schrader (KAT. 442) to a position after **אֱלֹהֵיכֶם**. He would point **סְכוּת** and **כִּיּוֹן**, explaining the former as *Sak-kut*, a Sumerian-Akkadian name of Adar, and the latter as the Assyrian *Ka-i-va-nu*, or Saturn, making them thus nearly identical. The former name reminds us involuntarily of **סְכוּת בְּנוֹת** of 2 Kgs. xviii., 30, which latter Mr. Budge says is the god *Zarpanituv*.

Isa. vii., 14.—The best commentary to this passage is, it seems to me, Mic. iv., 10. In the latter passage, the Daughter of Zion is in travail with the birth of a purified remnant. The capture of Jerusalem itself is represented as part of the throes of labor. "Writhe and twist, Daughter of Zion, like one that giveth birth; for now shalt thou go out of the city and dwell in the field." In Isa. viii., 8, 11, **עֲמֻנוֹ אֵל** seems to be used to indicate the purified remnant which shall still remain after the Assyrian river has overflowed the land, against which no counsel or might of the foe shall prevail, because it is a god-with-us. In Isa. vii., 14, in spite of the very unusual word used, **הָעֵלְמָה**, I believe that the **בֵּת-צִיּוֹן** is spoken of. She is pregnant with the **עֲמֻנוֹ אֵל**, the purified remnant, and in the distress that is at hand the prophet sees the pangs of birth. It is quite possible that we owe the unusual word here used, **הָעֵלְמָה**, to the unoriginal form in which the prophecy has been preserved to us, as a mere abstract put into shape apparently by some one other than the prophet, at some period posterior to the events recorded. On the other hand, it is quite possible that the LXX., *ἡ παρθένος*, may represent the original reading; so that we should substitute, in the Hebrew, **הַבְּתוּלָה** for **הָעֵלְמָה**. This would be the natural word to use with reference to the Daughter of Zion (cf. Jer. xviii., 13; xxxi., 4, 21; Amos v., 2). Is it possible that we have in the Hebrew a doctrinally modified text, the LXX. testifying to the true original? The Targum of Jonathan, usually so free in its use of **מְשִׁיחָא**, even in Isa. liii., gives no hint, of a Messianic character, of the prophecy in Isa. vii., 14, nor, where **עֲמֻנוֹ אֵל** is again used, in Isa. viii., 8, 11.

GRAMMATICAL QUESTIONS.

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THE REPETITION OF THE CONSTRUCT STATE BEFORE A SECOND GENITIVE.

The language of the grammars on this subject is pretty harmonious. Gesenius (§ 114: 1): "The language avoids, also, letting a noun in the *construct state* be followed by several genitives connected by *and* (ו), and prefers in that case to repeat the *nomen regens*; e. g., Gen. xxiv., 3 אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth.*" Ewald (339: b): "If a noun in the construct state or a preposition refers to several nouns, it is always to be repeated (see § 289), unless those which follow attach themselves readily, in accordance with the meaning, to the first; as זָבַת חֶלֶב וְדִבְשׁ *flowing with milk and honey*, Exod. iii., 8, and other examples in Judg. i., 6, 7; 1 Chron. xxix., 2; Prov. i., 3. [Judg. i., 6, 7, and 1 Chron. xxix., 2, give four instances of a pair of genitives after a single construct noun. Prov. i., 3, is more noteworthy: לְקַחַת מוֹסֵר הַשִּׁבְלִי : צֶדֶק וּמִשְׁפָּט וּמִשְׁרִים *to receive the instruction of wisdom, justice, and judgment and equity.* Four genitives, the last two of which are joined by ו]. When there are several nouns the construct state is often repeated with every one, or with every two, Jer. viii., 1, Isa. ii., 2." Jer. viii., 1, gives five genitives, each preceded by its own construct state, which is עֲצָמוֹת *bones* in every instance. Again, Isa. ii., 2, gives three pairs of genitives after the thrice repeated רוּחַ *spirit*. An examination of this passage will show that the two genitives attached to the same construct are closely united to form a single idea. Ewald (§ 289: c) seems to furnish an explanation for the non-repetition of the construct in the instances where it is not repeated with each genitive. "Similarly, a poetic writer may only mentally resume the construct state in the case of a subsequent member of the sentence, whether this be in the beginning of the following part, Prov. i., 3, or after some other words in the middle of it, Job. xxvi., 10." That is, in Prov. i., 3, cited above, מוֹסֵר is to be repeated after the *äthnāh*, because there is no ו before צֶדֶק [?]. In Job xxvi., 10, the explanation is good for the somewhat peculiar translation of Ewald, which, however, seems both unnecessary and harsh. In any case this seeming explanation in Ewald (§ 289: c) is applied only to poetic constructions, and therefore will have no value for a frequent occurrence of the construction in prose. There are several instances where this explanation has no value, and another may be suggested which is to the mind of the writer much better; it is an explanation which is in accord with the citation from Ewald (§ 339: b). The translator of Ewald's Hebrew Syntax (after § 289: c) inserts a passage as follows: "Nor does the Hebrew even like to have two or more nouns co-ordinated after one construct noun; the governing word is rather repeated before the second subordinated noun; thus, *the God of heaven and the God of earth*, Gen. xxiv., 3; *the God of Abraham, and the God of Isaac, and the God of Jacob*, Exod. iii., 6, 15; but the shorter mode of expression is also

used, see verse 16." In Müller's Hebrew Syntax (§ 75: c) the same statement is made as in Gesenius. A remark is added, however, (§ 75: c. Rem. a): "Rarely as in Gen. xiv., 19, **לְנֶגְהָ שָׁמַיִם וָאָרֶץ** 'Possessor of heaven and earth,' where, however, both genitives are still of the same kind, viz., possessive."

The liking of the Hebrews to repeat the construct noun is doubtless caused by the tendency to circumstantiality in narrative. This tendency has powerfully colored the New Testament diction (Winer's New Testament Grammar, § 65: 4). The exceptions to the rule cited from the grammars, however, are far too numerous to be called rare. They are so numerous as not to prove the rule, but to break it down. It is not said that the exceptions are more numerous than the instances of conformity, though the general impression of the writer would lead him to say so. The following references show something of the frequency of the violation of the rule: Deut. xii., 6; xxviii., 4, 51; xxxii., 19; Isa. i., 28; x., 28; xlv., 14; lx., 6—give illustrations of genitives in pairs. Deut. viii., 7; Isa. i., 11; xxxvii., 3—give illustrations of genitives in groups of three. Isa. xxxvi., 17 gives two pairs. Deut. viii., 8 gives five genitives after one construct. This list is not exhaustive, and is purposely confined to these two books. The writer doubts whether as many instances of accordance with the rule will be found as he has noted exceptions. Of course these two books cannot prove universal usage. Their usage, or lack of usage, is enough to raise the question how extensive an usage the rule records.

A more important question is, What is the difference in thought between the phrase in which the construct is repeated and the phrase in which it is omitted? One suggestion has been noted above, viz., that the construct was repeated in thought with the second genitive. This was suggested only for the usage in poetry. Without doubt, this is a correct explanation of some cases, but not of most. Another suggestion is to be found in the quotation above from Ewald (§ 339: b), in the words "unless they attach themselves readily, in accordance with the meaning, with the first." The citation from Müller (§ 75: c, Rem. a) is in harmony with this. To put it in another form, it is like the mode of conception in the New Testament Greek, when a preposition is expressed with only the first of several nouns governed by it. Cf. Winer's New Testament Grammar (50: 7), "When two or more substantives dependent on the same preposition immediately follow one another, joined together by a copula, the preposition, if the substantives in question denote things which are to be conceived as distinct and independent, but not repeated, if the substantives fall under a single category, or (if proper names) under one common class." To the same effect Buttmann's New Testament Grammar (§ 147: 30), "By omitting to repeat the preposition, the writer gives an intimation that he regards the members rather as homogeneous, belonging together, or united into one whole; by repeating it, that he wants to have them taken as independent, of a dissimilar or even contrary nature." Similar are the explanations given of the repetition or non-repetition of the article after the first of two or more nouns of the same number, gender and case and connected by *kai*. Buttmann, § 125: 15, 16 and 17; and Winer, § 19: 3, 4 and 5.

The principle involved is rather a necessity in the nature of thought than a mere usage. It is likely, therefore, that the same phenomena and the same mode of expression might occur in languages so widely dissimilar as the Greek and the Hebrew. Therefore, it would seem that, where the Hebrew wished to portray with

circumstantiality the individual relations or properties of that which was expressed by the construct noun, he repeated it with each genitive, or sometimes with each pair of genitives. If he wished to unite these relations in a group and to ignore the individual relations, he did not repeat the genitive. To illustrate the point take an example which has been mentioned above: **אלהי אברהם אלהי יצחק ואלהי יעקב** Exod. III., 6, 15; IV., 5. In Exod. III., 16, we find only one construct: **אלהי אברהם יצחק ויעקב**. This same form is found in 1 Kgs. XVIII., 36; 1 Chron. XXIX., 18, and 2 Chron. XXX., 6. In these last references **וישראל** is used in the place of the **ויעקב** of the earlier expression. Where **אלהי** is not repeated it shows more clearly the idea of the one God in his relations with the race-ancestors. Where **אלהי** is repeated it brings out the idea of God in relation to each of the great ancestors of the race. This may account for the fact that the later expressions all group the three names together. In the earlier conception, because, perhaps, the writer had the three individuals more distinctly in mind, Abraham, Isaac and Jacob are individualized by the repetition of **אלהי**. In the later writings the three ancestors were conceived in their common relation to the race rather than in their individual relation. Some confirmation of this conception is found in the phrases in Exod. II., 24, **בריתו את-אברהם את-** **יצחק ואת-יעקב**, and 2 Kgs. XIII., 23, where the preposition **את** is used with **אברהם** and omitted with the following genitives. It is worthy of note that this group of names occurs with **אל** after **וארא** in Exod. VI., 3; with **ל** after **נשבע** or **נשבעתי** in Gen. L., 24; Exod. XXXIII., 1; Num. XXII., 11; Deut. XXXIV., 4; after **זכר** in Deut. IX., 27; as appositives after a preceding noun in Deut. I., 8; VI., 10; IX., 5, 27; XXIX., 12; XXX., 20. In all these cases the preposition **אל** or **ל** is repeated with each of three names. This group of words occurs but one other time—in Lev. XXVI., 42, and this passage seems more than almost any other to verify the opinion that the repetition is for the sake of circumstantiality.

**וְחָכְרְתִי אֶת-בְּרִיתִי יַעֲקֹב וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם
אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר** Then will I remember my covenant with Jacob; and also my covenant with Isaac and also my covenant with Abraham will I remember, and the land will I remember.

→CONTRIBUTED NOTES←

On the Semitic Languages In General.—All the Semitic languages constitute a strictly peculiar and individual family, which is most sharply distinguished from all other human tongues by definite laws and peculiarities. Among these peculiarities the following may be mentioned as the most important:

1) So far as inflection is concerned, all inflectional roots are at least trilateral, or are so considered. The trilateral character is the rule. The indicative roots (*Deutewurzel*), which are capable of inflection only in a very imperfect manner, are an exception to this rule. They constitute a very ancient portion of the language. These and a number of concept roots (*Begriffswurzel*) which yield to the ordinary inflection only with great difficulty, and very clearly show the marks of having originated from biliteral roots, point to an older period of the language, when the law of trilaterality did not yet exist. This is not to be understood to mean that then no trilateral roots existed at all. In the case of many trilateral roots, every attempt to reduce them to a biliteral character ends in a failure. In that period of the language, the trilateral roots probably occupied the same position with reference to the biliteral that the plurilateral now hold by the side of the trilateral. Gradually their number increased, as by augmentation of sound the biliteral roots were raised to the position of trilaterals, until finally the latter constituted the majority, and caused the biliterals that remained to take their inflection. The present system of both nominal and verbal formation can in its fundamental types—but only in these—easily be older than the law of trilaterality.

From this law of trilaterality, it follows that the union of a consonant with a vowel does not suffice for the formation of a complete and inflectional root, as, e. g., is the case in the Indo-European and the Tartaric languages. For instance, *as* = to be; *do* = to give; Turkest. *ko-mak* = to place, etc.

2) The position of a vowel within the root does not contribute to the meaning of the root.

3) The variations of the vowels within the three-root consonants does not effect a difference in the meaning of the roots. Roots with the difference in meaning which the German language has in *haben, heben; laben, leben, lieben loben; Last, List, Lust*, could not exist side by side in any Semitic language.

4) Since then the meaning of the root clings to the group of consonants, the changes in consonants is accordingly restricted to very narrow limits. The different derivatives from the roots can therefore, in the various Semitic languages, not be so unlike each other, as, e. g., is the case in the Indo-European language; for instance, *εἶμι* for *ἐοῖμι*, Sanskrit *asmi*, Lat. *sum* for *es-um*, Gothic *im* for *is-m*. On the other hand, the Semitic makes a most extensive use of vowel changes, in order to bring out the finer shades of meaning which the word conveys over against its root as also over against other words. In this manner the vowel *a* characterizes, in the perfect, the active transitive meaning; *i* in conjunction with *i* and *u*, the intransitive; *u* with *i*, or *a*, the passive. In the same manner the imperfect is distinguished by a peculiar vowel from the perfect. From this it is also plain that the possibility of the mechanical change of vowels is a very lim-

ited one, and is found more in connection with prefixes and suffixes than with roots. In consequence of this, the Semitic languages differ from each other in grammatical features scarcely more than do the Germanic or the Slavonic.

5) The Semitic languages have a number of peculiar sounds that are wanting in other languages. These are the emphatic sounds ʔ , w , p and y . Beside ʔ there seems at one time also to have existed a ʕ da, beside y a y Rain.

6) The Semitic languages have indeed passed beyond the agglutinative stage, and have become inflected languages; however they lack the ability of distinguishing in the verb the time in which the action takes place. In the place of this, the distinction between completed and non-completed action is a substitute of less value, and the distinction between the genders that is carried almost throughout the verb, is, strictly speaking, a luxury. The inflection of nouns, however, especially when compared with the Indo-Germanic, the Tartaric, and the Finnish languages, is very meagre. The richest of the Semitic languages knows only three cases, and cannot everywhere keep even these apart in form.

7) A further want is the inability to form new verbs by the union of a preposition and a verb, or of a noun and a verb. From this is explained the varied and often abrupt transfers of meanings in the Semitic roots. Every outward sign of a transfer of a general meaning upon something special is wanting, or *vice versa*, how one special meaning is applied to another special, or a general to another general. To a small extent this lack is made good by the possibility of deriving new verbs in the form of various verbal stems from nouns (*verba denominata*), whose meanings then contain the special ideas of the noun.

The Semitic languages, on account of their peculiarities as just explained, could most aptly be called the Triliteral languages. The name Semitic, by which they are now known, is a very recent designation. It is first found printed in an article of August Ludwig Schlözer on the Chaldees, printed in the *Repertorium fuer Bibl. und Morgenländ. Literatur* in 1781. The honor of having given the name wide acceptance belongs to Johann Gottfr. Eichhorn, who also claims to have invented the name. Before that these languages were called simply oriental. The name Semitic is based upon the fact that, as far as was known then, those nations that, according to Gen. x., 21 seq., descended from Shem, spoke languages related to the Hebrew. That the Phœnicians, who according to verse 6 were a Hamitic tribe, spoke such a tongue was explained by their having adopted a new language. However, this latter view is in the highest degree improbable. And then Genesis x. gives us only geographical notices in a genealogical garb. Therefore the designation Semitic is inappropriate and misleading. However, since Eichhorn's day it has been generally in vogue, and in scientific discussion it has gradually received a definitely fixed idea. For this reason it is best to retain the name, although not what a correct exegesis of Gen. xi. 10 would suggest as to the linguistic relationship of the children of Shem.

The Semitic languages, by the marks that have been noticed above, are sharply distinguished from all other classes of languages. Especially is it a fixed fact that between the Semitic and the Indo-European groups no genealogical relationship exists. To such a relationship the agreement not only in roots is necessary, but also in the grammatical structure. The latter is in the two families essentially different, and just as little can the former be found. The attempt has often been made to show the connection as far as roots are concerned. But

no other roots except the onomata poetica agree. And if the variety of meanings did not exist in the Semitic roots, probably no attempt at an agreement would have been made. All attempts to show such an agreement do not stand the test of criticism. For the present a comparison of Semitic and Indo-European roots is not possible, because in both groups important preliminary questions are still unsolved. Comparisons between Semitic and Indo-European words is a mark of dilettantic misdemeanor (Unfug). Whenever the same words are found in both the one has borrowed from the other.

According to the opinion of other scholars a certain original relationship exists between the Semitic and the neighboring languages in North Africa, or the Berber languages together with the Egyptian. In reality there is found here not only a similarity in the roots, but also likenesses in grammatical points, as, e. g., the formation of the feminine by a *t*, of the causative by sibilant sounds (Zischlaute), the repetition of the root in order to form the intensive, etc. However, we are too little acquainted with these North African languages to pass a sure judgment. Above all, it must not be overlooked in the discussion of the question as to the relationship of the Semitic with the Indo-European or the African languages, that the same causes have the same results, i. e., that similarly disposed people spontaneously produce similar characteristics in their languages.—*Translated from Stade's Hebr. Grammatik, by G. H. Schodde.*

The Relatives .שׁ and אֲשֶׁר.—There are three views as to the relation of these to each other; viz., (1) The view of F. Hommel,¹ that the two are of independent origin, אֲשֶׁר being the construct of an original אֲשֶׁר (Assyr. ašru), and .שׁ (deflected to .שׁ) being an original sign of relation; (2) What may be called the old view, represented by Ewald and the grammarians generally, which reckons אֲשֶׁר as the original relative, and derives .שׁ or .שׁ by aphæresis of א and assimilation of ר; (3) That of Sperling,² who makes .שׁ the original relative, and derives אֲשֶׁר from it by prefixing an independent pronominal stem *a*, and affixing לָ (which appears also in the Arabic relative alladi), ל being then hardened to ר.

The second view has been sufficiently refuted by Sperling. Of the first and third, the third seems to the present writer to contain the essence of the truth, in deriving אֲשֶׁר from .שׁ. Hommel's objections may be reduced to three;—1st. There is an ašar in Assyrian, the construct of the noun ašru, and this word is used relatively. In reply, it may be stated that ašar is frequently used relatively where place is referred to (and this may be explained as a loose mode of expression with the relative omitted [cf. Isa. xxix., 1; perhaps also Job xviii., 21], or as a natural extension of the idea of place to place *where*); but no well attested instance has been cited to prove an extension of its meaning to other relations.³ Hommel indeed quotes I R. 59, II., 14 seq.:—(14) šadim nisûti (15) ištu tamti îliti (16) adi tamti šapliti, (17) urhûm aštûtim, (18) padanim pihûti, (19) ašar kibišû arrusu (20) šîpila

¹ In ZDMG., 1878, pp. 708-715.

² *Die Nota Relativis im Hebraischen*, Jena, 1876.

³ This point seemed so important, and the writer's knowledge of Assyrian so meagre, that he has consulted his friend Dr. Lyon on the subject, who informs him that he has found no passage where ašar is used relatively save in respect to place.

ibāšu, (21) ḥarānam namraṣam, (22) uruḥ zumami (23) irtidi—as an example of a wider use; but ašar in this case may be regarded as having its primary meaning, with the relative understood before it, and used just as it is in Lotz, *Tiglathpileser*, p. 28, l. 38. The fact that kibsi ends in *i*, though not demonstrative evidence of it, has its bearing in this direction; for the termination *i* is very rarely found in the nominative of nouns.¹ The similarity between ašar and אֲשַׁר may be explained, then, as a mere coincidence.

The further objections of Hommel, namely, that *l* and *r* in Semitic are never exchanged for each other, and that *r* is never found as a pronominal stem—if true, are not vital to the essence of Sperling's claim. It would seem, however, that אֲשַׁר might be more naturally derived from the shorter relative than is attempted by him. Hommel is right in maintaining that .שׁ is original, and .שׁ derived; but having .שׁ, the transition to אֲשַׁר is not difficult, whether we suppose the Dāghēš to have arisen simply to make prominent the previous sound (as Sperling claims), or as compensation for the ל of שׁל; for the use of ר to avoid Dāghēš-forfe is not unknown in Semitic, but is found, not only in Aramaic and Hebrew Quadriliterals, but also in other words, as, e. g., כְּרִסָּא for כְּסָא beside דְּמִשְׁק. After the addition of ר, the word might easily take on the character of a separable, and then prosthetic א would be appropriate. Cf. the Samaritan de, but with suffixes ed. For the change of an inseparable into a separable cf. בְּמוֹ, לְמוֹ.

According to this explanation, then, the original שׁ was supported by Dāghēš-forfe and deflected to .שׁ. For the Dāghēš, ר was afterwards substituted, and the word thereby formed received prosthetic א, an increase familiar in the Semitic tongues.

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Genesis xx., 16.—It is shown by Dillmann, in his *Kommentar*, that וְנִכְחַת is found in the Nīph'al Perf. 2d sing. f., with wāw consecutive, and his translation may be rendered into English as follows: *And with all (that are with thee)—thus thou art proved one to whom a wrong has been done or thus thou art justified.* וְ is consecutive, and introduces the conclusion from the preceding statement. A Participle is out of place in such a connection, and a feminine noun no less so. We might suppose the word to be Perf. 3d fem. in תָּ, and concerning the whole matter thus it is settled; but this idea would be expressed with the masculine, not the feminine. Hence our author feels himself shut up to the second person fem., and he corrects the text to וְנִכְחַת. So far Dillmann. In the occurrence of such a form, however, is there not a key to the solution of the problem of the helping - of Lāmēdh Guttural verbs in the 2d person feminine? Some writers regard it as *furtive*, while others regard it as a full vowel; but this reading (if correct) in תָּ seems to be nearly decisive for the second hypothesis, for it gives us a form which is just what we should expect the verb to assume under the influence of a helping vowel, and similar to יִרְבֵּ, זֶרַע, מִלֵּךְ. In such cases as these, a final aspirate, if preceded by the helping vowel, loses its hard sound, though it is quite

¹ Cf. C. H. Toy, in *American Journal of Philology*, Vol. V., No. 4.

usual to retain the hard sound and go without the helping vowel, and we have such forms as **יִשֶׁת** and even a noun **יִרְדֵּי**. It is a singular fact, however, that, in very rare instances, the hard sound is retained after the helping vowel has been inserted, e. g. in **יִחַד**, Job III., 6; **יִרְדֵּי**, Ps. VII., 6. Now **יִחַד** being a form precisely analogous to **יִרְבֵּי** and especially to **וַיַּעַד**, Hos. II., 15, it is idle to say that the vowel in the first instance is *furtive*, and in the second a *full* vowel (see, however, Stade, *Grammatik*, p. 85). The possibility is thrown open, then, of retaining a hard sound after a vowel. If so, the same is true of the vowel in the 2d person f. of Lāmēdh Guttural verbs. The hard sound of this person might very well be retained, usually, in order to conform to the analogy of the other persons, while a word such as we have considered in this note gives the more accurate form of the same.

IBID.

Note on כָּעַן (Dan. II., 23; Ezra V., 16) **כָּעַנָה** (Ezra IV., 10, 11; VII., 12) **כָּעַת** (Ezra IV., 17).—It may not seem out of place to repeat, substantially, that which has already appeared in print, but which may not have been seen by many readers of *HEBRAICA*. There can be little doubt that these three words have a common origin in **עַת** and **כָּ**, that the root of **עַת** is **עָנָה** (akin to **אָנָה**), that **עַת**, therefore, means “time” as that which is “approaching,” “coming to meet one,” “happening,” and that the word may have a local as well as a temporal signification.¹ According to this, **כָּעַן** may very well mean “now,” as derived from the idea “according to time,” while, in another connection, **כָּעַנָה** or **כָּעַת** may have a local meaning “according to that which immediately follows this place.” No other explanation seems appropriate in Daniel and Ezra, and so the meaning “thus,” “as follows” (not, however, “and so forth,” as given in Gesenius’s *Lexicon*; for “and so forth” refers rather to what is omitted than to what is expressed, while here there is probably no question of anything in mind which might be said in a formula, or the like, but was not) seems the only one admissible.

IBID.

צִלְמוֹת or צִלְמוֹת!—In *The Prophecies of Isaiah* (ed. 3, vol. II., pp. 142–3) I have ventured to combine both views as to the right pronunciation, suggesting “that the original pronunciation was **צִלְמוֹת**, and the original meaning ‘blackness’ or ‘darkness’; but that, as no other offshoot of the same stem had survived in Hebrew, the word passed into disuse, till Amos (V., 8) and Isaiah (IX., 1) revived it.” I suppose these prophets to have needed a fresh word to express “deep gloom,” and to have assumed a didactic derivation from **צֶלַח** and **כּוֹחַ**. I will not repeat my arguments, but quote some remarks of Prof. Nöldeke, who supports Hitzig in his opposition to the now popular theory that **צִלְמוֹת**, i. e., darkness, is the true form. “We have no right, for the sake of a root unproved elsewhere, to give up the ancient traditional and very appropriate pronunciation. Observe, too, that the word occurs seventeen times in the Old Testament, but never in the construct state; this is much more easily explicable if the word is a compound than if it is simple. The only passage (Job XII., 22) in which the gender and number of the word can be recognized, speaks (though not with absolute deci-

¹ See the opinion of Fleischer in appendix to Levy’s *Wörterbuch ueber die Targumim*, p. 572.

siveness) for the masculine singular, i. e., for the old view." (Review of A. v. Kremer's *Altarab. Gedichte in Gött. gelehrte Anzeigen*, 1867, Bd. I., p. 456).

To an inquiry made in my behalf by a friend of mine, Prof. Nöldeke thus replies. "The tradition is unanimous....and this view gives an excellent sense. It is not important that, by the frequent use of the word, the signification became somewhat weakened." He points out that צֶלֶם is always a plastic image, never a painted one, much less a "shade" (as Mühlau and Volck). He does not, however, take account of the fact that צֶלֶם to be dark occurs in Assyrian, and is, therefore, an old Semitic root. This fact, and the use of צֶלֶמוֹת in Job xxxviii., 17, and probably elsewhere, for Hades (either by direct reference or allusively) compel me to recognize an element of truth in the theory which Prof. Nöldeke rejects. See my note as above.

T. K. CHEYNE.

Moriah.—The Chronicles (2 Chron. iii., 1) seems to have explained the word "shown by Jehovah" (מֵרָאֵה-יְהוָה), but the writer of Gen. xxii., 14 (whether a glossator or not) seems to me to distinguish the mountain called "Jehovah jireh" from the region of "the Moriah" specified in verse 1. In other words, it is not provable that he interpreted "Moriah" like the Chronicles. Is not "Moriah" probably a lengthened form of מֹרֶה (xii., 6), as Gesenius (*Thesaurus*, s. v.), Ewald (*Gesch.* iii., 313), and Grätz (*Monatsschrift*, 1872, p. 537) have more or less positively held? There were Morehs in several districts of Palestine (see Gen. xii., 6; Judg. vii., 1, where, however, the Peshito reads הרמה).—N. B. The versions take no account of the final יָה. Josephus calls the mountain of the sacrifice τὸ Μώριον ὄρος (*Ant.* i., 13, 1). The historical exposition of Gen. xxii., 1-14 must be reserved for another place.

IBID.

At page 387 of the OLD TESTAMENT STUDENT, June, 1884, Mr. Hansen refers to the unique sense of "conscience" for מַדְעָה in Eccles. x., 20. He may be inclined to accept Klostermann's proposed correction of בְּמַדְעָה into בְּמַדְעָה among thine acquaintance (*Studien und Kritiken*, 1885, Heft 1). How strange the parallel between the conscience and a sleeping-chamber presupposed by the traditional text!

IBID.

Errata in the Baer-Delitzsch Edition of Proverbs.—For the convenience of those who have the Baer-Delitzsch edition of Proverbs, it may be well to note certain needed errata in the dissertation *De primam vocabulorum litterarum designatione*.

p. viii, § 1, last line,	for 12	read 13
" § 2, line 7,	" 4	" 14
" foot-note 1, line 1,	" quinque	" sex
" " 2, last line,	" 6	" 18 (<i>his</i>)
p. ix, § 4, line 2, after <i>Mem</i> insert the words "vel <i>Beth et Pe.</i> "		
" " " 9,	for 8	read 18
" " " 9,	" 9, 10	" 10, 9
" " " 11,	" 10	" 11
" " " 12,	" 26	" 25
" " " 15,	" 12	" 2

p. ix, § 4, l. 16,	for 24, 6	read 24, 5
" " " "	" 29, 6	" 29, 36
" " " 19,	" 11	" 21
" foot-note 2, line 1,	"	" 20, 26
p. x, § 5, line 8,	" 5	" 12
" " " 8,	" 23	" 24
" " " 8,	" 6	" 7
" " " 3 from bot.	" 25	" 15
" foot-n. " 5,	" 28, 16	" 28, 17
" " " 5,	" 31, 16	" 31, 36
" " " 7,	" 17	" 27
p. xi, text, " 3 from top,	" 17, 6	" 17, 7
" " last line,	" 5, 5	" 4, 13
p. xii, " line 1,	" 10	" 9
" " " 15,	" 21, 3	" 21, 31
" " " 8 from bot.	" 29	" 49
p. xiii, " lines 4 and 8	" quinque	" sex
" " line 13,	" 29	" 28
" " " 19,	" 24	" 25
p. xiv, " " 6,	" Ez.	" Ex.
" " " 6,	" 4	" 14
p. xv, " " 4 from bot.	" 25	" 26
" ft.-n. 1. " 4	" 22, 2	" 22, 3
" " " 4	" 3, 15	" 2, 12

O. O. FLETCHER.

Purpose without a Connective.—The simplest imaginable construction of two verbs, one of which is dependent upon the other, is that in which they are placed side by side without a connective. Such a construction is characteristic of infancy. It was doubtless very frequent in the early history of the Hebrew, as of other languages. It is still found, especially in poetry, where it is employed to give to a composition a vivacity not often sought in prose. The dependent verb is oftenest in the Imperfect, the tense suited to expressing the potentiality of an action (Driver, § 24). When this tense appears in its simplest form, there is sometimes difficulty in determining just what is the nature of the dependence expressed. In certain cases either of two or three interpretations may be adopted with little variation of the sense; *e. g.* Deut. xxxii., 39; Isa. l., 2; Prov. xix., 25. In other cases the context favors a translation by one of the forms by which, in English, a purpose is expressed. When the Imperfect appears in a voluntative (jussive or cohortative) form, there is seldom any doubt with reference to its signification (Driver, § 46). It is then usually best translated by a dependent clause with a particle denoting a purpose.

I need only call attention to the fact that the voluntative is not always distinguishable, when used, and that the sacred writers are not consistent in the use of the moods. The Imperative is a few times employed after an Imperative without a connective.

The following are among the more striking examples under this head, arranged according to the use of the moods and tenses :

PERFECT—IMPERFECT.

Isa. xli., 2. The jussive **יִרְ** in this passage can hardly be equivalent to the simple Imperfect (Driver, § 64, Obs. Cf. the commentaries of Ewald and Delitzsch).—Job xxx., 28. The usual construction with the Infinitive is abandoned, probably because a repetition of the act is to be indicated.—Neh. xiii., 19. The command to the guard is the apodosis.

IMPERFECT CONSECUTIVE—IMPERFECT.

Isa. xli., 7. The confident assertion of the workmen, **לֹא יִמּוּט**, forms the apodosis.—Job xvi., 8. In this, as in the passage xxx., 28, just cited, the leading verb is **קִים**, after which the usual construction is that with the Infinitive.—2 Chron. iv., 6. The Infinitive is followed by an emphatic explanatory clause (Ewald's *Lehrbuch*, § 337 b).

IMPERFECT—IMPERFECT.

Ex. xxviii., 32; repeated, xxxix., 23, without the verb of the protasis.—Lev. xvi., 30; an emphatic explanatory clause.—Ps. li., 10: *that the bones which thou hast broken may rejoice*.—Lv., 7: *that I may fly*; after a question implying a wish.—Lxxxviii., 11; really two successive questions (see Delitzsch i. l.).—Cii., 14; like the last example, instead of the more usual Infinitive.—Cxl., 9; similar to the construction with **פִּן**, but more striking.—Job xxiv., 14 (cf. xvi., 8).

IMPERATIVE—IMPERFECT.

Exod. vii., 9; with the jussive.—xviii., 19; a colloquial expression.—Ps. ix., 21: *that the nations may know*.—xxxiv., 12 (cf. Exod. xviii., 19).—xxxix., 5; with the cohortative.—Li., 16.—Lxi., 8 (cf. Jonah ii., 1).—Lxxxvi., 11.—Cxxviii., 19: *that I may enter them, may praise Yah*.—Cxi., 17 (cf. verses 77 and 144).—Cxi., 145.

When the purpose is negative the apodosis regularly takes **לֹא**. Exod. x., 28. Ps. xix., 14 (cf. Job xxxiii., 18). Job xxxvi., 21.

INFINITIVE—IMPERFECT.

Hab. iii., 16: *to invade it*; another construction with the Infinitive.

PARTICIPLE—IMPERFECT.

Isa. v., 11 (cf. 1 Sam. xxix., 11, where a single act is denoted).—xiii., 9; where the construction with the Infinitive is once used, but abandoned for that with the finite verb (cf. Lev. xvi., 30).

IMPERATIVE—IMPERATIVE.

Deut. i., 21. 1 Sam. xx., 36. Jer. xlviii., 6. There are several idiomatic expressions containing two Imperatives which might, perhaps, be shown originally to have implied a purpose; e. g. those in which the first Imperative is, **לֵךְ**, **קִים**, etc.

The foregoing examples may, in comparison with other expressions of purpose, be called indefinite. A particle may be supplied without changing the quality, but not without modifying the intensity of the idea. It is, therefore, plain that this construction cannot be said to denote a peculiar kind of purpose, but only to give to it a lively reality, whatever may be its peculiarity.

[In Syriac the omission of the connective is even more frequent than in

Hebrew (see Uhlemann, §§ 85. 4 : d, β, and 62. 2). In this language the latter of two perfects without a connective may denote the purpose of the former (Uhlemann, § 60. 5, b; Bernstein's *Chrestomathia Syriaca*, p. 56, ll. 3 and 12, and p. 78, l. 3).]

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On the Source of the Name יהוה.—Since the theory that the idea in the tetragrammaton as already used by Moses had undergone the change of a development, might find some support in the claim that the name Yahweh has been taken from other religious systems, it will be necessary briefly to explain the opinions of scholars, those of our day especially, on this subject, as also what seems to be the correct view concerning it. Since Israel could have borrowed the name in question only through the presupposed or real, direct or indirect, connection with other nations, it will be best to consider in order the different nations who are claimed to have made use of the name Yahweh.

That the Indo-Europeans have this Old Testament appellation for God in the word Jovis, is considered by v. Bohlen (*Gen.* p. ciii), Vatke (*Bibl. Theol.* p. 672), and J. G. Müller (*Die Semiten, etc.*, p. 163) as "a view not easily to be refuted." But so little direct connection between the Indo-European and the Semitic languages can be pointed out, that it is out of question to find a derivative of the Indo-European div (*to shine*) transferred into the Semitic; but rather must the name of Yahweh, used by one of the Semitic nations (Israel), be derived from a Semitic verb. Hitzig endeavored to prove for יהוה, not an etymological and linguistic, but rather an ideal and historico-religious connection with the Indo-European, by saying: "From all appearances, the word Yahweh has come from Astuads, i. e., astuat = the Existing-one, as in the Armenian language God is called. Moses modeled his name of God after this, but only because his mind was prepared to grasp the idea, and by reflection he was able to understand the truth and depth of the thought in astuads." But how is it possible, even if the story concerning the flood shows acquaintance with the Ararat of Armenia (*Gen.* viii., 4), and even if the oldest traditions of the Hebrews point rather to a direct north-easterly than a south-easterly source, to believe that Moses, while in Egypt, took an Armenian name of God as his model?

If then an Aryan or Japhetic origin of the tetragrammaton is apparently an impossibility, it seems, on the other hand, quite natural, on account of the actual connection between the Hebrews and the Hamitic (*Gen.* x., 8-12) original inhabitants of Babylon, to look for a proto-Chaldaic origin for the (commonly so considered) original form of Yahweh, namely Yau. This has been done last by Frederick Delitzsch (*Wo lag das Paradies*, p. 158 sq.). But I must on this point express my agreement with the criticism of Friedrich Philippi (*Ztschrift fuer Völkerpsychologie*, 1883, pp. 175-190). The latter has shown, on the one hand, that Delitzsch is unsuccessful in his attack on the generally accepted view, which takes יהוה to be a Qal form of יהוה, and Yahu, Yah, Yeho, Yo to be abbreviations of this form, and, on the other hand, that there is no proof for Delitzsch's assertions, that an original Yau had been transformed into a Yahu: that there had been an Assyrio-Babylonian god named Yau; and that there had ever been a Sumerico-Akkadian name i for the divinity. According to Schrader (*Keilinschriften u. d. V. T.*, 1883, p. 25) a Hebrew or Assyrian origin of the name יהוה seems not even a possibility. But did not the Hamitic Canaanites, who had em-

igrated from the neighborhood of Babylon and the Erythrian Sea into the Semitic districts, possess the name *Yahweh* in some form? Even if we do find scattered reminiscences of the name, if not in *Κολπία*, yet, e. g., in the name of a Hamitic king (2 Sam. viii., 10, and in cuneiform inscriptions), historically, it is more probable that these latter added the name *Yahweh* to their mythological list. This is also the view of Baudissin (*Studien*, i., p. 223).—Again, another party of the Hamitic nation, namely the Egyptians, are considered as furnishing the model for the word *Yahweh*, both for the word and the idea. The former view is that of Rôth, who considers the name *Yahweh* an imitation of *Yoh*, the god of the moon. But as there is no reason why the Hebrews should select from the Egyptian gods just this *Yoh*, and as *Yahweh* stands in no special relation to the moon, this identification must be considered as forced and without ground. The latter view, i. e., a connection between the idea of *Yahweh* and an Egyptian idea, has in a two-fold manner been made the actual source of the tetragrammaton. In the first place, the Old Testament definition of the tetragrammaton, the sentence “I am that I am” (Ex. iii., 14) is considered a translation of an inscription on the Isis temple at Sais reported by Plutarch. It is this (*De Iside*, ch. 9). Τὸ ἐν Σάει τῆς Ἀθηναίης ἰδος ἐπιγραφὴν εἶχε τοιαύτην: Ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ ἰσόμενον, καὶ τὸν ἐμὸν πύλλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν. But this inscription “describes the goddess *Neith* as the one that eternally reproduces herself, over against which the idea lying in *Yahweh* is most radically contradictory” (Tholuck). In the second place, the idea expressed in the name *Yahweh* is regarded as a reproduction of the Egyptian *nuk pu nuk*. However, Le Page Renouf (*Vorlesungen*, p. 227) says: “The words *nuk pu nuk* are indeed found in several passages in the Book of the Dead, and it is also true that the word *nuk* is the personal pronoun *I*, and that the demonstrative word *pu* is frequently employed to connect the subject and the predicate of a sentence. But the connection in which the word stands must be looked at, before we can be sure of having a complete sentence before us, especially as *pu* generally stands at the end of a sentence. A careful study of the passages in the Book of the Dead where these words occur, shows us immediately that they contain no mysterious teachings concerning the being of God. In one of these passages (78: 21) the dead person says: ‘I am he that knows the way of *Nu* ;’ at another (81: 4), ‘I am the ancient in the land.’ ‘I am he who is *Osiris*, the ancient, who looked on his father *Seb* and his mother *Nut* on the day of the great slaughter.’ In another account in this book (contained in ch. 96) the words *nuk pu nuk*, disappear, because the report is in the third person. There we read: ‘He is the bull of the field, he is *Osiris*, who,’” etc.

Or is the name *Yahweh* an original possession of the Semitic family, but belonging to another member than the Israelites? However the opinion of v. d. Alm, Tiele and Stade, that *Yahwe* was originally the name of the god of the Kenites, a member of the Midianites, has no proof whatever for itself. For even though we learn in 1 Chron. ii., 55, that the Kenites are joined with the Rechabites, it is expressly stated in 1 Chron. iv., 10, that the Kenite Jabez, who had settled in Judea, had called upon the name of *Yahweh*. And it must also be accepted in the case of the Rechabite Jonadab (2 Kgs. x., 15 sq.) who had settled in the Northern Kingdom, that he, since a separate motive for his action is nowhere mentioned, maintained his fidelity to the worship of *Yahweh*, which had been adopted by his forefathers, for the same reason that the 7000 Israelites

(1 Kgs. xix., 18) did. The descendants of Jonadab also thus maintain their fidelity only to the God who had been accepted by them (Jer. xxxv.). But in itself it is improbable that the Kenites, who in a political and social view were strangers and metics, and only an element whose presence was permitted, should, from a religious point of view, have been the ruling element from whom the Israelites should have adopted their most precious possession. Is it not, even from the outset, probable that they were the *gerim* who had adopted the *Yahweh* cultus, and not proselytes, because, by their own voluntary act, they have accepted what others have received from their fathers, and "must first secure in order to possess"—generally the most zealous advocates of the possession?

Over against the favor with which an extra-Israelitish source for the *Yahweh* idea is received by a number of modern scholars, and over against the view that in doing so the true spirit of critical prudence and historical impartiality is evinced, I believe the historical consciousness of the Israelites ought to be thrown into the scales, according to which they regarded the divine appellation in question as their own peculiar property, while they have handed down other religious phenomena as foreign in character. The manner in which this historical consciousness finds its expression is well expounded by Tuch (*Genesis*, 1838, p. xl sq.) in these words: "The non-Israelite cannot know of *Yahweh*, but can have only a corruption of the deity in general. In his mouth the word יהוה would not signify the true God, the Creator of the world and Lord of the nations, but in a one-sided manner, only the God of the Hebrews. *Yahweh* would thus become one of the gods (cf. 1 Kgs. xx., 23, with verse 28). With a clear conception of the difference, the Hebrew avoids the use of the word יהוה both when he speaks to non-Israelites and also when he introduces non-Israelites as speakers, and employs principally the word אלהים. This we find in Judg. i., 7; vii., 14; 1 Sam. iv., 7, 8; Jonah iii., 3; cf. with 5, 8, 9, 10; 1 Sam. xxx., 15; xxii., 3. It is characteristic that just in these cases the construction of אלהים with the plural (cf. 1 Sam. iv., 8) is generally used, whereby the Israelite narrator entirely places himself on the standpoint of the heathen conception of the divinity. From this standpoint also must be explained the fact that the word יהוה is not used by those animals that are introduced as speaking (cf. Judg. ix., 9, with Gen. iii., 1, sq.)."—Translated from König's "*Die Hauptprobleme der altisraelitischen Religionsgeschichte*, 1884, pp. 29-33."

➤BOOK NOTICES.◀

SOME RECENT GERMAN BOOKS.

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We shall first mention a work* which is not very recent, and which does not belong distinctively in the field of Old Testament science, it bears so directly, however, on all ancient literature, that it ought to interest every one who studies the intellectual development of the race. The author undertakes to give us as complete an account as possible of ancient book-making. He notes first the various classical words for the book and its parts. The second chapter discusses parchment as a book material and fixes the differences between the book and the codex. In the next division we are informed as to the usual size of ancient books. Stichometry is the subject of a separate chapter, while another describes the papyrus manufacture, and this is closely followed by another on the difference in form between books of poetry and prose books. A clear picture of the work of the ancient publisher is given in the seventh chapter. The eighth traces for us the change which took place as the *codex* took the place of the *volumen*, a change with which Christianity had (strange to say) considerable to do. The present writer is not competent to criticize the data of the work, still less to pronounce upon its proposed emendations in various classic texts. He can say, however, without reserve, that it is a very interesting book, and one from which much may be learned.

A reminder of the recent Luther-anniversary is the union in one volume of the reformers prefaces to the different editions of the Bible,† in his translation published during his lifetime. From the preface by Prof. Kleinert we learn that, besides separate issues of the New Testament and parts of the Old, the whole Bible was printed in eleven editions under Luther's own eye. In each of these he made changes and improvements. The prefaces now before us are characteristic of Luther, and many a sentence will stick in the memory of the reader, as this: "Here [in the Old Testament] thou wilt find the swaddling-clothes and the manger in which Christ lies, whither also the angel directed the shepherds. Poor and meager clothing, but precious the treasure, Christ, that lies therein." Of his occasional difficulty in translation we hear in the preface to Job: "I have taken pains to give clear and good German. It often happened that we were a fortnight or three or four weeks seeking for a single word, and even then we did not always find it. In Job Master Phillip, Aurogallus and I wrought so that sometimes in four days we could scarcely accomplish three lines. Friend, now that it is in German and finished, one can run his eye over three or four pages without

* DAS ANTIKE BUECHERWESEN IN SEINEM VERHAELTNISS ZUR LITERATUR; von Theodor Birt. Berlin, 1882. 8vo, viii and 517 pp.

† Dr. Martin Luther's VORREDEN ZUR HEILIGEN SCHRIFT..... neu herausgegeben auf Veranstellung der Preussischen Hauptbibelgesellschaft. Berlin, 1883. 8vo, xviii and 185 pp., with portrait of Luther.

stumbling; but he will not discover what stones and stumps once lay where he now glides along as over a planed board. We had to sweat and fret before we could get the stones and stumps out of the way and make so fine a walk." The preface to the Psalter contains the well-known passage in which that book is called a *little Bible* "in which all that is in the whole Bible is contained in miniature, so that it becomes a beautiful encheiridion or handbook." A little further on we read "In fine, wilt thou see the holy Christian church painted in miniature with vivid color and form, take up the Psalter—there thou hast a fine, clear, clean glass that shall show thee what Christianity is." We are tempted to further quotation, but we forbear.

Dr. Mandelkern has ready for the press a Hebrew concordance more extensive than any at present in use, and more correct, as he hopes. It is difficult to find a publisher for such a work, and he has therefore published a brief prospectus,* accompanied by recommendations from those who have examined the manuscript. These recommendations come from Professors Delitzsch, Fleischer, Schlottmann, and others almost equally well known. The prospectus itself exhibits the shortcomings of Buxtorf and Fürst, and explains the advantages of Dr. Mandelkern's own work. The latter includes proper names and the most important particles, corrects the errors and omissions of earlier efforts, and makes its citations in such a way as to give the sense, instead of taking three or four words as they come." We cannot doubt that such a work is greatly needed, and in the present state of Hebrew study in this country, we do not see why the author might not count on the sale of a hundred copies here.

The Jewish question is represented by three recent pamphlets. The first is by Dr. Joel, well known as an author. It is "against Gildemeister."† But we have not been able to procure the article to which this is a response. We learn, however, from Dr. Joel's statements, that Prof. Gildemeister was called as witness in a criminal suit, which involved the character of the compendium of Jewish usage known as the *Shulchan Aruch*. Gildemeister declared this work still to be binding on the Jews, and gave what he supposed to be fair examples of the legislation found in it and in the Talmud. Dr. Joel replies to both counts; and it is evident that, for the more advanced Jews, it cannot be said that any of the ancient codes are binding in their entirety. We might blame them (though on the whole we shall probably find them excusable) for not breaking more decidedly with the traditions of the past.

Dr. Blumenstein makes a contribution to Jewish science in his discussion of the various kinds of oath, with especial reference to the Talmud.‡ The work consists of three parts, which take up in succession the Biblical oath, the Mishnic oath and the Rabbinical oath. It has been commended by Prof. Strack as on the whole a reliable statement. In reading it we have not discovered anything remarkable, except the Rabbinical thoroughness of classification, which provides for every possible emergency. No reference is made to *Kol Nidre*, which indeed does not come under the legal aspect of the subject.

* DIE NEUBEARBEITETE HEBRÄISCH-CHALDAEISCHE BIBEL-CONCORDANZ von Dr. S. Mandelkern in Leipzig. Leipzig, 1884.

† GEGEN GILDEMEISTER. Breslau, 1884. Small 8vo, 34 pp.

‡ DIE VERSCHIEDENEN EIDESARTEN NACH MOSAISCH-TALMUDISCHEM RECHTE UND DIE FAELLE IHRER ANWENDUNG; von Dr. J. Blumenstein. Frankfurt a. M., 1883. 8vo, 32 pp.

In the next number* we find more that stirs our blood, though we desire to be cautious in regard to every new movement. It comes, however, with the introduction of Prof. Franz Delitzsch, known as a warm friend of the Jews and a clear-headed man, as well as a profound scholar. The documents are in fact the confession of a new Judeo-Christian sect which has started in Russia. They declare a firm belief in "Jesus our brother," with a desire to maintain Jewish customs and usages so far as not inconsistent with such a belief. For an extended statement we must refer to the work itself. A supplement has appeared which we have not seen. The leader of the new movement has recently been assassinated, as we are informed by the daily papers; and between the intolerant government of Russia and the intolerance of Russian Jews, there is reason to fear that the little community may be crushed at its birth. Jewish papers in this country are rather inclined to sneer at it; but it can hardly be further from Talmudic Judaism than are some of the reform Jews, and one would think any movement that looks like progress would be welcome to the latter.

The Jewish Bible Dictionary of Dr. Hamburger appears in a second edition—partly at least; we gather that the revision is to extend over only the first two parts.† The work differs from others of its class, in that it is all written by one man. This fact being taken into consideration, it is certainly a very creditable performance; but it is almost unnecessary to add that it can show little originality. In the majority of articles that we have examined, nothing especially remarkable is found. In some cases, however, we have information on Talmudic practice or interpretation which is very welcome. So in the articles *Arbeit*, *Armuth*, *Babel*, *Ehre*, not to mention others. The account of Babylonia is extended so as to include post-biblical Judaism there. We have noticed some instances in which improbable assertions of the Talmud are given as historical facts.

The *Bibliotheca Rabbinica*‡ reaches its conclusion with the thirty-third and thirty-fourth part (*lieferung*). The present volume contains the Midrash to Proverbs. This is said to be of comparatively late origin; but it shows the likeness of the whole family. The completed work, containing over three thousand pages, is a monument to the industry of the author, and would seem to be sufficiently extensive to give a good idea of what is meant by Haggada. A single example may be introduced here. On Prov. XIII., 20 ("He who associates with the wise becomes wise, but the companion of fools is himself foolish,") we have the comment—"Like one who goes into the perfumer's, even though he buys or sells nothing, his clothes will carry a fragrance the whole day. This is the companion of the wise. Or, on the other hand, if one goes into the tanner's, even though he buys or sells nothing, his clothes will carry the smell the whole day. Like him is the one who consorts with fools."

* DOCUMENTE DER NATIONAL-JUEDISCHEN CHRISTGLAEBIGEN BEWEGUNG IM SIEDRUSSLAND. In Original und deutscher Uebersetzung mitgetheilt von Franz Delitzsch. Erlangen, 1884. vi and 44 pp. in German with xxiv pp. Hebrew text.

† REAL-ENCYCLOPÄDIE FÜR BIBEL UND TALMUD. Woerterbuch zum Handgebrauch fuer Bibelfreunde, etc. Ausgearbeitet von Dr. J. Hamburger. Zweite vermehrte und verbesserte Auflage. Abtheilung I., Heft 1, 2. Leipzig, 1884. 178 pp. 8vo. The whole of this first or Biblical division fills 1102 pp.

‡ BIBLIOTHECA RABBINICA. Eine Sammlung alter Midrashim zum ersten male ins Deutsche uebertragen von Lic. Dr. Aug. Wuensche. Leipzig, 1885.

Prof. Schrader's essay* deals with the vexed question of the Akkadian or Sumerian or Akkado-Sumerian origin of Babylonian civilization. As is well known, the debate has now lasted a considerable time. The minority, headed by Halevy, decline still to be convinced of the Akkado-Sumerian existence at all, and of the existence of the "Turanian" dialects in some of the inscriptions. Prof. Schrader presents the arguments for both these points with his usual learning and perspicuity; and, to the layman at least, there would seem to be little left to say in reply.

The problems of Old Testament study† are the subject of a small book, by Dr. Koenig, already well known as a scholar in this department. His aim is to discover the exact point of inquiry in each case where difference of opinion exists in the different schools. In his study he found certain things asserted by the "development theorists," under the influence (as he supposes) of a development bias. The chief of these theorists is Kuenen, whose standpoint is notoriously the parity of all religions. "The religion of Israel is to us *one* of the religions, nothing less, but also nothing more." In contrast with this, Dr. Koenig formulates his own view, when starting on the inquiry, thus: "My judgment as to the parity of all religions is not decided at the start. Rather will I draw my assertions concerning the relative worth of all religions from the contemplation of the facts of history." In consequence of this determination he puts an interrogation point at each of several assertions of the modern school. These assertions generally concern "Yahweh" as the tribal god of Israel; his identity with Moloch; the position of Moses as a religious teacher; the worship of Yahweh under an image; the originality of the prophets; the age of the idea of the covenant; and the relations of the priests to the Torah. Each of these is discussed at some length, and the conclusion of the whole argument is stated as follows: "According to what precedes, I hold that there is reason for the assertion that the main elements of the Old Testament religion are not changed by the written prophets, and that the historical phases of the Mosaic religion were not alterations of its substance." As Dr. Koenig avowed himself some time since to be a Wellhausenian in critical questions, this study is especially interesting; because it shows that Wellhausen's theories may be held along with distinct supernaturalism.

The new edition of Herzog‡ has reached the middle of the fifteenth volume—more exactly, three-fifths of this volume are now in our hands. In this part there is much that is of especial interest to the Old Testament student. Prof. Strack contributes an article on the "Great Synagogue," and one on "Synagogues," both characterized by his accustomed learning. Considerably longer is the description of "Syria," by Dr. Ryssel. It discusses the name, the geography, the history and the literature of the country. Immediately following it is an article on the "Syriac Versions of the Bible" by Nestle. Dr. Nestle confines himself to the Peshito, as the other Syriac versions are treated in an earlier volume. He apparently finds no reason to depart from the common view that the transla-

* ZUR FRAGE NACH DEM URSPRUNGE DER ALT-BABYLONISCHEN CULTUR, von Eb. Schrader. Berlin, 1884. 4to., 49 pp.

† DIE HAUPTPROBLEME DER ALT-ISRAELITISCHEN RELIGIONSGESCHICHTE GEGENUEBER DEN ENTWICKELUNGSTHEORETIKERN. Beleuchtet von Lic. Dr. Eduard Koenig. Leipzig, 1884. 8vo., iv and 108 pp.

‡ REAL-ENCYCLOPÄDIE FÜR PROTESTANTISCHE THEOLOGIE UND KIRCHE. Heft 142-146. Leipzig, 1884, 1885.

tion was made as early as the second century. Prof. Volck has a good article on the Targums; but it is rather disappointing, on looking for "Talmud," to be referred to the supplement.

Lagarde has collected a number of his shorter writings in a single volume.* The most of them have appeared in the *Göttingische Gelehrte Anzeigen*. First in order is an essay on Lord Ashburnham's library, celebrated for the number of rare manuscripts it contains. Secondly, the preface to the author's "Anmerkungen zur Griechische Uebersetzung der Proverbien" (now out of print) is repeated, with additional notes. Of the rest, a number announce other publications. Some discuss Semitic words. Of these the longest is concerning צִרָה in the essay entitled, (as separately published) "Is marriage with a deceased wife's sister prohibited in the Pentateuch?" and written in English. The discussion turns upon the meaning of the word צִרָה in Lev. XVIII., 18. By elaborate comparison of the dialects, Lagarde establishes the meaning to be a *fellow-wife*—*co-wife* we might say.

The latter part of the volume (pp. 242-379), contains *Wisdom and Ecclesiasticus* according to the Codex Amiatinus. It is generally known that Tischendorf held this to be one of the most ancient MSS. of the Latin Bible (Old Latin, of course, in these two books) that have come down to us—probably the most ancient of all. Lagarde does not date it so early, placing it in the ninth instead of the sixth century. In any case, an accurate collation of it is desirable, as that which goes under Tischendorf's name is now generally recognized to be sufficient.

* MITTHEILUNGEN von Paul de Lagarde. Goettingen, 1884. Large 8vo, 384 pp.

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HISTORY OF THE SACRED SCRIPTURES
— OF THE —
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BY EDUARD (WILHELM EUGEN) REUSS,

Professor Ordinarius in the Evangelical Theological Faculty of the Emperor William's University, Strassburg, Germany.

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❖ HEBRAICA ❖

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OCTOBER, 1885.

NUMBER I.

A SOUTH-BABYLONIAN ARAMAIC-GREEK BILINGUAL.

BY PROFESSOR DR. EBERHARD SCHRADER,

Berlin, Germany.

On page 256 of his work—*Les vrais Arabes et leur pays (Bagdad et les villes ignorées de l'Euphrate)*, Paris : 1884—Monsieur Denis de Rivoire gives, in connection with a non-Semitic (line 5 : mu-na-rû indicates without doubt its character) cuneiform inscription engraved in the old Babylonian characters, but very indistinct, also an inscription in Aramaic and Greek characters, to which I beg leave to invite attention.

This inscription, consisting of four lines, was found by him in one of the temple-walls of Tello, the site of Old-Babylonian ruins well known through the excavations of Monsieur de Sarzec. It is engraved on a brick (burnt-brick), which was found built into the wall and is not the only one of this kind.



The Greek inscription is clear at first glance, and is to be read ΑΔΑΔΝΑΔΙΝ-ΑΧΗΣ, i. e., 'Αδαδναδινάχης, and finally, by the addition of the ending ης, the Grecian

gnesio-Babylonian name: A d a d-n â d i n-a ḥ, i. e., "(God) Hadad gives a brother." The ends of both sides of the A in the third line, in the group NAΔIN, which are not clearly indicated in the original, I have myself completed. The name in question is formed according to the analogy of others, as e. g. N a b ū-n â d i n-a ḥ, etc.

That the other is an *Aramaic* inscription can also be seen at once. With the exception that the first letter to the right in the second line, apparently *Nun*, is to be completed as an *Aramaic Daleth*, this name is also very clear, and is to be read: הדררנאח, i. e. H d d n d n ' ḥ = Hadadnâdinaḥ.

The two inscriptions correspond exactly, and contain *one* and the *same* proper name. It is customarily the rule in the rendering of *Aramaic*, e. g., *Palmyrenean*, names into Greek, that the Greek ending *ης* corresponds to the emphatic א, e. g., שלמא = Σαλμης (and again βουλευτής = בילוטא); in this case an א is not expressed. We meet, however, with רור = Ουροῶδης, so that no real objection can be offered in this case.

The foregoing *Aramaic* characters, in many respects, resemble the *Egyptian-Aramaic* characters of the third to first century B. C. This corresponds satisfactorily to the age which one would naturally conjecture. As the brick was built into the wall—and a temple-wall at that—one would expect to find, in the bearer of this name, a public person, a monarch perhaps, who (under the supremacy of a mightier ruler(?)) had command of a particular regiment, drafted in some way or other.

The name itself is of especial interest as, on the one hand, it is purely *Babylonian* in its structure, and, on the other hand, it contains the name of a god, which is certainly not a *gnesio-Babylonian*, but rather a purely *Aramaic* name. It, as well as its character, was long known to the *Assyrians*. Already *Ašurbanipal* knew of a Syrian prince, *Bir-dadda*, i. e. בר־דדר Bar-hadad, and, in a variant, represents the god as *AN.IM*. i. e., as "god of the atmosphere," especially of the heaven. (Cf. the author's *Keilinschriften und Geschichtsforschung*, (1878) pp. 538, 539). In the time of the *Assyrians*, however, we do not know (at least at present) of any purely *Assyrian* proper name into which the name of this foreign god enters. Not till later does the cultus of this Syrian god appear to have become so thoroughly settled among the *Babylonians*, that they did not hesitate to compound new formed *Babylonian* names with the same.

Berlin, May 4th, 1885.

P. S.—Professor *Euting*, of *Strassburg*, writes me that he judges the *Aramaic* characters of the inscription "to correspond to those of the beginning of the third, perhaps even of the end of the fourth century B. C. (310–250 B. C.)."

Berlin, May 8th, 1885.

POSTSCRIPT.

On the 30th of May, Professor *Euting* wrote me from Strassburg that in the *Comptes rendus de l'Acad. des inscr. et belles lettres*, Paris, 1884, p. 201 (Proceedings of June 13, '84)—I myself have not as yet seen these proceedings—he read the following report :

“M. de Vogüé fait une communication sur des briques qui ont été trouvées à Tello, en Chaldée, par M. de Sarzec. Ces briques sont marquées d'une estampille uniforme qui donne, en caractères araméens, puis en caractères grecs du second ou du premier siècle avant notre ère, un même nom propre sémitique : *H a d a d n a - d i n a k h i*. C'est probablement le nom d'un roi de la basse Chaldée.”

According to this, the priority of reading this Aramaic name belongs to M. de Vogüé. I have only the following remarks : (1) in the copy of the estampille which I have there is no trace of an Aramaic Jod, to which de Vogüé's —*kh i* refers, and (2) the name is not “d'origine sémitique,” but rather specifically Assyrian-Babylonish in its structure.

Berlin, June 1st, 1885.

ON THE ETYMOLOGY OF MŪTNĪNŪ.

BY PAUL HAUPT, PH. D.,

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A very common epithet of the Assyrian kings is mut(d,ṭ)-nin-nu-u or mu-ut(d,ṭ)-ni-en-nu-u. Cf., e. g., V R. 7, 94 and 95: âti (Hebr. אֲתִי) Ašûr-bân-abla šangû¹ ellu, re'u mu-ut-nin-nu-u me, *Sardanapalus, the pure priest king, the mutninnû chief*. George Smith generally translated this adjective by "powerful," connecting it perhaps with dannu *mighty*. A derivation from danânu, however, is impossible.

Henri Pognon, in the glossary of his valuable book *L'inscription de Bavian*, Paris, 1879, explains mu-ut-ni-en-nu-u² as the participle of ut-nin "adresser une prière, être dévot." Ut-nin, he thinks, is the Aphel of a stem רָנַן, רָנָן or טָנַן; he says, "j'ignore si la première radicale est un ר, un ט, ou un ת." This opinion is also untenable. As I have established in my *Sumerische Familiengesetze* (Leipzig, 1879) p. 58, n. 8, there is no Aphel in Assyrian at all. The Pael and Shaphel serve as causative conjugations.

In the inaugural dissertation of my pupil, Dr. Johannes Flemming, *Die grosse Steinplatten-Inscription Nebukadnezar's II.* (Göttingen, 1883), utnen is rightly combined with the Hebrew רָחַן to seek favor, to supplicate. Dr. Flemming considers utnen the Imperfect Ifta'al of רָחַן: "uḥtannin," he says, "became uttannin, uttânin, ûtânin, ûtênin, and then with (an irregular) syncope of the ê in the second syllable, and change of the i in the third to ê (as a sort of compensation), ûtnên. The same syncope of ê occurs in the well known ušziz (for ušeziz) *I placed*."³

The weak point in this analysis is the assumption of the syncope of an accented long vowel. Syncope takes place in Assyrian only in the case of an unaccented short vowel after a double consonant or a long or accented vowel; e. g., martu gall (const. *marrat) = marratu (Hebr. מַרְרָתִי, Job xvi, 13;

¹ Lugal before sangu azag is determinative.

² Mu-ut-ni-en-nu-u can be read in Assyrian מֻטְנִינֻ, מֻטְנִינֻ, מֻטְנִינֻ, מֻטְנִינֻ, מֻטְנִינֻ, etc. For the confusion of e and i see my SFG. 68. The graphic doubling of a consonant in Assyrian very often indicates only the length of the preceding vowel. Cf. SFG. 68, n. 1, and Prætorius, *Literaturblatt fuer orientalische Philologie*, vol. I., p. 200.

³ Flemming, l. c., p. 31. [Cf. now also Heinrich Zimmern, *Babylonische Busspealmen*, Leipzig, 1885, p. 77. Dr. Zimmern considers utnen an apocopated Iftana'al form of עָנָה. Utnen, he says, is = utnenâ, ûtênênâ = ûtanênâ = ûtanânâ = u'tananna!—Aug. 12th, 1885.]

מִמְרָרְתִּי, Job xx., 25; Arab. مِرَّة mirre, Aram. מִרְרָא and מִרְרָא fem. of marru *bitter*; dimtu *tear* = dimmatu, dim'atu¹ (Hebr. דִּמְעָה, Aram. דִּמְעָתָא, Arab. دَمْعَة dam'e); šartu² *evil*, fem. of šarru (Arab. شَرّ); tāmtu or tāmdu *see*; nūbtu *bee* (Arab. نَوْب nūb, Ethiopic nehb)³; rūqu (= raḥūqu, Hebr. רָחוֹק), fem. rūqtu *remote*; māru *child*, fem. mārtu (constr. mārat) *daughter*; šīru (= šahīru, Arab. ظَهْر prominent, fem. širtu (constr. širat); niḥu (= nawīḥu) *quiet*, fem. niḥtu; diku (= dawīku) *killed*, fem. dīktu; šīmu *price*, fem. šīmtu (constr. šīmat) *fate*; belu *lord*, fem. beltu (construct state belit⁴ for belat) *lady*; rešu *chief, prince*, fem. reštu *princess*; nešu *lion*, fem. neštu⁵ *lioness*; āblāni *they brought* = ābilāni, yaubilāni; ūrdāni *they descended* = ūridāni; iptālḥū *they feared* = yaptālḥū; iptahḥū *they gathered* = yaptāḥḥū; ittaklu⁶ *he trusted* = yantakilu; mugdāšru *strong* = mugdāšīru, mugtāšīru⁷ (גִּשְׁרִי), etc., etc.

But the syncope of a long accented vowel is impossible. Not even in the case of ušeziz has this happened. Ušziz is based on the analogy of the עִז stems, and would, therefore, be more accurately written ušzīz or (with the change of the ש before ז to ל) ulzīz, a form like ušṭīb, the Shaphel of the Piel from ṭābu (Impf. iṭību) *to be good*.⁸ Cf. ušmalli *I filled* (מָלֵא); ušrabbī *I enlarged* (רָבִי); ušraddi (רָדַד) *I added*, etc. Ušeziz, on the other hand, is a

¹ For the retrogressive assimilation of the y cf. the name of David's brother, שִׁמְעִי, 1 Sam. xvi. 9; xvii. 13, which, as appears from 2 Sam. xlii. 3 and 32, is שִׁמְעָה. Cf. also SFG. 10, 1. Dimtu *tear* could be derived also from the well-known Assyrian stem ܕܡܚܝܢ *to weep*, Imperfect idmum. [Cf. for this verb Zimmermann, BP. 30.—Aug. 12th, 1885.]

² Cf. šurrāti in dabāb šurrāti.

³ Cf. HEBRAICA, Vol. I., p. 173, n. 4.

⁴ The t in belit is due to the influence of the e; cf. rebitu *broad way* = rebatu, رَحْبَة, eklitu *darkness* = eklatu, حِكْلَة; shelibu *fox* = shelabu, ثَعْلَب (SFG. 16, 6); erritu *curse* = erratu, arratu; ezzitu (= ezzatu) fem. of ezzu *mighty*; ellitu = ellatu, fem. ellu *light, pure*; eršītu (with y) *earth* = eršatu, aršatu; eql = equal, חֶקֶל, constr. state of eqlu *field*, Aram. חֶקְלָא, Arabic حَقْل, Hebr., with transposition, חֶלֶק, 2 Kgs. ix., 10, 36, 37; epir *dust* = epar, 'apar, constr. of epru = 'apru *dust*, Hebr. עָפָר.

⁵ Cf. Ethiopic forms, like her, fem. hert *good*, etc.

⁶ Ittakil *he trusted* is not the form اِتَّكَل of وکل (Schrader, KAT. 539), but, as appears from I R. 35, No. 2, l. 12, the form اِنْفَعَلَ of تكل, which seems to be = Ethiopic takāla *settled, stabilized*. Natkil, l. c., can only be Imperative Niphal, like naplis *look*, etc. Cf. also Delitzsch, *Paradies*, p. 144.

⁷ Cf. Arabic اَجْدَم for اَجْتَمَعَ, Lotz, *Tiglatpileses*, p. 169. See also Haupt, *Nimrod-epos*, 12, 39: kī rīmi ugdaššaru elī nīše *like a wild bull, he is stronger than (all) men*.

⁸ [Cf. my article in Dr. Bezold's ZK. II., 3, p. 272.—Aug. 12th, 1885.]

formation analogous to that of the verbs פ"נ. The regular Shaphel of נ"ן would be ušanziz or ušazziz.

The stem of ūtnîn and mûtnînû is not חנן, but חנן.² Ūtnîn is an Iftana³al form (II.³ according to Lotz's notation), the reflexive stem with infixed ת from the Pael of חן. The ground-form is not uḥtannin, but uḥtanâwwin. This, according to Assyrian phonetic laws, becomes u'tanawwin,³ u'tana'in, ūtanâ'in, ūtanîn, and then, with syncope of the short *a*-vowel, ūtnîn. Mûtnînû, as appears from the long ū at the end, is not the simple participle of ūtnîn, but a further development of this with the aid of an affixed י. It stands, therefore, not for muḥtanawwinu, but for muḥtanawwinayu, and means not "one who prays," but "one who has to do with praying, one who is accustomed to pray," therefore "pious, God-fearing." Accordingly, šangû ellu rešu mûtnînû is to be translated "the pure priest-king, the pious prince."

(April, 1885.)

¹ That the Impf. Qal of nazâzu, izzaz, is based on the analogy of the verbs נ"ד I have already pointed out, SFG. 52, 10. In the domain of Semitic philology entirely too little attention is paid to analogical formations. By their aid most of the irregularities in formation may be satisfactorily explained, just as most of the instances of apparently sporadic sound-change are due to a partial assimilation of the stem-consonants, e. g. כחך to deny, in Arabic with partial assimilation to the final כ: جحد jahada; Arabic دسم dasima to be fat, in Hebrew with partial assimilation of the final ט to the preceding sibilant, רשן; Syriac קישתא truth, in Chaldee with partial assimilation of the final ת to the initial ק. קישטא (cf. קשט, Prov. xxii., 21 and Ps. lx., 6); Syriac קשט rošēveiv, denominal Pael from קשתא rôšon, Hebr. קשת; Ethiopic zabâṭa, ረታ to beat, for sabâṭa (Prætorius, LOP. I., 197), Hebr. שבת; Hebr. נשה to forget = Assyrian כשא (Impf. קש'), etc., etc. Cf. my SFG. 43, 2, and p. 74; my glossary in Schrader's KAT. 509, s. v. מכת, and 515, s. v. צבת; my article in the *Andover Review* of July, 1884, p. 98, n. 1, and *HEBRAICA*, 177, n. 2. A clear instance of an analogical formation is, for example, the Ethiopic ibâ, from bô'a to enter, which is formed after iṣâ (with فـ), the regular Subjunctive of waṣ'a to go out. Imâ from mô'a (Assyrian mâ'u, Lyon, *Sargonstexte*, 64, 30; Delitzsch, *Hebr. and Assyri.* 18, 1; Prætorius, *Literaturblatt fuer orientalische Philologie*, vol. I., Leipzig, 1884, p. 197) to be victorious seems also to rest on an analogy to ibâ. Cf., however, Dillmann, *Äthiopische Grammatik*, p. 147. Cf. also Ethiopic ነጋሳ (alongside of ነጋሳ) entrance (Dillmann, l. c., p. 104) formed like ነጋሳ exit, and Hebr. מוצאין ומוכאין, Ez. xliii., 11; את-מוצאך את-מוכאך, 2 Sam. xli., 26 (קרי).
² The stem חון, of course, is only a by-form of חנן. Cf. also חין (= hin n), Job xli., 4.
³ ח appears in Assyrian as ח, when it corresponds to an Arabic ح, while the ח corresponding to Arabic خ remains in Assyrian unaltered. Cf. annu mercy, alîbu milk, uddušu to renew, imeru ass, eqlu field, emu father-in-law (fem. emetu = emâtu; the e for â is due to the influence of the e in the first syllable, as in beleti ladies for belâti, epešu to make for epâšu, Tig. VII., 74, etc.), ebru companion, eklitu (for eklatu) darkness, ilqi'u they took, ipti'u they opened, râ'imu loving, ri'ašu calandre, weevil, etc., = Hebr. חמור, חמש, חלב, חן, חלק (Aram. חקלא, חם, חמות (Ethiopic ham, hamât), חבר, חבלי Gen. xlix., 12, חלקו, חלקו, חם, חם, חם).

SOME PHœNICIAN INSCRIPTIONS IN NEW YORK.

BY ISAAC H. HALL, PH. D.

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The intention of this paper is merely to publish the text, with as little comment as possible, of those Phœnician Inscriptions of the Cesnola collection in the Metropolitan Museum of Art in New York, which occur on vases, alabastra and jars. They do not appear in the first two fascicles of Renan's *Corpus*, where are figured most of the Cesnola Phœnician Inscriptions. Not all the figures and renderings in the *Corpus*, however, are correct; and I may present the others in a future article. I give the numbers which the objects now bear in the Museum, together with references to former publications. "*Ward*" refers to the article or note of Rev. Dr. W. Hayes Ward in *Proceedings of American Oriental Society* at Boston, May, 1874, where six inscriptions are figured, including three of those here given. "*Cesnola*" refers to di Cesnola's *Cyprus*, London and New York, 1878; the numbers here given being those of the representations on his plates.

I may state here that, in my former rendering of the longest Phœnician inscription, published in *HÉBRAÏCA*, vol. I., p. 25, I desire to correct the rendering "my (or his) Lord's servant" to the proper name "'Abdelim," with the bracketed addition "[son of]." The other differences from Renan must stand.

The following are the inscriptions:

XXI. (*Ward*, 6; *Cesnola*, 9.) On terra-cotta vase from tomb at Idalium. Letters painted before baking, clear, but baffling all former efforts to read. I read

ר ג מ ן

and render it either as a proper name, "Regman," or "Regmon," or as the inscription "My Friend" or "Our Friend."

XXII. (*Cesnola*, 25.) Incised on an alabastron about a foot high, and from four to five inches in diameter, with a cover like a small modern butter-plate. Found in a tomb at Citium.

כ ל ש י 100

The numeral is 100. The word is not extant in Phœnician, so far as I know, except upon another Cesnola object (see No. XXVIII. below), and its meaning I conjecture, from Syriac and Arabic analogy, as "My (or, his) ashes," or "My (or, his) urn."

XXIII. (*Cesnola*, 26.) Incised on a red terra-cotta vase, from a tomb at Citium.

ל א נ ת ש

"To Anthos," or "[The property] of Anthos." This Greek word was naturalized in Syriac, in different forms. This inscription was published in *Trans. Soc. Bibl. Archaeology* as "To (or, of) Antosh."

XXIV. (*Cesnola*, 27.) On the foot of an antique vase of serpentine, purchased in the bazar at Nicosia. The last character may be ח instead of י, but I think not.

י ח י

If not a proper name, it is probably an epithet, or term of endearment. I conjecture "My thorn-bush," or perhaps "My chain."

XXV. (*Ward*, 5; *Cesnola*, 8.) A jar (πίθος) of red earthenware, from a tomb at Palæo-Paphos. Letters painted before baking. The fourth character in the first line is uncertain.

ב ע ל פ ל ם
י ח ן
ש מ ע י

"Ba'al-Peles (Lord of weight (?)) gave. He heard me (or, him)."

XXVI. (*Ward*, 4; *Cesnola*, 7.) On a jar of red pottery, like the last, from a tomb at Citium. Letters painted before baking.

ב ע ל י

"Ba'ali." Perhaps a form of the deity's name, or else the name with the pronominal suffix of the first or third person.

XXVII. (*Cesnola*, 29.) In all respects like the last two. From a tomb at Citium.

ב ע ל י ז ח

Very doubtful, as the fourth character may be ז instead of י, which would change the whole meaning. As it is here given, it may mean "My (or, his) Lord of the olive."

With regard to the last three inscriptions, I am not blind to the other meanings that suggest themselves; but I find nothing to decide the question. One fragment of a similar πίθος had a long inscription of about thirty letters, painted around the sloping top, of which nothing is now decipherable but the word בעל. If that inscription were legible, it might furnish a clue to these legible shorter ones. They may only refer to a merchant, or superintendent, instead of a divinity; a supposition which has its base in the fact that they are on common πίθοι, which were doubtless put into the tomb with provisions for the departed. It is reasonable to expect that more of these jars will be found by excavators in Cyprus.

XXVIII. (*Schröder*, 22 (?), in *Monatsbericht der Königlich-Preussischen Akademie der Wissenschaften zu Berlin*, May, 1870, pp. 264-272.) On a πίθος like the last four, except that it has ears, or handles. From a tomb at Citium.

כ ל ש

See No. XXII., above.

THE USE OF עבר AND ITS COMPOUNDS IN THE HEXATEUCH.

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More than two centuries ago a French critic of the Old Testament alleged that, among other things, the peculiar use of עבר in the Pentateuch (Deut. i., 1) showed that Moses could not have been its author. It indicated rather as author some one already settled in Canaan. This statement of Peyrère¹ was taken up by others and has come to have the force of a stock argument on that side of the question.² We are fully justified, therefore, in making a brief inquiry into the actual use of עבר, with its compounds (ב, מ, ל), as found in the Pentateuch and the Book of Joshua, usually associated with it by critics.

As its verbal root would suggest, the noun עבר may mean (1) *what is beyond, the other side of something*; or (2) *what is over against, opposite*. In the former case a limit of some sort is not only implied, but made prominent; in the latter, the relative position of two things as being simply opposite to one another is the thing emphasized. Moreover, in the former instance, the limit, be it a river or whatever it may, may be in the mind to such an extent that it will itself serve as the point of view of the writer or speaker rather than the one or the other side of it, and so, in perfect harmony with the etymology of the word, עבר be employed to mark *the transit* itself across the limit, whether in one direction or the other. A third and more derived meaning of the noun עבר is *shore, border*, that is, of a river, like the Latin *ora, ripa*. It is found not infrequently in this sense in the Bible.

We see, accordingly, that עבר is a very flexible word and, by itself, an exceedingly vague one. It is simply an auxiliary in conveying thought, and needs to have something added to it in order to carry a clear sense to the mind. And we shall be struck by nothing more forcibly, I think, in our examination of its use in the Hexateuch, than by the fact that the writer, as if conscious of the peculiar vagueness of the word, takes especial pains to show how to use it.

In Genesis the expression is twice found (בעבר, L., 10, 11) and both times in the same sense. Of the funeral train that Joseph led up from Egypt to Canaan for the burial of his father it is said, that it halted at the "threshing-floor of Atad which is בעבר הירדן." Undoubtedly the writer meant to fix the exact spot beyond a peradventure, and for his contemporaries he did so. But we are less fortunate, as we do not know anything about this "threshing-

¹ *Systema Theologicum ex Praeadamitarum Hypothesi* (1655), p. 185 f.

² Cf. Ladd, *Doctrine of Sacred Scripture* (N. Y. 1888). I. p. 510.

floor of Atad." Still, the context, which speaks of the "Canaanites" as seeing and remarking upon what took place there, makes it tolerably certain that it was on the west side of the Jordan (cf. Num. xxxv., 14, Josh. xxii., 11).¹ In this case there would be nothing against, but much in favor of, the supposition that the writer was on the east side. To assume, as some do, that the writer's point of view is and must be the west side, is not only to assume what there is no justification for in the text, but involves one in very serious difficulties with it, besides being an assumption of the very point in debate. If **בעבר** does not mean *across, on the opposite side*, in this instance, it must have the third of the meanings given above, *on the shore* (of the Jordan), and so could not be used by itself for determining the point of view of the writer.

In Exodus **עבר** is used three times (xxv., 37; xxviii., 26; xxxix., 19) and the plural construct of it once (xxxii., 15), but everywhere exclusively in the sense *what is over against, opposite*, as of the lights on the two arms of the golden candlestick, the rings on the corresponding borders of the highpriest's breastplate and the laws on the two tables of stone. These passages, therefore, are of no special use to us in our present inquiry. In Leviticus the expression does not occur.

In Numbers it is found only in the form **מעבר** (xxi., 13; xxii., 1; xxxii., 19 (twice), 32; xxxiv., 15; xxxv., 14) the prefix having the force of marking more definitely the boundary concerning which **עבר** is predicated. In the first instance the Arnon is that boundary; in all the others it is the Jordan. In every instance the context makes clear which side of the respective rivers is meant, but in such a way as not to fix with certainty the point of view of the writer. That **מעבר** is *not* used by him in the technical sense the word subsequently acquired in its Greek form (*τὸ πέραν*) and had in the time of our Lord (*τὸ πέραν τοῦ Ἰορδάνου*), as meaning the district east of the Jordan, is clear, from the fact that he employs it as well of the west as of the east side in the very same verse (xxxii., 19) and *never* uses it of the east side without making it plain from the context, just as in other instances, that he does so. He never assumes, in other words, an acquaintance on the part of his readers with any such supposed settled or technical sense. As it concerns the writer's own point of view, as far as he gives us any hint of it, it is neither the east nor the west side of the Jordan (excepting xxi., 13, where the Arnon is mentioned), but the river itself. And in the use of the very same term (**מעבר**) he finds himself free to turn one way or the other, to say, "across the Jordan eastward," or, "across the Jordan westward," as circumstances may require.

And the same thing is conspicuously true of the Book of Deuteronomy. We find here **עבר** (iv., 49), **בעבר** (i., 1; iii., 8, 20, 25; iv., 41, 46, 47; xi., 80)

¹ Dillmann, *Com.*, in loco, declares that **הַכְּנָעֲנִי** cannot be used of the people east of the Jordan.

and מעֵבֶר (xxx., 13), all employed in the same general sense of what is beyond or near a border, and, as in the Book of Numbers, in every case but one that border is the Jordan (xxx., 13). As in Numbers, the expression בעֵבֶר here, מעֵבֶר there) emphasizes the border itself rather than one or the other side of it, and in the same context is used indifferently for the east or the west side (iii., 20, 25). And when it is used for the east side, it is accompanied, in each instance, by some description that determines the fact, just as when it means the west side. If the writer were really on the east side of the Jordan, as the contents of the Book of Deuteronomy would naturally lead us to suppose, then it is clear that בעֵבֶר (like מעֵבֶר) meant for him no more than the Jordan limit, with its shores stretching away on either side. If he was actually on the west side of it, and was trying to create an impression that he was not, but on the opposite side, he has certainly taken a very clumsy way of doing it. As far as the expression he employs is concerned, he effectually effaces not only every sign that he is there, but that he is on either side. He leaves himself floating in the air over the fording-place of the Jordan.

But it might be asked, if the writer was not in fact already in Canaan, would he so uniformly in Numbers and Deuteronomy have used מעֵבֶר and בעֵבֶר of the east side? For an answer to this question let us turn to the Book of Joshua. Here the point of view is changed, at least is assumed to be changed. The people have crossed the Jordan, and occupied the promised land. Two and a half tribes have returned, or will eventually return, to the east side of the river to take possession of the land assigned them there. If the expression we are considering had for Israel during this period any such sense as has been claimed for it, it would certainly have it in this book, and be seen to have it. The words מעֵבֶר and בעֵבֶר, that is, like the tribes inheriting east of the Jordan, would now come into their rightful possessions also, and be no longer used for mere purposes of mystification.

What is the fact? In the Book of Joshua, too, we find all three forms of the word employed: עֵבֶר (xiii., 27),¹ בעֵבֶר (i., 14, 15; ii., 10; v., 1; vii., 7; ix., 1, 10; xii., 1, 7; xiii., 8; xxii., 4; xxiv., 8), מעֵבֶר (xiii., 32; xiv., 3; xvii., 5; xviii., 7; xx., 8; xxii., 7). It is still understood to have the same kind of vagueness attaching to it as in the other books, and is never left undefined. It is still used likewise of *both sides of the river*, and, what is still more remarkable, it is used here a great deal oftener than in any other book of the *west side*, where people and writer are now assumed to be, and notwithstanding the fact that they are assumed to be there (v., 1; ix., 1; xii., 7; xxii., 7).

To the question, then, Does the comparatively uniform—though not exclusive—use of בעֵבֶר and מעֵבֶר in Numbers and Deuteronomy for the region

¹ In xxii., 11, it seems to mean "ford" and xxiv., 2, 3, 14, 15 it does not refer to the Jordan.

east of the Jordan tend to show that the assumed point of view of the history and historian, as themselves on the same side, is false?—there can be but one answer. Most assuredly it does not. We find the same usage, indeed, when history and historian are actually transferred to Canaan, but we find it with considerably less uniformity. In other words, where we might expect, were this theory true, an exclusive appropriation and application of the word in one sense, we find it used in that sense even less commonly than before. Whether Moses, therefore, was the responsible author of the Pentateuch or not, no reason to the contrary can fairly be derived from the use of עֵבֶר in it. It is everywhere employed most intelligently and with perfect frankness and consistency.

THE MASSORA AMONG THE SYRIANS.*

Freely translated and adapted from the French of the Abbé J. P. P. MARTIN

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I. When the immortal J. S. Assémani was writing, in the last century, his *Bibliotheca Orientalis Clementino-Vaticana*, (three parts in four volumes, folio, Rome, 1719-1728), on reaching the chapter which he devoted to Bar-Hebraeus, and coming to describe the great commentary which that author composed on the Holy Scriptures under the title of "*Treasury of Mysteries*,"—the learned Maronite let the following lines fall from his pen: "Versiones denique et auctores quibus in hoc libro utitur, hi sunt. In primis Hebraicus textus, et graeca versio Septuaginta interpretum, passim.....Praeterea duae aliae Syriacae, praeter simplicem cui poene inhoeret, versiones identidem cituntur, nimirum Heraclensis et كركافيه Karkaphensis, hoc est montana, qua videlicet incolae montium utuntur."¹

These words of Assemani gave the hint to the scholars of Europe, who set themselves to searching for the new version that Assemani had pointed out on the authority of Bar-Hebraeus. Though they turned out in force, and ransacked all the mountains of Europe and Asia, and searched every crack and cranny, this "mountain version" remained undiscoverable. It was to reappear at the moment when it was least expected.

The scholars were not willing, nevertheless, to refuse themselves the pleasure of putting forth conjectures. J. David Michaelis took it for the version which the Nestorians used. G. Christian Adler, who undertook his journey to Rome largely in the hope of discovering it, did not meet with it. And yet, he had it under his eyes, perhaps even in his hands, in two libraries,—the Vatican and the Barberini.

* [The Abbé Martin printed an essay on this subject in the *Journal Asiatique*, 1869, 6th Series, vol. XIV. Afterwards he issued his book: *La Massore chez les Syriens*, etc., Paris, 1870. The essay which we here translate, presents the matter more succinctly; it is chapter III., Art. II., § VI., pp. 276-298 of the Abbé's recent work: *Introduction à la Critique Textuelle du Nouveau Testament*, Paris, 1882. Although the doctrines set forth in it are now somewhat generally accepted by Syriac scholars, they are little known outside of a comparatively narrow circle. And, as the book from which this section is taken is necessarily a rare one, it is thought that a service will be rendered to American students of Semitic subjects by presenting it to them in an English dress. The translation itself is very free in form and the adaptation includes some considerable omissions. The translator hopes, however, that he has in no case either misrepresented the learned author, or failed to convey his meaning with clearness. He is not, of course, responsible for the correctness of the facts or the validity of the logic; but only for the just transference of the Abbé's meaning.]

¹ J. S. Assemani, op. cit. vol. II., p. 283.

At the end of his efforts and researches, he thought he could affirm provisionally that the Karkaphensian version was only a manuscript of the Peshito: "Imo haec Carcafensis," he says, "nobis non versio diversa sed codex quidam insignis Vulgata Syriaca versionis fuisse videtur. Quod vel ex iis varietatibus patet quae a Gregorio laudantur."¹

II. The failure of G. Ch. Adler did not discourage scholars. They still continued to seek the Karkaphensian version, and some are perhaps at this hour still seeking it. They have not found it, for the very simple reason that it does not exist. We can give assurance of this. The Karkaphensian version positively has been discovered. Cardinal Wiseman had the good fortune to put his hand on two MSS. that belong to what has been called the Karkaphensian version. J. S. Assemani had had one of them in his hands; he had even described it in two places in his writings: (1) in the second volume of his *Bibliotheca Orientalis*, pp. 499, 500; (2) in his *Bibliothecae Apostolicae Vaticanae Codicum MSS. Catalogus*, vol. III., p. 287; and although the title ought to have attracted his attention, he did not notice that he had in his hands that "Karkaphensian Tradition" of the existence of which Bar-Ihebraeus had apprised him.

Nicholas Wiseman, in his *Horae Syriacae*, pp. 149 sq., described the two Roman MSS.; but he did not perhaps throw into sufficient relief the singular and characteristic features of the work which they contained. All the manuscripts of this class bear a title like the following: "Volume of the words and readings of the Old and New Testaments [according to the Karkaphensian tradition]." The words in brackets are wanting in some of the manuscripts.²

III. Now what is this work, thus brought to our knowledge under the name of "Karkaphensian tradition," or some similar name?

It is easy to answer. It is a Massoretic work. The word which we have translated "tradition" is the Syriac equivalent of the Hebrew word *Massora*. The Syrians had a Massora analogous to that of the Jews, contemporary with that of the Jews, and, moreover, like that of the Jews, divided into two currents, the cradle of one of which was the East, in Babylonia, while the other was born and grew up in the West, in Palestine and Syria. We have, in a word, documents which represent two literary traditions or currents. And as the Aramaic is closely like the Hebrew, it goes without saying that the Syriac Massora is, on the whole, much like the Massora of the Jews. It is astonishing that so patent a fact should have so long escaped those who had the Karkaphensian manuscripts in their hands. A simple statement of the contents of these volumes ought, by itself, to have shown them that they had before them, not a new version of the Bible, but (1) a lexicographical and grammatical work; (2) an exegetical work. In drawing up these volumes, which contain sometimes more than 300 leaves, the

¹ *Versiones Syriacae*, p. 83.

² See below. Cf. P. Martin: *La Massore chez les Syriens*. Paris, 1870.

intention was, not to give a new text, but to furnish the means of conserving and using the old texts. The impulse that led the Latin critics of the thirteenth century to draw up *correctoria*, led the Syrian critics of the ninth to the thirteenth centuries to make this compilation, which ought to take its place in history hereafter under the name of *قَدُشَا قَطُّشَا*,—words hard to translate, but the sense of which is easy to recognize in the phrase, “Collection of Biblical words, punctuated and provided with their accents.”

IV. The form of this text may be understood from a view of any page of one of the MSS. which embody it. Take, for instance, manuscript 62 of the Paris National Library, and open at the page that contains the last portion of Mark's Gospel. From Mark XIV., 72, with which the page begins, to the end of the Gospel, no single verse is given entire. Of the 68 verses contained within these limits, there are given fragments of only 20; and these fragments most frequently consist of only a few words.

No doubt there are places where the verses are less mutilated than in this passage. This is true, for example, of the beginning of these Syrian *correctoria*. One or even two consecutive verses may be found cited entire in Genesis or Exodus; we are not absolutely sure that they are, for we have never verified the fact. In proportion as we advance, however, into the Old and into the New Testaments, the extracts become shorter and more disconnected. The reason for this fact is easy to discover: the object which the Syrian Massorites set before themselves being to guide in the syllabication and rhythmical reading of the text, they did not repeat the words every time they occurred, but, after giving them a few times, assumed that they would be well known to their readers. This is why, in the analyses they make of this same passage of Mark, according to the Philoxeno-Heraclensian version, they do not give more than some fifteen words.

“Brother,” says the copyist of one of these collections of which we are speaking, to his readers, “do not trouble yourself too quickly, if in glancing through the ‘ch'mohe and q'roiotho' (punctuated and accented words), collected here with the greatest care, you do not find in certain parts of the later books the ‘ch'mohe and q'roiotho' that you are seeking. They have been already written before, in the first or last portion of each book. The more difficult ones have been given once, or twice, or even oftener. Take, therefore, the book, read it through, commencing each book at its beginning; continue your reading without fear, and you will discover that I tell the truth. If there are two similar expressions, and you find one of them and not the other, know that they are pronounced alike. I have done as I have said.”¹

To read such a note as this is enough to inform us what kind of a work we have in hand. The Massoretic text is not continuous and it is not the same in all

¹ Additional Manuscript 7183, f. 122.

MSS. From this we may learn the nature of the text contained in the Massoretic MSS. It follows that if a passage is not cited in them, we are by no means justified in concluding that this passage was not authentic in the eyes of the Syrian Massorites, because it is their habit sometimes to pass over several successive verses without drawing a single word from them.

V. It is important to observe, moreover, that all the MSS. do not contain the same passages, or the same words in the same passages. We have verified the fact in a number of passages, and have elsewhere given Matthew I., 18—II., 4a, as it is extracted in four MSS.¹ A single glance at the differences there manifest to all will make the conclusions, which such a comparison demands, very plain. Each MS., or nearly every one, is the work of an author or of a school: of one of those scholars who, from the seventh to the eighth centuries devoted their efforts and lives to the clearing up of all the difficulties of the Scriptures, or of one of those societies of "maq'r'yâne," the mission of which was to conserve the good traditions of reading and pronunciation. This is in harmony with the language which we have quoted from the copyist of the Additional MS. 7183.

VI. We ought not, therefore, to seek for a version in these books, but something very different. This is so true, that not only is the Peshito analyzed in them, but also the Philoxeno-Heracensian version. Yet, it is worth noticing, that the "ch'mohe and q'roiotho" of the latter figure only in the Massoretic collections of the Jacobite Syrians, while the Nestorian collections (MS. Add. 12138) contain only the analysis of the Peshito.

VII. Among the numerous remarks that might be made with reference to these volumes, we content ourselves with the four following:—(1) The New Testament is divided thus:—a. Acts and Catholic Epistles; b. Epistles of Paul; c. Gospels, in the usual order. This division is adopted in the analysis of both the Peshito and Philoxeno-Heracensian. (2) The version of Thomas of Harkel contained, therefore, the Acts and Epistles. (3) In the Peshito only three catholic Epistles are analyzed. The fact is less clear in the Philoxeno-Heracensian, because the Catholic Epistles are analyzed together, and a long search is necessary to find to which Epistle the words cited belong. (4) There are no "ch'mohe" of the Apocalypse given in either case. It would seem, then, that neither the Nestorians nor the Jacobites accepted the Apocalypse in the ninth and tenth centuries as authentic or canonical.

VIII. In the Massoretic collections of the Jacobite Syrians, in the same fashion as the Bible, only somewhat more briefly, the works of the Greek Fathers translated into Syriac have been analyzed,—especially those the translation of which was due to James of Edessa, to-wit:—(1) the works attributed to St. Dionysius the Areopagite—three treatises and the letters; (2) the works of St. Basil—twenty-nine homilies; (3) of St. Gregory the Theologian, bishop of Nazi-

¹ *La Massore chez les Syriens. Pièces Justificatives. Tableau III.*

anza—forty-seven homilies in two parts; (4) the letters of St. Basil and St. Gregory the Theologian; (5) the *λόγοι ἐπιθρόνιοι* of Severus of Antioch—125 homilies divided into three parts, as in the version of them made by James of Edessa about 700–701, A. D.¹

IX. To these analyses, made from the point of view of the pronunciation and punctuation, the following documents are adjoined: (1) the letter of James of Edessa to George of Sarug and to the “scribes who read this book;” (2) a treatise by James of Edessa on punctuation and accentuation; (3) a treatise, apparently by a deacon named Thomas; (4) the names of the Greek points according to St. Epiphanius; (5) divers other little grammatical treatises; (6) enumeration of the *στίχοι* and *ῥήματα* contained in the Holy Scriptures. For the Old Testament, the *στίχοι* are enumerated for the whole and also book by book; but for the New Testament they are enumerated simply for the whole. Moreover, it does not appear that the Nestorian Massora contains this enumeration. (7) Lastly, at the end of all these documents, come very short lives of the prophets, apostles, and disciples, largely taken from St. Epiphanius, and perhaps also from Eusebius.² Sometimes, also, the last leaves of these *collectanea* contain treatises on *vocibus aequivocis*, or tables of words written alike in their consonants, but pronounced differently.

This, then, is the contents of these voluminous collections, subject to variations of the codices. MS. 62 (formerly 142) of the National Library of Paris has furnished the description above.

X. It is astonishing, we repeat, that such an assemblage of documents has not long ago caused the true nature of the work contained in the Karkaphensian or other *ܕܒܪܐܝܬܐ ܕܩܪܩܦܗܐ* to be recognized. The grouping together of so disparate a collection of pieces ought to have opened the eyes of the blind. Yet neither Andrew Scandar nor Assemani understood the character of these collections. They mentioned, in the *Bibliotheca Orientalis* and the *Bibliothecae Apostolicae Vaticanae Catalogus*, the work of which we are speaking, under the title of “Onomasticon Jacobi Edesseni”! Cardinal Wiseman caught but half a glimpse of the truth. Rosen and Forschall³ advanced no further than Wiseman: they still translated the title *ܐܡܒ ܕܡܠܟܘܬܐ ܕܩܪܩܦܗܐ*, *secundum VERSIONEM Karkaphensem*! But no one has passed on this erroneous road beyond the old catalogue of the Paris National Library, which classified a collection of this kind among the “HISTORIAE SCRIPTORES!” This is not the first time that librarians have taken a missal for a treatise on astronomy. Very likely it will not be the last.

¹ This date is reached by means of MSS. in the Vatican Library. (J. S. Assemani, *Biblioth. Orient.*, vol. I., pp. 494, 570).

² *Patrol. Graec.* XXII. col. 1261–1271 c.

³ *Catalogus codicum manuscriptorum orientalium*. London, 1838. Folio. Pars I. *Codices Syriacos et Carshunicos amplectens*, pp. 34–71.

XI. Of the collections of which we are speaking, only two of those which represent the Massora of the Western Syrians contain in the title the words *מִסְכָּת מִסְכָּת*, to wit, the Additional Manuscript 7183 of the British Museum, and the MS. 152 of the Vatican library; but all are drawn up on the same plan and are so much alike that a single glance will determine them all to belong to one family.

XII. It is scarcely to be doubted that the school of philologists and grammarians, called "Karkaphensian Tradition," drew its name from the convent of "Kar'kaph'tho," in the neighborhood of Amid, not far from the great Syrian monastery of Karthamin, in the region of Upper Mesopotamia, which, on account of its numerous convents, received, in the history of the Middle Ages, the name of Tûr-'Abdîn, or "Mountain of the Servants [of God],"—a name which it still bears to-day.¹ This school represented the grammatical and philological traditions of the Western Syrians.²

XIII. Who founded the Syrian Massora? A positive answer is difficult. No doubt the origines of the studies the results of which are collected in the volumes of the ninth, tenth, eleventh, twelfth and thirteenth centuries, mount up to the fourth or fifth centuries. Few proper names, however, are found in these MSS., that are certainly of the fifth century. Perhaps the "Deacon Thomas" who wrote the treatise on punctuation and accentuation inserted in these collections, may be identified with that Thomas of Edessa, who was connected with the Nestorian Patriarch, Mar Abdas I., called "the Great" (538–552). The Massora seems to have been born in Babylonia, and to have been early developed there. Thence it passed to the West, where it made much progress, but in a somewhat altered direction. It is evident that James of Edessa gave a strong impulse to this kind of study. The place of honor given to his letter to George of Sarûg, to his treatise on punctuation and accentuation, and to his translations from Greek writers proves this past doubt. It is perhaps for this reason that the *شهادة* of his Highness Monseigneur Yûssef-ben-David, Syrian Archbishop of Damascus, bears, at the end of the title, this addition: "Works of Mar James of Edessa;"—not, beyond question, because the collection, such as we have it, was composed by James of Edessa, but in the sense that this great writer was the most illustrious popularizer of labors of this kind, the real founder of a Hellenistic and Græcizing school.³ It is enough, moreover, to read the letter of James of Edessa and to observe the rôle it plays in the Massoretic collections in order to perceive at once the conclusion to which all the facts point: "Let no one omit a letter from," says James of Edessa to the copyists, "and let no one add a letter to these Greek

¹ On all these questions see Martin: *La Massore chez les Syriens*, Paris, 1870. Pp. 128–130.

² Bar Hebraeus clearly identifies the Karkaphensian tradition with the Western Syrians.

³ See the *Journal Asiatique* for 1872. Vol. II., pp. 247–256, and of. Martin: *Syriens Orientaux et Occidentaux*. Paris, 1873.

and Hebrew words :”—giving a considerable list. There is no doubt, then, but that James of Edessa was the great promoter of the Hellenizing movement which was wrought out in the bosom of the Monophysite portion of the Syrian race in the eighth, ninth and tenth centuries of our era. Bar-Hebraeus even attributes to him some *ܬܚܝܬܐ ܕܥܡܐܝܐ* like those of the Karkaphensian school; but it is probable that he means by this the Karkaphensian collections, of which we may perhaps regard James of Edessa as the principal author.

It is from the translations of St. Basil, of St. Gregory Nazianzen, especially of Severus of Antioch, made by James of Edessa, that the Syrians obtained that terminology and barbarous orthography which disfigure the MSS. of the ninth to the twelfth centuries. It was James of Edessa, also, who enriched the Syrian tongue with some very curious words. It need not be added that the disciples, as always happens, outdid the master. It was a blessing that the Syrian words, properly so called, were in great part saved from these innovations, or the Aramaic language might have suffered a true disaster.

And let no one think that it was only a single Massorite who gave himself to this eccentricity. All yielded to the fashion; no one was able to withstand the Græcizing invasion. Only the Nestorian Massora remained almost entirely sheltered from this flood; but we do not fear to judge unjustly, when we say that it owed this less to good sense than to the circumstances of the times, and especially to the places where it lived.

XIV. The description which we have given of these collections of the Syrian Massora, suffices of itself to teach us the use that may be made of them, and the advantages we may hope to reap from their study. (1) We are not to expect to find a new version in them,—whether a “mountain version,” or any other kind. They contain nothing of this sort; and he will be sorely deceived who approaches their study with such a preconception. (2) We are not even to expect to find exegesis in them; for above all things, these works are, like the Jewish Massora, grammatical or philological. (3) What we may expect to find in them is the tradition of the proper pronunciation, and of a correct punctuation and accentuation. They are the Syrian counterpart of what the Jews called the “Manual for the reader,” or a “Master of the reader.” Indeed, the title that is given to these collections in the most ancient¹ MS. that has come down to us, containing the Nestorian Massora, is just this. On folio 309b. at the head of a treatise on punctuation and accentuation, we read the following title: “We are still writing, by God’s grace, the signs of the punctuation, of the ‘Books of the Maq’r’yânâ.’” The Maq’r’yânâ is, properly speaking, that which teaches to read. In the Indo-Germanic languages this is a comparatively easy thing to do. But in the Semitic languages, where only the consonants are written, it is not an easy task to teach,

¹ The date is 899 A. D.

or to learn, how to read a text, and to read it correctly. This accounts for the important rôle of the Maq'r'yânâ. We have in it, therefore, an important work that ought to be seriously studied; but which ought to be studied entirely from the point of view of Syriac phonology and lexicography.

XV. Is no profit to be obtained from it, then, for the study of Holy Scripture? Such a conclusion would be thoroughly mistaken. Just as the Hebrew Massora has rendered and will render great service to those who study the Old Testament; so the Syrian Massora can very greatly aid those who wish to study the Peshito and Philoxeno-Heraclensian versions of the Bible.

a. When we are trying to determine the canon of the Old and of the New Testaments, for example, one of the best sources of information that we can consult, is certainly the Massoretic collection; we have in these Massoretic volumes, not indeed a witness that is definitive, supreme and complete, but at least the witness of one of the most intelligent parts of two fractions of the Syrian race,—the Jacobite and Nestorian fractions; the witness of learned men who had often examined the sacred text minutely and scrupulously; who determined its reading, fixed its punctuation, marked its divisions, and collected all its lexicographical and grammatical peculiarities; and who did all this, not arbitrarily, but under the inspiration of their language, their church and their race. Such a witness as this, every body will understand, has great value.

b. Likewise, if our business is the determination of a reading in a given place, these Massoretic writings can render important service, if they contain the passage. Their testimony helps to control that of the Peshito or of the Philoxenian, the text of which they analyze and punctuate. Moreover, when we combine the separate MSS. of this family, we may find that we can reconstruct from them the whole text, since the fragments which are not in one ܬܠܬܐ, may be in another.

XVI. These Massoretic manuscripts contain many marginal notes, but all have reference to points of grammar or lexicography.¹ No one of these notes, for example, makes any allusion to the additions to the text, found in the Curetonian version.

XVII. There are known about a dozen MSS. of the Syrian Massora. Of these, there are two at Rome,—one in the Vatican, No. 152 (of about the year 950), and one in the Barberini library, VI. 62, formerly 101 (1093). The National library at Paris has one,—No. 62, formerly 142, (tenth to eleventh century). Monseigneur Yûssef-ben-David, Syrian Archbishop of Damascus, owned one, dated about 1015,² and probably has it yet. All the others are at London, to wit:—as representatives of the Jacobite Massora, the Additional MSS. 7183 (twelfth century); 12178 (tenth to eleventh century); 14182 (eleventh to twelfth century);

¹ Cf. Martin: *La Massore*, &c. *Pieces Justificatives*.

² This MS. is now in the Library of the Cathedral Church of the Syrians at Mosul.

14667, f. 1-22 (tenth century); 17162, f. 1-14 (tenth to eleventh century); 14684, f. 1-117 (twelfth to thirteenth century). A single MS. represents the Nestorian Massora, to wit, the Additional MS. 12138, which belongs to the year 899. Total: one MS. of the ninth century, one of the tenth, two of the eleventh, four of the tenth to the eleventh, three of the twelfth; in all eleven Massoretic collections, of which two are at Rome, one at Paris, seven at London and one at Damascus or Mosul.¹

This then is what we had to say about the pretended Karkaphensian version, which is not a version, not even a recension in the proper sense of the word. If it is to be classed with any works made in the West, it must be put with the family of *Correctoria*, rather than with any other category of MSS. whatever.

XVIII. Before closing, we may pause long enough to say a word as to certain other Syrian versions that have from time to time been brought into discussion. After having examined carefully the passages of the authors on the authority of whom the existence of these has been affirmed, we are constrained to believe that in some of the cases the sense of the word has been misunderstood. There are in all languages, in Aramaic as well as the rest, some general expressions, the precise sense of which is determined only by the context and analogy. It is the duty of critics to allow weight to the circumstances which determine the sense of such a word in each passage. We have already seen them allowing themselves to be led into error by the word **ܬܪܕܝܢܐ**, the proper and rigorous signification of which is "Tradition," "Massora," but which is very often taken as "Version." The word generally used in Aramaic to designate a version is **ܬܦܬܘܠܐ**, although, to speak rigorously, this term rather signifies the "edition" of a book. There is also another term which has been the cause of much confusion; this is the word **ܦܬܚܐ**, "to comment," "explain," "interpret." The sense of "to translate" has often been given to this word; and thus commentaries have often been transformed into versions. Many writers of merit bear in literary history the name of **ܦܬܚܐܢܐ**, "commentators," "interpreters." Such, for example, are Paul of Callinicum (about 578), James of Edessa (+709-710), etc.; but no one seems to have received this name for having made versions of Sacred Scripture. James of Edessa deserved his title much more for the Greek writers whom he translated, than for his recension of Holy Scripture.

There is, nevertheless, a collection of texts that raise the suspicion that the Nestorians had a version made from the LXX., and that a century (or nearly that) before the Monophysites possessed theirs.

Of all the men who have ever lived, few seem to have had a more singular destiny than the Catholicus of the Nestorians, Mar Abbas, called the Great (538-552). Born in paganism, and brought up in the mysteries of Magism, he raised

¹ Cf. P. Martin: *La Massore chez les Syriens*; Wiseman: *Horae Syriacae*; W. Wright: *Catalogus*, vol. I., pp. 101-115.

himself by his strength of will, the force of his character, and the superiority of his talents, to the highest dignities of his sect and the most envied honors of his nation. What a curious history is this, of this Magian, becoming Christian, learning Aramean in the school of Nisibis, emigrating to Edessa in order to study Greek and literature, pushing on as far as Constantinople, some say even to Rome, sojourning at Alexandria for the completing of his exegetical labors, at last returning to his native land, there attaining the Catholicate, enjoying the intimacy of the great Khosroes, and at last,—that nothing might be lacking to his strange fate,—dying in disgrace and irons! Singular figure, which some writer of talent should rescue for us from the obscurity which invests it.

Now, a body of documents scarcely permits us to doubt that the Catholicus Mar Abbas translated the Old and New Testaments out of the Greek, in the first quarter of the sixth century, almost at the very time when Philoxenus of Mabug, in the West, was translating the Holy Gospels by the direction of his Chorepiscopus Polycarp (508). Mar Aud-Icho, metropolitan of Nisibis in the fourteenth century (about 1340) is explicit: "Mar Abbas, the Great," he says, "translated (ܩܬܒ) and explained (ܬܦܬܪ) the whole Old Testament from the Greek into Syriac. He commented also on Genesis, the Psalms, the Proverbs,"¹ etc. Ebed-Jesu (or Audicho, as the Nestorians call him) speaks only of a translation of the Old Testament, but other writers fill the lacuna. Bar-Hebraeus, to whom the epithet of "the Great" might be justly given (1226–1286), does not distinguish between the Old and New Testaments: "Mar Abbas," he tells us, "went to Nisibis to learn Syriac letters. Desirous also of learning Greek, he went to Edessa and put himself to school to a teacher named Thomas who knew enough Greek. Then he went with his teacher to Alexandria, and, with his help, translated the Holy Scriptures out of the Greek into Syriac."² Lastly, two other Nestorian writers, Maris and Amru-ben-Mathaï (thirteenth and fourteenth centuries) are more explicit. They say clearly that Mar Abbas "composed a fine collection of Canons, which bears his name, and that he translated (or explained) the books of the Old and of the New Testaments."³

No fragments have come down to us which confirm these statements. We have never met with any other version than the Peshito in the liturgical books of this sect; and no other author known to us has mentioned the fact that we have here brought out. We must remember, however, that the Nestorian literature has almost entirely perished, in the invasions which through fifteen centuries have never ceased to sweep over Babylonia. It is not surprising, then, that this version, if it was made, has perished with so many other books, of the real existence of which there is not the least doubt.

¹ J. S. Assemani, vol. III., pt. I., p. 75. Cf. II., p. 130, col. 1, p. 411 and III., part I., pp. 407–408.

² J. B. Abbeloos and Lamy, *Greg. Bar-Hebraei Chronicon ecclesiasticum*, vol. II., p. 89–91.

³ J. S. Assemani, *Bibl. Orient.* II. 412.

It has been concluded, likewise, from a passage in the Commentaries of Dionysius Bar-Tsalibi (+1171), citing the *Historia Miscellanea* of Zacharias, bishop of Mitylene, in the island of Lesbos,¹ that Maras, bishop of Amid, translated the Gospels from Greek into Syriac. The conclusion does not seem to us, however, included in the premises.

[So far the Abbé at this place. Elsewhere he admits of course the biblical translations of James of Edessa; and also, on the strength of a passage to be found in Overbeck's *S. Syri Ephraemi aliorumque opera selecta*, p. 172, that Rabbulas, bishop of Edessa up to about 436, translated the New Testament. The passage reads: "And he translated (قَتَبَ) by the wisdom of God that was in him, the New Testament from Greek into Syriac, on account of its variations, accurately according to what it was."]

¹ See *Anecdota* of Land, vol. III., p. 252.

OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED BY THE ANCIENT SYNAGOGUE.¹

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In theology the Christological system starts from the *πρῶτον εὐαγγέλιον*, in Gen. III., 15. Not so the ancient synagogue. Starting from the talmudic saying, that "all the prophets have prophesied only of the days of the Messiah," it found references to the Messiah in many more passages of the Old Testament than those verbal predictions to which we generally appeal. According to this maxim, almost every passage of the Old Testament is to be referred to Messiah. That this was believed in the time of Jesus we see from passages like John V., 46, "For had ye believed Moses, ye would have believed me, for he wrote of me." Now, these words are so general, that they cannot very well be confined, as is usually done, to Gen. III., 15; XII., 3; XVIII., 18; XXII., 18; XLIX., 10; Deut. XVIII., 15, 18. The same apostle also says (ch. XIX., 36): "For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." Almost the same idea, as expressed in the talmudic passage quoted above, we find in the words of Peter, when he says (Acts III., 24): "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Such being the ideas in the consciousness of the writers in the time of Jesus, it is of no small interest to examine the sources, such as the *Talmud*, both the Jerusalem and Babylonian, the *Targumim* or Chaldee Paraphrases, and the oldest *Midrashim*, whence we derive our information on the subject.

GENESIS.

I., 2. "And the Spirit of God moved upon the face of the waters."

This is the Spirit of the King Messiah, as it is said, "And the Spirit of the Lord shall rest upon him" (Isa. XI., 2).—*Bereshith Rabba*, sec. 2, 8. Whence do you prove that Messiah already existed before the creation? From "And the Spirit of God," etc.; and that the Messiah is meant thereby is seen from Isa. XI., 2, "And the Spirit of the Lord," etc.—*Pesikta Rabbathi*, fol. 58, col. 2.

¹ Although Dr. Edersheim, in his *Life and Times of Jesus the Messiah* (London, 1883), has treated the same subject, yet a comparison of both will show the truth of the old saying, "Duo, quum faciunt idem, non est idem." The reader will find it very difficult, if not impossible, to verify Edersheim's quotations; for to do this it requires not only a rabbinic library, but also a knowledge of rabbinic literature. As both these things cannot be expected of every one, it has been our aim to give the quotations in full. And this is one feature wherein our treatment of the subject differs from Edersheim. In Schaff-Herzog's *Encyclop.*, s. v. *Midrash*, the reader will find the necessary information concerning the midrashic literature; and s. v. *Targum*, all that refers to the Chaldee paraphrases of the Old Testament.

I., 4. "And God saw the light that it was good."

Which light is it that shineth to the congregation of God? The light of Messiah, as it is written, "And God saw the light that it was good;" that is to say, God saw beforehand, before the world was created, that the Messiah will bring salvation to the nations.—*Pesikta Rabbathi*, fol 62, col. 1. Referring to this exposition, the author of *Yalkut Shimeoni*, fol. 56, asks: What is indicated in the words (Ps. xxxvi., 10), "In thy light shall we see light?" what else than the light of the Messiah, of whom it is said, "And God saw the light that it was good."

III., 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The *Jerusalem Targum* thus paraphrases this passage: And it shall come to pass, when the children of the woman shall labor in the law, and perform the commandments, that they shall bruise and smite thee on thy head, and shall kill thee; but when the children of the woman shall forsake the precepts of the law, and shall not perform the commandments, thou shalt bruise and smite them on their heel, and hurt them; but there shall be a remedy for the children of the woman, but for thee, O serpent, there shall be no remedy, for hereafter they shall to each other perform a healing in the heel in the latter end of the days, in the days of King Messiah. The *Targum of Jonathan* goes on in the same strain, and concludes: Nevertheless there shall be a remedy for them; but to thee there shall not be a remedy; for they shall hereafter perform a healing in the heel in the days of King Messiah. The *Talmud Sota*, fol. 49, col. 2, speaks of "the heels of the Messiah" (עקבות משיח), i. e., of the time when the heel of the Messiah shall be bruised by the serpent, with reference to the troubles in the Messianic time. As this passage is very interesting, we give it here in full: Rabbi Pinchas, the son of Yair, said, Since the destruction of the Temple, the sages and the nobles are ashamed, and cover their heads. The wonder-workers are disdained, and those who rely upon their arm and tongue have become great. There is none who teaches (Israel), none who prays for the people, none who inquires (of the Lord). Upon whom, then, are we to trust? Upon our Father who is in heaven. Rabbi Eliezer the Great said: Since the destruction of the Temple, the sages have commenced to be like school-masters, and the school-masters like precentors, and the precentors like the laymen, and these too grow worse, and there is none who asks or inquires. Upon whom, then, are we to trust? Upon our Father who is in heaven. In the footprints of the Messiah impudence will increase, and there will be scarcity. The vine will produce its fruit, but wine will be dear. The government will turn itself to heresy, and there will be no reproof. And the house of assembly will be for fornication. Galilee will be destroyed, and Gablan laid waste, and men of Gebul will

go from city to city, and find no favor. And the wisdom of the scribes will stink, and those who fear sin will be despised, and truth will fail. Boys will confuse the faces of old men. Old men will rise up before the young. The son will treat the father shamefully, and the daughter will rise up against her mother, and the daughter-in-law against her mother-in-law, and a man's foes will be those of his own household. The face of that generation will be as the face of a dog; the son will have no shame before his father. Upon whom, then, are we to trust? Upon our Father who is in heaven.—*Sota*, fol. 49, col. a, b.

- IV., 25. "For God hath appointed me another seed instead of Abel, whom Cain slew."

Rabbi Tanchuma said in the name of Rabbi Samuel, Eva meant that seed which comes from another place. And who is meant? The King Messiah.—*Bereshith Rabba*, sec. 23. Rav Huna said, It is written, "For God hath appointed another seed;" this is the seed which comes from another place. Who is that? The King Messiah.—*Ruth Rabba*, sec. 8.

- XIX., 32. "Come, let us make our father drink wine, that we may preserve seed of our father."

Rabbi Tanchuma said in the name of Rabbi Samuel: The daughters said, "that we may preserve seed of our father." It is not written "a son," but "seed," which is to indicate the seed which is to come from another place. And what seed is it? The King Messiah.—*Bereshith Rabba*, sec. 41.

- XXII., 18. "And in thy seed shall all the nations of the earth be blessed."

Why does God compare the Israelites to the sand of the sea? Because without sand no plant can be planted, and thus no one could exist; because there would be no fruits. Thus, likewise, the world could not exist without the Israelites; wherefore it is also written, "And in thy seed shall all the nations of the earth be blessed." In this life, it is true, the Israelites are compared to the dust of the earth, but in the Messianic age they will be like the sand of the sea; for as the sand makes the teeth dull, so also will the heathen be destroyed in the time of the Messiah, as it is said: "Out of Jacob shall come he that shall have dominion" (Num. xxiv., 19).—*Bemidbar Rabba*, sec. 2.

- XXXV., 21. "And spread his tent beyond the tower of Edar."

The *Targum Jonathan*, in loco, And Jacob journeyed and extended his tabernacle beyond the tower of Edar, the place whence hereafter King Messiah shall be revealed in the end of days.

- XLIX., 10. "Until Shiloh come."

The *Targum Onkelos* paraphrases, Until that Messiah shall come, whose is the kingdom. The *Jerusalem Targum*, Until the time that King Messiah shall come, whose is the kingdom. The *Targum Jonathan*, Until the time that

King Messiah, the youngest of his children, shall come. The *Midrash Bereshith Rabba* (sec. 98, 99), *Midrash Echa* (i. e., on Lamentations I., 16) refer the expression "Shiloh" to the Messiah. That "Shiloh" was regarded as the name of the Messiah, we see from the following interesting talmudic passage: What is his name? They of the school of Rav Shila said, His name is Shiloh, as it is said, "Until Shiloh come." But those of the school of Rabbi Yanai said, His name is Yinon, as it is said, "Before the sun (was) his name was Yinon" (Ps. LXXII., 17). They of the school of Hanina said, Hanina is his name, as it is said, "Where I will not show you favor" (Jer. XVI., 18). And some say, His name is Menachem, the son of Hezekiah, as it is said, "Because he keeps far from me the Comforter, who refreshes my soul" (Lam. I., 16). The rabbis say, His name is the leper of the house of Rabbi, as it is said, "Surely he hath borne our sickness, and endured the burden of our pains, yet we did esteem him stricken, smitten of God, and afflicted" (Isa. LIII., 4).—*Sanhedrin*, fol. 98, col. 2.¹

— "And unto him shall the gathering of the people be."

The same is meant to whom the prophecy refers, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people" (Isa. XI., 10).—*Bereshith Rabba*, sec. 99.

XLIX., 11. "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." The *Jerusalem Targum*: How fair is King Messiah, who is hereafter to arise from the house of Judah! He girdeth up his loins, and goes forth to battle against his foes, smiting kings with (their) princes, reddening their rivers with the blood of their slain, and whitening his valleys with the fatness of their strength; his garments are dipped in blood; he is like to the treader of grapes. The *Targum Jonathan* speaks almost in the same words. *Bereshith Rabba*, sec. 99, remarks on the words "and his ass's colt unto the choice vine," This refers to him of whom it is said "lowly, and riding upon an ass" (Zech. IX., 9). In the Talmud we read, Whoever sees a vine in his dream, will see the Messiah, because it is written, "and his ass's colt unto the choice vine."—*Berachoth*, fol. 57, col. 1.

XLIX., 12. "His eyes shall be red with wine, and his teeth white with milk."

The *Jerusalem Targum*: How fair are the eyes of King Messiah to look upon! more beautiful than the vine, purer than to behold with them the uncovering of nakedness, and the shedding of innocent blood; his teeth are more skillful in the law than to eat with them deeds of violence and rapine. The *Targum Jonathan* uses almost the same words.

¹ The same we find in *Midrash Echa*, or *Lamentations*, on I., 16.

EXODUS.

XII., 42. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations."

The *Jerusalem Targum* paraphrases: It is a night to be kept and established for the deliverance which is from before the Lord in the bringing out of the children of Israel free from the land of Egypt. For there are four nights written in the book of remembrance. The first night was when the word of the Lord was revealed on the world to create it.... The second night was when the word of the Lord was revealed to Abraham between the parts.... The third night was when the word of the Lord appeared against the Egyptians at midnight.... The fourth night shall be when the world shall arrive at its end to be dissolved, the cords of the wicked shall be consumed, and the iron yoke shall be broken, Moses shall go forth from the midst of the desert, and King Messiah from the midst of Rome, etc.

XVI., 25. "Moses said, Eat that to-day; for to-day is a sabbath unto the Lord."

Jerusalem Talmud: Rabbi Levi said, If Israel would only observe one sabbath as it ought to be observed, the son of David would soon come, as it is said, "Moses said," etc.—*Taanith*, fol. 64, col. 1.¹

XL., 9. "And shalt hallow it, and all the vessels thereof, and it shall be holy."

The *Targum Jonathan*: And thou shalt hallow the magnificent crown of the kingdom of the house of Judah and the King Messiah, who will redeem Israel in the latter days."

XL., 11. "And thou shalt anoint the laver and his foot, and sanctify it."

The *Targum Jonathan*: And thou shalt anoint the laver, etc., for the sake of Messiah, the son of Ephraim, who is to proceed from him; by whom Israel will subdue Gog and his allies in the latter days.

LEVITICUS.

XXVI., 12. "And I will walk among you."

This refers to the Messianic time, as it is said, "For they shall see eye to eye, when the Lord shall bring again Zion" (Isa. LII., 8).—*Pesikta Sotarta*, fol. 34, col. 1.

NUMBERS.

XI., 28. "And they prophesied in the camp."

The *Jerusalem Targum*: And both of them prophesied together, and they said, In the end of the heel of days, Gog and Magog and their army shall ascend against Jerusalem, but by the hand of King Messiah they shall fall.

¹ In the Babylonian Talmud, *Shabbath*, fol. 118, col. 2, we read: If Israel would only observe two sabbaths as they ought to, they would soon be redeemed.

XXIII., 21. "And the shout of a king is among them."

The *Targum Jonathan*: And the shouting of King Messiah which he will shout among them.

XXIV., 7. "And his kingdom shall be exalted."

The *Jerusalem Targum*: And the kingdom of King Messiah will be magnified.

XXIV., 17. "There shall come a star of Jacob."

The *Targum Onkelos*: When a mighty king of Jacob's house will reign, and the Messiah will be magnified. The *Targum Jonathan*: When there shall reign a strong king of the house of Jacob, and Messiah shall be anointed, and a strong sceptre shall be from Israel, etc. Rabbi Simeon the son of Yochai lectured: Rabbi Akiba, my teacher, explained, "There shall come a star of Jacob;" Cosiba comes of Jacob, for when he saw Bar Cosiba, he exclaimed, This is the King Messiah.—*Jerusalem Taanith*, fol. 68, col. 4. The Israelites said to God, How long shall we be in bondage? He replied, Till the day comes of which it is said, "There shall come a star of Jacob."—*Debarim Rabba*, sec. 1. Our rabbis have a tradition that in the week in which Messiah will be born, there will be a bright star in the east, which is the star of the Messiah.—*Pesikta Sotarta*, fol. 58, col. 1.

XXIV., 20. "But his latter end shall be that he perish for ever."

Targum Jonathan: And their end in the days of King Messiah."

XXIV., 24. "And ships shall come from the coast of Chittim," etc.

Targum Jonathan: The destiny of all of them is to be conquered by King Messiah.

DEUTERONOMY.

XXV., 19. "Thou shalt not forget it."

Targum Jonathan: And even to the days of King Messiah thou shalt not forget it.

XXX., 4. "And from thence will he fetch thee."

Targum Jonathan: From thence will the word of the Lord your God gather you by the hand of Elijah the high-priest, and from thence will he bring you by the hand of King Messiah.

XXXII., 7. "Remember the days of old," etc.

Another explanation is this: "Remember the days of old" means that whenever God brings sufferings upon you, remember how many good and comfortable things he is about to give you in the world to come. "Consider the years of many generations" denotes the generation of the Messiah.—*Siphre* (ed. Friedmann), p. 134, col. 1.

XXXIII., 12. "And he shall cover him all the day long, and he shall dwell between his shoulders."

"And he shall cover him" denotes the first temple; "all the day long" denotes the second temple; "and he shall dwell between his shoulders" denotes

the days of the Messiah. Rabbi said, "and he shall cover him" denotes this world; "all the day long" this are the days of the Messiah; "and he shall dwell between his shoulders" means the world to come.—*Talm. Bab. Zevachim*, fol. 118, col. 2.

XXXIII., 17. "His glory is like the firstling of his bullock."

This passage is quoted in connection with Gen. xxxii., 5, "And I have oxen and asses." According to the rabbis, ox denoted the anointed of the war, for it is said, "His glory is like the firstling of his bullock;" ass denotes the King Messiah, for it is said, "Lowly, and riding upon an ass" (Zech. ix., 9). *Beresith Rabba*, sec. 95.

RUTH.

I., 1. "Now it came to pass in the days when the judges ruled, that there was a famine in the land."

Targum: And it came to pass . . . a mighty famine in the land of Israel. Ten mighty famines were decreed from the heavens to be in the world from the day that the world was created until King Messiah should come.

II., 14. "And Boaz said unto her, at meal-time come thou hither," etc.

The Midrash *in loco* remarks that Rabbi Jochanan interpreted this in six different ways. He referred it to David, Solomon, Hezekiah, Manasseh, King Messiah and Boaz. As to the fifth we read: The words refer to the history of King Messiah. "Come thou hither" means draw near to the kingdom; "and eat of the bread," i. e., eat of the bread of the kingdom; "and dip thy morsel in the vinegar," i. e., these are the sufferings, as it is said, "He was wounded for our transgressions" (Isa. liii., 5); "and she sat beside the reapers" because his kingdom will once be put aside for a short time, for it is said, "For I will gather all nations against Jerusalem to battle, and the city shall be taken" (Zech. xiv., 2). "And he reached her parched corn," i. e., the kingdom will again be given to him, as it is said, "And he shall smite the earth with the rod of his mouth" (Isa. xi., 4). Rabbi Berachia said in the name of Rabbi Levi: "As the first redeemer, so the last; as the first redeemer (i. e., Moses) revealed himself and disappeared from before them (i. e., the Israelites)—and how long was he hidden from them? Three months, as it is said, "And they met Moses and Aaron" (Exod. v., 20)—so also will the last redeemer appear to them and disappear from before them. And for how long? Rabbi Tanchuma said in the name of the rabbis, Forty-five days, and this it is what is said: "And from the time that the daily sacrifice shall be taken away" and "Blessed is he that waiteth and cometh" (Dan. xii., 11, 12). And what kind of days are these? Rabbi Isaac, the son of Kezatha, said in the name of Rabbi Jonah: During these forty-five days the Israelites cut up mallows and eat them, and to this refers "Who cut up

mallows by the bushes" (Job xxx., 4). Whither does he (the redeemer) lead them (the Israelites, before he disappears)? From the land into the wilderness of Judea, as it is said, "Behold, I will allure her, and bring her into the wilderness" (Hos. ii., 14). Some say, "into the wilderness of Sihon and Og," for it is said, "yet make thee dwell in tabernacles as in the days of the solemn feast" (xii., 9). Whosoever believes in him, shall live; whosoever believes not in him, goes to the nations of the world, which kill him. At the end God reveals himself to them, and sends down manna. "There is no new thing under the sun" (Eccl. i., 9).—*Ruth Rabba*, sec. 5.

III., 15. "He measured six measures of barley."

Targum: And he measured six measures of barley and immediately it was said by prophecy that hereafter there should proceed from her the six righteous ones of the world, who should each of them hereafter be blessed with six blessings,—David, and Daniel, and his (three) companions, and King Messiah.

IV., 18. "Now these are the generations of Pharez."

You find that the word תולדות (i. e., generations) is everywhere in Scripture written defective (i. e., without the *waw* ך), except in two passages, viz., "These are the generations of the heavens and of the earth" (Gen. ii., 4), and "These are the generations of Pharez." And there is a great reason for this. Why? It is said, "These are the generations of the heavens and of the earth," where the word תולדות is written *plene*. Why? Because when God created his world, there was not yet the angel of death in the world, and therefore the word is written *plene*. But when Adam and Eva sinned, all the תולדות (generations) in the Scripture became *defective*; when Pharez arose, his תולדות became again *plene*, because from him proceeds Messiah, and in his time God swallows up death, as it is said, "He will swallow up death in victory" (Isa. xxv., 8). Therefore in these two passages (Gen. ii., 4; Ruth iv., 18) the word תולדות is written *plene*.—*Midrash on Exodus*, or *Shemoth Rabba*, sec. 30.

IV., 20. See Gen. iv., 25.

1 SAMUEL.

II., 10. "And exalt the horn of his anointed."

Targum: And will magnify the kingdom of his Messiah.

2 SAMUEL.

XXII., 28. "And the afflicted people thou wilt save."

This passage is brought in connection with the advent of the Messiah in the *Talmud Sanhedrin*, fol. 98, col. 1: Rabbi Yochanan said, If thou seest a generation whose prosperity is gradually diminishing, look out for Him, for it is said, "And the afflicted people thou wilt save."

XXIII., 1. "Now these be the last words of David."

Targum: Now these are the words of prophecy of David, which he prophesied concerning the end of the world, concerning the days of consolation, which are hereafter to come.

XXIII., 3. "He that ruleth over men must be just, ruling in the fear of God."

Targum: He promised to set up from me a king, who is the Messiah, that shall rise and reign in the fear of the Lord.

1 KINGS.

IV., 33. "And he spake of trees, from the cedar tree, etc."

Targum: And he prophesied concerning the kings of the house of David, who were hereafter to reign in this world, and in the world to come of Messiah, and he prophesied concerning the cattle, etc.

GRAMMATICAL NOTES.

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1. On Genesis II., 9 b.

In an instructive review of Budde's *Biblische Urgeschichte*, in the *Theologisch Tijdschrift* for last year, p. 136, Professor Kuenen argues, from the *form* of the verse Gen. II., 9 b (ועץ החיים בתוך הגן ועץ הדעת טוב ורע), that the words ועץ הדעת טוב ורע are an addition—though an addition made by the author himself—to the original narrative. In drawing this inference, however, the learned critic appears to have overlooked a peculiarity of Hebrew style. When Hebrew writers have occasion to combine a double subject (or object) in one sentence, it is their habit, not unfrequently, to complete the clause containing one of these subjects (or objects), attaching the other to this clause subsequently. Examples: (a) Gen. xli., 27 a, where the seven ears are to be regarded, equally with the seven kine, as subjects to שבע שנים הנה, so that the ך has the force of “as also” (gleich wie); Num. xvi., 2 a, 18 b, 27 b; Judg. vi., 5 a, כי הם ומקניהם יעלו ואהלהים; Isa. lv., 1 a. (b) Gen. i., 16 b, where there is no occasion, with AV., to supply the verb “he made,” but, as the accents also indicate, המאור הקטן, as well as הכוכבים, are appointed to rule over the night;¹ xii., 17, וינגע י״ את פרעה נגעים גדלים ואת ביתו; xxxiv., 29; xliii., 15 a, 18, ולקחת אתנו לעבדים ואת חמרנו; Jer. xxvii., 7 a; 1 Kgs. v., 9; 1 Sam. vi., 11; Judg. xxi., 10 b. (c) Analogous examples with prepositions: Gen. xxviii., 14; Exod. xxxiv., 27 b, כרתי אתך ברית ואת ישראל; Deut. vii., 14 b (cf. xxviii., 54 a, 56 a); Jer. xxv., 12 (על); xl., 9 (ל), etc.

The words thus attached are not, in all these cases, to be treated (with Ewald, § 339 a²) as subordinate. The order in Gen. II., 9 b, is quite regular and natural. Either ועץ החיים ועץ, or ובתוך הגן עץ החיים ועץ הדעת טוב ורע, would have been inelegant and heavy. From the *form* of the verse, at any rate, no support can be derived for the conjecture of Professor Kuenen.

¹ Construe, therefore, “And God made the two great lights; the greater light to rule the day, and the lesser light, as also the stars, to rule the night.” Where two *zagephs* are repeated (in the same half-verse), the second always marks a less appreciable break than the first. See, e. g., i., 20 a; iii., 5 a, 17 b, etc.

² 1 Sam. xviii., 6, is pretty clearly corrupt. In xxv., 42, הלכת should probably be read (cf. Ex. ii., 5). xxix., 10, is very abnormal; analogy requires the insertion of אתם after השכם בבקר

2. On מֵאֵין בְּמִוֶּה (Jer. x., 6, 8).

In order to estimate the various explanations that have been offered on this difficult phrase, it will be necessary to begin by examining briefly the use of מֵאֵין, and of the allied מִבְּלִי, in Hebrew generally.

מֵאֵין occurs in the general sense of "without" in a number of passages, of which the earliest are Isa. v., 9; vi., 11; and מִבְּלִי is used similarly, from Jer. ii., 15. How is this use to be explained, and what precisely is the force attaching to the preposition in these phrases? Our readers will be familiar with the use of מִן after verbs implying "cessation," for the purpose of defining the particular nature of the cessation intended:—"After sixty-five years Ephraim shall be broken מֵעַם away from (being) a people" (which becomes, in our idiom,¹ *so that it be no more a people*); "Every house is shut up מִבּוֹא away from (any) entering in" (= so that none entereth in); "Therefore it shall be night to you מִחֲזוֹן away from vision" (= that there be no vision); etc. Arguing from these, and many similar passages, we should expect in such a sentence as "The land shall be wasted *that there be no inhabitant* (or, *none passing through*, etc.)," to find the latter part expressed in Hebrew by מִיֹּשֵׁב (or מֵעֹבֵר²). Instead of this, however, we find regularly מֵאֵין יֹשֵׁב (or מִבְּלִי), and similarly with other words, מֵאֵין אָדָם, מֵאֵין עֹבֵר (or מִבְּלִי).³ One of the two negative particles מִן or אֵין (cf. p. בְּלִי) must here be pleonastic; and it seems, in fact, that אֵין is added for the purpose of strengthening the idea expressed by מִן, just as it strengthens the idea expressed by בְּלִי in a phrase which occurs in two widely separated parts of the Old Testament, and carries, therefore, with it the presumption of being a genuine Hebrew idiom:—... הַמִּבְּלִי אֵין "Is it on account of there being no (literally, Is it from the deficiency of no) graves in Egypt...?" "Is it on account of there being no God in Israel...?" (Exod. xiv., 11; 2 Kgs. i., 3, 6, 16).⁴ As thus used, however, both מֵאֵין and מִבְּלִי presuppose an antecedent clause expressing some negative idea with which מִן forms the connecting link. If, therefore, they are rendered "without," it must be recollected that this preposition is used in a pregnant sense, expressing essentially the consequences of a preceding act.

It is only in the Book of Job that מִבְּלִי is used more freely in the sense of "without," the connection with a preceding verb being no longer distinctly felt.

¹ Thus drawing attention not to the *old* state which has ceased, but to the *new* state which has arrived.

² As indeed occurs, Zech. vii., 14 (מֵעֹבֵר וּמִשֹּׁב).

³ Jer. iv., 7; ix., 9; xxvi., 9; xxxii., 43; xxxiii., 10, 12; Ezek. xiv., 15; xxxiii., 28, etc. These cases will, of course, be carefully distinguished from those in which the מִן has a causal force; as Deut. ix., 28; Isa. v., 13, רֵעֵת מִבְּלִי from lack of knowledge; Hos. iv., 6; Jer. vii., 32 = xix., 11, מֵאֵין מָקוֹם (according to Hitz., Ewald, Graf, Keil, and RV. margin).

⁴ Examples of the corresponding phrase in Syriac (ܡܢ ܠܝܢ) are cited by Payne Smith, *Thes. Syr.*, col. 528, e. g. Ephr. i., 11 (ܡܢ ܠܝܢ ܕܥܡܐ); Lagarde, *Reliquiae Juris Eccles.*, 141, 6; 142, 8.

Thus, iv., 20, "Without any heeding, they perish forever;" vi., 6, "Will that which is tasteless be eaten *without salt*?" xxiv., 7, "Naked they pass the night **מְבִלִּי לְבוּשׁ** *without raiment*" (cf. verse 10, "Naked they walk about **מְבִלִּי לְבוּשׁ**"); xxiv., 8, "Refuge-less they cling to the rock." The analogy of these passages makes it probable that **מְבִלִּי** has the same force in iv., 11, "The lion perisheth *without prey*;" and xxxi., 19, "If I saw one perishing *without raiment*," although otherwise "for lack of" would here afford an excellent sense. But the general difference between the use of **מְבִלִּי** in Job, and that of both **מְבִלִּי** and **מֵאֵין** elsewhere, is that, in these other instances, the clause thus introduced adds a *new* feature to the description ("The land shall be wasted,"—how? *so that the condition of persons passing through ceases*), whereas in Job **מְבִלִּי** expresses little more than a *concomitant* of the description (which is not even necessarily expressed in negative terms) contained in the principal clause.

Ewald, now, explains the phrase in Jer. x., from the use of **מֵאֵין** explained above. He supposes that the original and proper force of **מֵאֵין** was forgotten, that it was considered simply to express the sense of a strong negation, "even none," in no necessary connection with a preceding or connected clause, and that it was thus capable of standing in any part of the sentence. He translates, therefore, **מֵאֵין כְּמוֹךָ** "there is *even none* like thee," quoting, as a parallel to this free use of **מֵאֵין**, Job xviii., 15, **תִּשְׁכֹּן בְּאֹהֶלוֹ מְבִלִּי לוֹ מֵאֵין**, which he renders—and Delitzsch follows him¹—"there shall dwell in his tent *even naught*² of his."

Is this explanation tenable? It is true, as we have seen, that in Job **מְבִלִּי** is used more independently than elsewhere; at the same time the prepositional force of **מִן** is never entirely lost; it is still a link, though a weakened link, connecting what follows with the main sentence. Upon Ewald's hypothesis, **מֵאֵין** and **מְבִלִּי** appear suddenly, not merely as independent particles, but as denoting the *subject* of a sentence. **מִן** has thus lost its negative force altogether. In this use of **מֵאֵין** there is no analogy. **מְבִלִּי** in Job xviii., which is appealed to, is not decisive. If it denotes there "even naught," it expresses an entirely different sense from that which it bears in any other passage in the same book. And there is no necessity to give it such a sense even there. The **מִן** may be partitive, as it is understood by Hitzig, "There shall dwell in his tent *what is naught* of his." In the difficulty of understanding how **מִן**, in its *negative* sense, can have been treated as a mere expletive, this explanation, which gives **מִן** a natural and intelligible meaning, seems preferable. The analogy appealed to by Ewald in support of his rendering of **מֵאֵין כְּמוֹךָ** is thus, at best, an uncertain one, and seems, moreover, upon independent grounds, to be improbable.

Another mode of explanation is adopted by Gesenius (*Thes.*, s. v. **מִן**), who regards **מֵאֵין כְּמוֹךָ** as involving an extension of that partitive use of **מִן** which

¹ בְּלִי a strengthened מְבִלִּי."

² Neuter, (not masc.), on account of the *feminine* predicate.

we meet with in **מֵאֶחָד** in Hebrew, and which occurs more frequently in Arabic, "after negative particles, and after interrogatives put in a negative sense."¹ In Arabic: "Ye have not **إِلَهَ مَنْ** *ought of god* (= any god) except Him;" "Doth *ought of one* (**مَنْ أَحَدٌ** = any, ullus) see you?" "Do you perceive of them *ought of one* (= a single one)?" "Not *ought of one* (= Not one) would hold you back," etc. In Hebrew: "If there shall be in the midst of thee a poor man, **מֵאֶחָד אֶחֶיךָ** *ought of one* (= any) of thy brethren, in one of thy gates," etc. (Deut. xv., 7); "If one doth **מֵאַחַת מֵהֵנָּה** *ought of any* (= any) of those things" (Lev. iv., 2); "If he do *ought of one* (= any) of these things" (Ezek. xviii., 10). Assuming now that **מִן** is rightly explained in these constructions as partitive, let us analyze its application to the passage in Jeremiah. **אֵין כְּמוֹךָ** means "(there is) naught of the like of thee," or, more briefly (the question of the precise meaning of **כְּ** not being before us) "(there is) naught like thee." **מֵאֵין כְּמוֹךָ**, then, will mean "(there is) ought of naught like thee." Is this an intelligible sentence? In a sentence either stating a hypothesis, or (as in the Arabic usage formulated by Dr. Wright) implying a negation, the use of **מִן** to strengthen the idea of *one only*, by assuming rhetorically a *part of one*, the existence of which is then questioned or denied, is intelligible; but a sentence affirming (as would here be done by implication) the existence of a *part of nothing* is surely an incredible one. It is not credible even on the supposition that, **מֵאֶחָד** being in use as a strengthened form of **אֶחָד**, the **מִן** was applied *mechanically* to **אֵין** for the purpose of strengthening it similarly; for the sentences in the two cases differ so widely in form and structure, that the foundation is lacking even for the operation of false analogy. Isa. xl., 17; xli., 24 [M. T. **מֵאֵין וּפְעֵלְכֶם מֵאֵפֶס** (מֵאֵפֶס)] are not parallel. It is possible to say rhetorically, "Ye are of nothing and your work of naught" (whether of here means "a part of" [see Hitzig] or "consisting in"); but this does not justify the expression "(there is) part of naught of the like of thee."² At most, it would justify the punctuation **מֵאֵין**, and the rendering, "Part of naught is the like of thee." But this, while more artificial, is not stronger than the normal **אֵין כְּמוֹךָ**, and, though suitable where the subject is **אֵתֶם** or **פְּעֵלְכֶם**, for the purpose of declaring emphatically its equivalence with nonentity, is unsuitable when the subject is a word like **כְּמוֹךָ**. Gesenius fails to show how **מֵאֵין כְּמוֹךָ** can be intelligibly conceived as a strengthened expression for **אֵין כְּמוֹךָ**.

מֵאֵין כְּמוֹךָ appears thus to admit of no satisfactory explanation. In Jer. xxx., 7, however, occurs the expression, "Ho, for great is that day **מֵאֵין כְּמֵהוּ**." The rendering of AV. (as also of RV.), "so that none is like it," can-

¹ Dr. Wright's *Arabic Grammar*, II., § 48 f. (b). See also Ewald, *Gr. Ar.*, § 577, and the examples cited by Gesenius.

² The rendering "(There is) less than naught of the like of thee" reads into **מִן** more than it will legitimately express.

not be intended as a strictly literal version; for the analogy of the phrases **מֵאֵין** **וְיִשָּׁב**, etc., would demand the punctuation **מֵאֵין כְּמֹדוֹ**; there is no example of **אֵין** being pointed as if it were in the absolute state (**אֵין**) when it precedes the word with which it is related.¹ **מֵאֵין** must here bear its usual sense of "whence?" which agrees excellently with the context, "Ho, for great is that day; whence is the like of it?" This is the rendering adopted by Hitzig, who also proposes (following J. D. Michaelis) to point and render similarly in x., 6, 8 **מֵאֵין כְּמֹד** "whence is any like thee?" Nägelsbach, indeed, objects that we have always elsewhere **מִי כְּמֹד** "who is like thee?" but, whatever be the explanation accepted, we have to deal with an unusual expression; and a construction which is logically and grammatically intelligible seems preferable to one which is so difficult to understand or justify as either of those which have been considered above. The recurrence of the same form in verse 8 makes it improbable, as Graf remarks, that the **מ** is due merely to an accidental repetition of the preceding letter (**מְלֻכּוֹתֶם, אֹתָם**). The Versions (both here² and in xxx., 7) all render by a simple negative, as if the reading were **אֵין**; but where delicate distinctions are involved, their evidence, as regards either reading or construction, is of slight value. In all probability, the true meaning of the phrase had been lost by the Jews, and a false interpretation is embodied in the Massoretic punctuation.

8. On 1 Samuel I., 5.

וְלַחֲנָה יָתֵן מִנָּה אַחַת אַפִּים כִּי אֶת חֲנָה אָהַב וַיהוָה סָגַר רַחֲמָהּ.

The difficulty in **אַפִּים** is well-known. It is rendered (1) "heavily." So Coverdale (1534), following the Vulgate "tristis;" Joseph Kimchi (afterwards David Kimchi, **כְּלֹמֶר בְּכַעַס הָיָה נֹתֵן לָהּ מִנָּה אַחַת לִבְרַ**, Luther, "traurig;" Sebastian Münster (1635), "facie (demissa);" Geneva margin ("some read [so, in fact, the "Great Bible" of 1539] 'a portion with an heavy cheer'"); and among moderns, Böttcher and Thenius. For this sense of **אַפִּים**, however, there is no support in the known usage of the language: **בְּאַפִּים** occurs with the meaning "in anger" in Dan. xi., 20; but even supposing that an early writer would use the dual, upon the analogy of **אַרְךְ אַפִּים**, in that sense, the meaning obtained would be unsuitable; and the expressions **נָפְלוּ פָנֶיךָ** (Gen. iv., 6) and **פָּנִיהָ לֹא** (1 Sam. i., 18) are not sufficient to justify the sense of a dejected countenance being assigned to **אַפִּים**.

It is rendered (2), in connection with **מִנָּה אַחַת** *one portion of two faces* (= two persons), i. e., a double portion. So the Peshito (أَنْفَا), Gesenius, and Keil. It is true that the Syriac **أَفْت** corresponds generally in usage to the Hebrew **פָּנִים**; but, to say nothing of the fact that a Syriasm is unexpected in Samuel, there is nothing in the use of the Syriac **أَفْت** to suggest that the *dual* would, in

¹ Job xxxv., 15 (see Delitzsch) will hardly be objected as an exception.

² Where, however, LXX. omits.

Hebrew, denote *two* persons; **אֶתְּ** (like **פְּנִים**) is used of *one* person, the singular not occurring. If **אֶפְסִים** means *two* persons, it must be implied that **אֶתְּ**, in Hebrew, might denote *one* person, which the meaning of the word obviously does not allow. Secondly, the construction, if this rendering were correct, would be unexampled. **אֶפְסִים** evidently cannot be a genitive after the compound **מִנָּה אַחַת**; and the disparity between the two ideas (*one portion* and *two persons*) precludes us from treating it as a case of apposition (as is suggested by Keil);¹ Ewald, § 287 b, offers, in this respect, nothing parallel. Grammatically, therefore, not less than lexically, this rendering is exposed to the gravest objections.

(3) The history of the A.V. *a worthy portion* (inherited from the Genevan Version of 1560) is curious. It is based ultimately upon the rendering of the Targum: "And to Hannah he gave **חֹלֶק חַד בְּחִיר** *one choice portion*," which is thus paraphrased by Rashi **רָאוּי לְהִתְקַבֵּל בְּסִבֵּר פְּנִים יְפוּת** "a portion fit to be received with a cheerful countenance." **בְּחִיר** in the Targum corresponds to the Heb. **אֶפְסִים**; how it was obtained from it may not be perfectly certain; but Kimchi seeks apparently to explain it, when he annotates the text thus, **מִנָּה אַחַת נִכְבְּרַת² לְהַשִּׁיב אֶפְסָה וְכַעֲסָה וְכֵן אֶתְּ אֶפְסִים אֶתְּ כַעֲס**—in the Latin of Seb. Münster, "*partem unam electam: hoc est, dedit Hanae partem honorificam at ab ea auferet animi et vultus molestiam*." As here explained, "worthy" is no translation of **אֶפְסִים**, but merely expresses a characteristic of the particular "portion" sufficient to produce the desired result. But this explanation is only of historical interest; it is evident that **אֶפְסִים** alone cannot mean "against" or "to remove vexation." In the *Book of Roots*, however (s. v. **אָף**), there is suggested as an alternative **אֶתְּ לְפָנִים כְּלוֹמֵר מִנָּה נִכְבְּרַת**. This explanation is easier, but is open to objections, upon ground of usage and construction, similar to those already urged against (2).

In the LXX. **אֶפְסִים** is represented by **πλήν**, i. e., **אֶפְסִים**. This reading at once relieves the difficulty of the verse, and affords a consistent and grammatical sense. **כִּי אֶפְסִים** restricts or qualifies the preceding clause, precisely as in Num. XIII., 28. "But unto Hannah he used to give one portion;" this, following the **מִנָּה** of verse 4, might seem to imply that Elkanah felt less affection towards her than towards her sister. To obviate such a misconception, the writer continues, "Howbeit he loved Hannah, but the Lord had shut up her womb," the last clause assigning the reason why Hannah received but one portion. The words **ὅτι οὐκ ἔστιν αὐτῇ παρθένον** in LXX. before **πλήν** seem to be merely an explanatory addition inserted by the translators, and need not be supposed to have formed part of the Hebrew text read by them.

¹ See the Appendix to the writer's *Hebrew Tenses*, § 290.

² Cf. Abulwalid (11th century), **وجهة عظيمة**.

EMENDATIONS OF THE HEBREW TEXT OF ISAIAH.

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Biblical criticism is still in its infancy. Conservative scholars still deem it a sin to admit that the Massoretic text of the Bible has undergone great changes. They would rather impute to the sacred writers all kinds of deficiencies in logic and grammar, in oratory and common sense, than allow the intact state of the Holy Writings to be questioned. A careful study of the text of all the twenty-four books has convinced me that few chapters have escaped corruptions by mistake of writers, as well as alterations and interpolations at the hands of the scribes. Entire lines and columns have been misplaced and occasionally intermingled, so as to disturb the order and harmony of the entire composition. Expressions or prophetic predictions which sounded too harsh and severe were altered or softened by interpolations and additions, particularly at the end of a chapter or book. There are many Psalms and prophetic compositions in which the verse recurring at the end of each strophe, the refrain, has been sadly neglected and lost sight of to such a degree that only the sharp eye of a critic can discover it anew and restore the shattered fragments. No poetical rule has more consistently been adhered to by authors than the *Parallelismus Membrorum* by the Hebrew bards and writers. Yet even this has again and again been encroached upon by copyists and accentuators. And the best and most scholarly commentators have failed to give due attention to these facts. I am well aware that such general assertions will meet with ridicule and scorn, and unless I shall have accomplished the task of submitting my views of the whole Bible text to the scholarly world, I cannot expect to find many who will agree with me. Only the long array of proofs must at the end decide in my favor. At present I can merely plead for the patience and indulgence of my readers, as I intend to take up one chapter and one book after the other, being not so anxious to carry my point as to help in restoring, as far as possible, the original text. I shall commence with the book of *Isaiah*.

I.

4. נָזְרוּ אַחֲרָיו. These last two words disturb the parallelism, and fail to present a "climax" (Cheyne). On the other hand, the following verse seems defective, beginning in the second person, whereas no one is addressed. Read נָזְרִי (חָרַב) אֲשׁוּר, and begin with it the new verse: "Ye single parts left by Assur, on what part will ye still be smitten, whilst adding 'perversion?'" The words are characteristically omitted in the Septuagint.

6. Read רככו instead of רככה.
7. " קדם " " זרים. So Studer, *Protest. Jahrb.*, Lagarde and Cheyne.
9. " כמעט כסדם.....לולי, " Had not Jehovah left a remnant, almost like Sodom would we have become; " cf. my article on לו in Geiger's *Zeitschrift*, 1868, p. 29.
11. וכבשים, more than superfluous alongside of ועתודים, is not found in the LXX.
- 12 and 13 have greatly suffered at the hands of the Scribes, who felt like smoothing somewhat the rigid condemnations of the prophet. The LXX. offer the following reading: רמוס חצרי לא תוסיפו כי תביאו מנחה שוא קטרת: חרשיכם ויום מקרא (גדול) לא אוכל צום ועצרה תעבה היא לי: חרשיתם ושבתות. The original reading seems to have been thus—verse 12: כי תבאו לראות פני לא תוסיפו הביא מנחת שוא קטרת תועבה היא לי מי בקש זאת מידכם רמוס חצרי: (13) חרש ושבת קרא מקרא צום ועצרה און לא אוכל.
- Translation: "If you come to see my face, do not continue to bring meal-offerings of falsehood; it is an incense of abomination to me.
"Who desires this from you? To trample my courts? The New Moon and the Sabbath, the calling of the assembly, the fasting and the solemn gathering—it is iniquity, I cannot bear it."
17. חמוס gives no satisfactory sense. Read חמוס the *violenced*, participle pass. of חמם.
23. וחברי. The plural is to be replaced by the singular, וחבר and a band.
25. ואשיבה I will bring back gives no sense. Read ואשימה I will put my hands upon thee. The error was caused by the first word of the following verse.
28. ושביה. Read ושביה and her captivity = captives.
29. כי יבשו. In place of the third person there ought to be the second. Read כי תבשו for you will be ashamed.
31. והיה החסן. This word "stronghold" does not well fit itself to the context. Read, with Lagarde, החמן. "And the sun-pillar shall be as tow, and its maker (ופעלו) a spark." Here, for ופעלו, Lagarde's conjecture, I prefer the Massoretic reading, ובעלו and its Baal.

II.

- 2-4 are certainly not in their right place here, if ever spoken by Isaiah. They originally belong to the author of the fourth and fifth chapters of Micah, probably a contemporary of Zephaniah; and it is not impossible that some of the scribes wanted to stamp them as Isaianic by giving them verse 1 as a heading, while another Massoretic tradition attributed them to Micah.
- 5 has no connection with the following verses, either. But there can be little doubt that the verse is corrupt. I read בית יעקב לנו ונוכחה יאמר

יהוה כי נטשת אלהיה בית יעקב כי מלאו מקסם ועוננים בפלשתים
 ובילדי נכרים יכשפו *O house of Jacob, let us dispute together, saith the Lord.*
For thou hast forsaken thy God, O house of Jacob. For they are full of sorcery
and diviners like the Philistines, and with the children of foreigners they practice
witchcraft.

The following passage is remarkable for the obvious confusion which some of its parts have suffered. Cf. verses 9, 10 and 11 with verses 17, 19, 21, and you discern a refrain in the composition. Yet it has been entirely lost sight of by the copyists; and confusion prevails to such a degree that the last verse has been given up by the latest commentators in utter despair. Here is the whole passage restored:—The first word of verse 11 offers the missing fragment of verse 9:

9. יִשַּׁח אָדָם וַיִּשְׁפֹּל אִישׁ וְאֵל אִשָּׁא (אשׁא) לָהֶם עֲוֹנָם :
 *I shall not forgive them their sin.*

10. בֹּא בַצּוּר וְהַטָּמֵן בַּעֲפָר מִפְּנֵי פֶחַד יְהוָה וּמִהֲדָר נֶאֱנוּ בְּקוֹמוֹ לַעֲרֹץ
 הָאָרֶץ :

11. וְהִיא נִבְהוּת אָדָם שָׁפֹל וַיִּשַׁח רוּם אֲנָשִׁים וַיִּנְשָׁב יְהוָה לְבָדּוֹ בְּיוֹם
 הַהוּא :

12. וַיִּנְבֶּה. Read וַיִּשְׁפֹּל.

17 belongs after verse 19; then let 18 read וְהָאֱלִילִים כָּלִיל יִחְלְפוּ. The ך of the following word caused the omission of the same letter in the preceding one.

20. Read אִשָּׁר עֲשֵׂה לוֹ לְהִשְׁתַּחֲוֹת לַחֲפָרָפוֹת וּלְעַטְלָפִים.

21 and 22 are but variant readings of verses 19 and 17—in fact, marginal glosses, partly corrupted.

III.

1. The last six words have, by various commentators, been declared to be glosses.

3. The word וַיִּוָּעַץ is probably also a gloss.

4. וַתַּעֲלוּלִים is correctly translated in the King James version “babes.” It is parallel to נַעֲרִים, and identical with מַעֲלָל in verse 12.

6. Instead of וְהַמְכִּשְׁלָה *and the ruin*, which offers no tolerable sense in the whole context, the Septuagint presents the reading וְהַמְבִּשְׁלָה *and this dish*. Taking into consideration that the following verse begins rather abruptly, I suggest that the original reading was וְהַמְבִּשְׁלָה הַזֹּאת תִּקַּח *and take this meat*, the meaning being “they will offer a coat and a meal to any one accepting an office;” but אֵת יָדוֹ יִשָּׂא בְיוֹם הַהוּא *he will lift up his hand to swear* that he will not accept the office, for his own household is not provided thereby.

8, at the close, shows traces, at least, of intentional alteration; and still more so the Greek version. Read בְּלִשׁוֹנָם וּמָעְלוּ מַעַל בִּיהוָה לְמַרְתָּ אֵת פָּנֵי

כבודו *with their tongues they commit treason against the Lord, to offend the face of his glory.* The Seventy have read **כבודם** *their glory*, a euphemistic alteration. The rather meaningless word **כסדם**, in verse 9, originally may have been a marginal note belonging to **כבודו** in our verse.

10 and 11 have already been pointed out by Studer as marginal notes.

12. **ודרך** *the way of thy paths* is a tautology. We expect a word analogous to **מאשריך** *thy guides*. Read **ומוריך** *and thy teachers*.

14 c and d belong after 15 a, b. "Why do you crush my people and grind the face of the afflicted. Ye eat up the vineyard; the plunder of the poor is in your houses." This address of the prophet, with its allusion to the vineyard, is continued in ch. v., which deals with the iniquities of the oppressors, repeating even in verse 16 the refrain of ch. II.

15 d commences a new chapter: **נאם ארני יהוה צבאות** *An oracle of the Lord Yahweh Ts'bhaoth.*

16. **ויאמר** (cf. LXX.). Read **כה אמר יהוה** *Thus saith Yahweh.*

18. The LXX. read after the word **תפארת** a word like **לבושם** *the glory of their dress*, which was probably omitted for euphemistic reasons.

24. **נקפה**, as parallel to **מק** = "rotteness," is not, likely, a rope, but, as Grätz suggests, a corrupted form of **רקבה** = "rotteness."

26. **פתחיה** "*thy gates shall sigh and lament*" gives little satisfactory sense; and so is the following word (**ונקתה**) very obscure and problematic. Read **יפיפותיך** *thy fair ones* **ורכתיך** *and thy tender ones*. The Septuagint offers traces of this reading in the preceding verse, *ὁ χαλκιστος*, etc. **לארץ תשבנה** *shall sit on the ground*. This connects fitly with the following verse (iv., 1).

IV.

2. The words **צמח** and **פרי**, expressions used during the Exile for the expected son of David (cf. **ורו(ע)בבל** *seed planted in Babel*) are missing in the Septuagint. Besides, the whole verse betrays the hand of an interpolator or emendator. That the whole chapter stands in close relation to the preceding one, can be learned from verse 4, which has undergone only slight changes. Cf. LXX., which have **כי** before **אם** and **ירחין**, instead of **רחין**; the word **בני** *sons* before **בנות** may have originally belonged to the second part, **דמי בני ירושלם**. There can be little doubt that the prophet describes God as bringing severe punishment upon the sons and daughters of Zion. Hence (verse 2) Jehovah is made to appear in wrath, like a burning fire and a sweeping storm of destruction. The expressions, however, seemed too severe for the time of the exilic repentance, and were therefore changed. Of course verse 3, speaking of single remnants who should be distinguished as holy ones, stands now rather without connection, and likewise verse 4.

5. Here the LXX. offer the older and more correct reading **ובא יהוה והיה** *And*

the Lord shall come and be....; but the rest shows again the work of תקון
לצבי ולכבוד סופרים emendation of the scribes. Instead of כי על כל read
Cf. with the whole, ch. XXVIII., 2-6.

V.

1. Read, with Lowth and Cheyne, שִׁירַת דָּוִדִים *Love-song*.
9. LXX. have before באזני the word וְנִגְלָה *It was revealed in the ears*, connecting it in the *status construct.* with יְהוָה. Cf., however, XXII., 14. I am inclined to read נָאום "the oracle of the Lord." Geiger's explanation of it as an oath, "by the ears of the Lord" (*Urschrift*, 325), is without analogy.
12. וַיֵּין. Read לַיֵּין *to the wine* of their festive joy.
13. Instead of כְּתִי read מִי רָעַב (cf. Deut. XXXII., 24), and in place of צָחָה read צָחָה צָמָא "burnt with hunger and dried out with thirst."
- 17 belongs after 10. When the fields have become barren, then "lambs shall graze as if on their usual pasture land, and the ruins of the fat the sheep shall eat up." Instead of נָרִים read כְּרִים *fat sheep*, in accordance with LXX.
23. מִמֶּנּוּ, read מִמֶּנּוּ *from them*.
25. The end of the verse is a thrice repeated refrain in IX. and X. (cf. IX., 11 and 20; X., 4). Hence the three chapters belong together, forming one prophetic composition. Indeed, a close observation will show that VIII., 21 continues the thread broken off at the end of our chapter.
26. The final ם in לְנִיִּם is one of the many DITTOGRAPHICAL errors found in the Bible. Read לְנִי מְרַחֵק *to the people from afar*. Of course Assyria is referred to.
28. כִּצְוֹר *like flint*. This accords with the Septuagint, כִּצְוֹר. Perhaps a better reading, more analogous to כְּסֹפֶה, is כְּסֹפֶר *like storm*.
29. וַיִּנְהַם is taken from verse 30, and must be stricken out.
30. The words וְאִרְחֵם חֶשֶׁךְ are not given in LXX., and are a gloss. Subject of the verse is no longer the hostile invader, but the people of Judea. I, therefore, believe that עַלִּי is corrupt, and ought to read עַמִּי *my people*. "My people will, on that day, sigh like the roaring sea, (וַיִּבְטֹ) and look upon the land, and behold distressful darkness in the clouds." Continuation in VIII., 21-23 and IX., 7-X., 4.

VIII.

21. "And it will pass through it hard prest and hungry, and when it will be hungry and full of anger, it will curse its God and its king, and turn upwards."
22. "And again it will look upon the earth, and behold, distress and darkness of need and affliction for the fleeing one."
23. For כִּי לֹא read כִּי לֹלֵא "For were there not darkness around the afflicted one, כִּעַת then the first one might take the easier way of escape along the

land of Zebulun and Naphtali, and the latter might take the heavier road along the sea and the other side of the Jordan, the province of the heathen.' Galilee." Cf. my article on לָן in Geiger's *Zeitschrift*, 1868, p. 26.

IX.

- 1-6 present a strange conglomeration which no hermeneutical art is able to clear up. Verse 1 is obviously a soothing balm for the affliction threatening in the preceding; but it is very doubtful whether the prophet felt like offering it in this connection. 2 goes on in the same strain. Instead of הִנְנִי לֵא, it has been happily suggested to read, in accordance with the Peshito, הִנְנִי the joy, corresponding to הַשְׂמֵחָה. 5 and 6 have certainly no relation either to the verses preceding or to those following. They seem to belong to ch. xi., and so probably verses 1-3 (or 4?). About the first word of verse 6, I cannot help expressing surprise that so few of the commentators have found out the plain fact that the two letters לִם are simply a marginal note concerning the previous word שְׁלוֹם. A Massortic tradition existing to the effect that where applied to God שְׁלוֹם should be written in full (*plene*), and otherwise defectively, the scribes were at a loss whether to write it *plene* or *defectively*. This is the meaning of the two letters, which were by mistake added to the following word רָבָה.
- 7 connects again with ch. viii. The word רָבָר, however, offers no sense. LXX. have θάραρον = רָבָר (?) or מָוֶת. Read חָרֵב the sword.
8. וִידְעוּ is not the right word here. Lagarde suggests וְנִדְפּוּ And they shall blaspheme. I would prefer וְרִנְּנוּ they shall rebel, the letters being quite similar to וִידְעוּ.
10. צָרִי is certainly to be corrected into שָׂרִי the princes (cf. Ewald and others).
12. עַר הַמִּכְהוּ. Read, with Lagarde, עָרֵי מִכְהוּ.
- 14 has been generally declared a gloss.
16. לֹא יִשְׁמַח is not the proper word. Lagarde suggests לֹא יִפְסַח, explaining it after Isaiah xxxi., 5, פָּסַח וְהִמְלִיט = sparing and saving. I think לֹא יִחְמֹל preferable (= he spares not).
17. גִּיאֹת is correctly given by the LXX. (τῶν βουνῶν) as גִּיאֹת, sing. גִּיא = hill,—"the hills are wrapped up in smoke."

X.

1. Read חֲקִי אֵין וּמִכְתָּבִי "Woe unto those who decree decrees of falsehood and who write documents of iniquity."
3. עֵל. Read אֵל.
- 4 is very obscure. Lagarde's conjecture בִּלְתִּי כֹרַעַת חֵת אֶסִּיר Beelthith (the goddess) sinks, Osiris is shaken) is more ingenious than valuable. (See also Cheyne's Comm. II., 135). I believe the verse to have been purposely altered

by the scribes, the original reading having been : מֶלֶךְ יִכְרַע תַּחַת אֲשׁוּר :
: וְתַחַת חֶרְבוֹ הָרוּגִים יָפְלוּ : *Thy king shall kneel under Ashur, and beneath
his sword shall thy slain ones fall.*

VI.

Isaiah's inaugural prophecy.

1. It is a noticeable feature in Isaiah that the name יְהוָה is so often written אֲדָנִי, which, I think, only gives proof of the frequent copying of the book by writers who were scrupulous in regard to the Holy Name.
2. Supply the word שֵׁשׁ כְּנָפִים after לְאַחֲדָם the first time.
5. The last part of the verse has been purposely misplaced. Read,
וַיֹּאמֶר אֵלָיו לֵי כִי נִדְמִיתִי כִי אֶת־הַמֶּלֶךְ יְהוָה צָבָאוֹת רָאוּ עֵינַי
11. תִּשָּׂאָה. Read, in accordance with LXX., תִּשָּׂאָר "the earth shall be left barren."
13. זָרַע קִדְשׁ מִצְבֹּתָהּ. These last words are missing in LXX. Are they a late addition?

VII.

This chapter is written by a pupil of Isaiah. He is spoken of in the 3d person.

1. וְלֹא יָכֹל. Read, with LXX., וְלֹא יָכֹלוּ *and they could not.*
 2. נָחָה אֲרָם עַל אֶפְרַיִם. Read, נָחָה אֲרָם אֶל־אֶפְרַיִם *down went Aram to Ephraim,* viz., to join in warfare against Judah.
 - 3 shows the son of Isaiah, by the name of שְׂאִיָּר יָשׁוּב, to be already grown up, whereas, in ch. x., the name שְׂאִיָּר יָשׁוּב appears as a symbolic one, just given to him by the prophet. Ch. x. thus proves to be of older date than ch. vii.
 4. The words בַּחֲרֵי אֶף and רָצִין וְאֲרָם וּבֶן רַמְלִיָּהּ are glosses, and must be stricken out. רָצִין וְאֲרָם belong to verse 5, and offer a better reading for אֲרָם.
 6. וְנִקְצְנָה. Lagarde suggests to read וְנִתְצְנָה *and let us set it on fire.*
 - 8-9 b is a marginal note, probably belonging to verse 20. The continuation of verse 7 is verse 9 c where כִּי is to be changed into כִּי : "If you do not have faith in me, ye shall not stand fast,"—אִם לֹא תִאֱמִינוּ בִּי לֹא תִאֱמָנוּ.
 10. וְיֹסֵף יְהוָה דִּבֶּר. Here the words אֶל־יְשַׁעְיָהּ have been omitted by oversight. "And Jehovah continued saying to Isaiah, Go, speak to Ahaz."
 11. שְׂאִלָּה. Read שְׂאִלָּהּ *unto Sheol.* So many old versions and comm.
 - 13-16 belong elsewhere, connecting rather with viii., 5-10. By no means can the words of the prophet be a rejoinder to Ahaz, who had just before refused to ask for a sign. Besides, it is the whole house of David who is addressed. 21 and 22 form part of the same "Emanuel" Prophecy, while verses 17-20 and 23-25 are prophecies predicting Assyria's invasion into Judea.
- The explanatory words אֶת־מֶלֶךְ אֲשׁוּר, in 17, and בְּמֶלֶךְ אֲשׁוּר, in 20, are glosses and probably also 25 a, b.

VIII.

Written by Isaiah himself.

1. בחרט אנוש is probably to be read אנוש "sharp, deep-striking chisel."
 4. ישא. Read ישא they will carry off.
- The "Maher-Shalal-Hash-Baz" prophecy is not given here; only in x., 6, allusion is made to it, but at a much later time.
6. רצין וכן רמליהו. LXX. have המלך עליכם. I suspect the original reading was את ירדן ואמנה. The people despise the slow waters of Siloah, and want to rejoice with Jordan and Amana, the great rivers of Samaria and Syria. The names of both kings formed originally but a marginal note, and were afterwards put into the text instead.
 7. את מלך אשור ואת כל כבודו. These words are an explanatory gloss.
 8. ארצם. Read ארצם their (Syria's and Judea's) land.
- The following עמנו אל connects with the following two verses, which form part of the Emanuel Prophecy (vii., 13-16), but are left in a mere fragmentary state. In their present connection they are certainly not in their right place, as the preceding and succeeding passages threaten Israel and Judah with Assur's invasion, whereas the Emanuel prophecy predicts a speedy relief from Assur.
9. רעו. LXX. read רעו know; hardly correct. רעו from רוע make noise, viz., "Blow the war-trumpet, yet be seized with fear (וחרתו)."
- 11-20 connect with 8.
12. קשר... קשר. Read, with Lagarde and others, קדש, "Do not call *holy* all that this people call *holy*."
 14. למקדש. Read למקש for a snare. The alteration is obviously an intentional one, on euphemistic grounds. Cf. LXX., which have לא added to לאבן נגף "and not a stumbling-block."
 15. בם is likewise altered. Read בן through Him. The meaning is, "through false prophecies the people will be ensnared into ruin."
- 20 is obscure and in a fragmentary state.
- The children to whom the prophet refers in 18 are, no doubt, besides Maher-Shalal-Hash-Baz, Shear-Jashub and Emanu-El. To the two former allusion is made in ch. x., 5-23.

X.

6. ומטה הוא ביום. Read ומטה ביום ועמי and staff on the day of my wrath.
- 7-11 have undergone considerable changes at the hand of the scribes, as can be learned from a careful comparison of our passage with the historical narrative (Isaiah xxxvi., 18 and xxxvii., 12, 13, 23, 24, and 2 Kings xviii. and xix.). Assyria's general declared his warfare to be as much against Jehovah, Israel's God, as against the people, the Deity being always identified with

the nation. This is what Isaiah is speaking against. I have no doubt the original read thus :

7. כִּי לִהְשָׁמִיד עִם וְאֱלֹהִים בְּלִבּוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעַט (גּוֹי וּמַלְכוֹ)
8. כִּי יֹאמֶר הֲלֹא הִשְׁמַדְתִּי גּוֹיִם וְאֱלֹהֵיהֶם יַחְדָּיו : (וְאֱלֹהֵיו)
10. כֹּאֲשֶׁר מִצָּאָה יָדִי לְמַמְלַכַת הָאֵלֶּה וְאֱלֹהֵיהֶם בֶּן אֲשָׁמִיד גּוֹי וְאֱלֹהִים מִירוּשָׁלַם וּמִשְׁמֶרֶן :

11. הֲלֹא כֹאֲשֶׁר עָשִׂיתִי לְשֶׁמֶרֶן וְלֵאלֹהֵיהָ בֶּן אֶעֱשֶׂה לִירוּשָׁלַם וְלֵאלֹהֵיהָ :
Translation :—" But he doth not think thus, and his heart does not reckon thus :
For to destroy people and their deity is in his heart and to cut off nations not a few (nation and its king) (God).

For he says : Have I not destroyed peoples and their gods together ?

Is not Calno as Carchemish ? Is not Chamath as Arpad ? Or is not Samaria as Damascus ?

As my hand hath reached those kingdoms and their gods, thus I shall destroy people and the deity from Jerusalem and Samaria.

Truly, as I did unto Samaria and her god, thus I shall do unto Jerusalem and her God."

These blasphemous words sounded too hard even in the mouth of the heathen, and were therefore changed ; but they present the real case only in the form restored here. And to judge from the historical narrative in the passages quoted above, they had actually been uttered thus by Rabshakeh.

12. פִּרִי. "The fruit of the high spirit of the king of Assur" is hardly correct, nor is "the glory of his haughtiness" (תִּפְאָרֶת) the object of God's visitation. Read שִׁפְתָּ the language and הִתְפַּאֲרוֹת the boasting.
13. וְעִתְדוֹתֵיהֶם. Read וּמִצְוֹדוֹתֵיהֶם "and their fortresses I plunder," and instead of וּכְאֹבִיר, read בְּעֶפְרַיִם יוֹשְׁבֵיהֶם "and I shall put down into the dust their occupants."
14. וּמִצְפָּצָף is only a variant reading for וּפּוֹצֵה פֶּה.
15. כִּי יִנִּיף שֶׁבֶט אֶת מְרִמּוֹ כִּי יָרִים מִטָּה לִּי-עֵץ. Read כִּהְנִיף... לֹא עֵץ and translate, "Shall the staff swing the one who lifts it ? Shall the rod lift him to whom the wood belongs ?"
16. יָקָר יָקָר. Read יִקְרָקָר, as one word (cf. לַחֲפֶרֶת-פֶּרֶת, etc.).
18. Read, in accordance with the text offered by LXX., וְהָיָה כְּמִסּוֹם הַמָּסִים, אֲשֶׁר לִהְבֶּה and it shall be as wax that melts before the fire of the flame.
19. עֵץ יַעֲרֹ is a gloss, and not given in LXX.
21. שֶׁאֵר יֹשֵׁב is also a marginal note not rendered in LXX. The rest of the verse belongs to the preceding one, and is the responding parallel, if, instead of עַל, אֵל is read,— "The rest of Jacob leans upon the mighty God." Still it is very likely that the passage before us (16-23) is rather directed against Israel and Judah than against Assyria, and connects with xxviii. Cf. 23 in

NOTES ON GENESIS I., 1, and XXIV., 14.

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1. On the Rendering of Genesis I., 1.

"In the beginning Elohim fashioned the heaven and the earth. Now the earth was waste and wild, and darkness was upon the face of the flood, and the breath of God [a naïve popular phrase for 'the divine energy'] was brooding over the face of the waters. And Elohim said, Let light be; and light was."

The first verse is the introduction to the story of creation. It was rendered necessary by the frequent adoption or retention of phraseology of mythic affinities, phraseology which needed to be guarded against misapprehension. **בראשית** has no reference to the order of the works of creation; Tuch has already referred to the Peshito version of *ἐν ἀρχῇ*, John I., 1; cf. also **מֵרֵאשִׁית** from the beginning (of a historical period), Isa. XLVI., 10. It has been objected to the view here taken of verse 1, that the special introductory formula of the class of narratives known as Elohist is **אלה תולדות**. But we find this very formula, used retrospectively, at the end of the section (II., 4 a), for which the author doubtless had his reasons. Verse 2 is, of course, a "circumstantial clause" (*Zustand*, or *Umstandssatz*), a phrase no longer unfamiliar even to purely English readers. It describes the condition of primeval matter at the moment when Elohim said, Let light be.

Followers of Ewald will call this exposition half-hearted; there was a time when I should have done so too. There is no grammatical objection to the rendering adopted from Rashi by Ewald, "In the beginning, when Elohim made the heaven and the earth (and the earth was then a chaos), Elohim said, Let there be light." Similar constructions occur elsewhere in the simplest narratives, and particularly at the beginning of new sections; see Gen. II., 4-7; v., 1, 2; Num. v., 12-15; Josh. III., 14-16; 1 Sam. III., 2-4; 1 Kgs. VIII., 41-43; Isa. LXIV., 1-4. It is more natural, however, to make verse 1 an independent sentence. (1) The cosmogony needs a heading, and II., 4 a, would not read easily before I., 1 (where Knobel and Schrader would place it). (2) The narrative of the next section begins in the same way, with a circumstantial clause (II., 4 b, 5, 6) which is followed by the clause relating the event (II., 7, corresponding to I., 3). Those who regard the whole of II., 4, as belonging to the second narrative section will go further, and point out (3) that we thus obtain a heading for the second section exactly corresponding to I., 1. I follow K. H. Graf, whose remarks near the beginning of his paper on the so-called *Grundschrift* (*Archiv...des Alten Testaments*, 1869, p. 470) have scarcely been sufficiently attended to. It may be worth noting that Ibn Ezra, who held a view of Gen. I., 1-18, somewhat analogous to

Rashi's ("When, in the beginning, Elohim made heaven and earth, the earth was," etc.), seems to have abandoned this in his later writings. See Friedländer, *Essays on Ibn Ezra*, 1877, p. 5.

2. On Genesis XXIV., 14 (נַעֲרָה).

Knobel and Dillmann (*ad loc.*) simply say, "נַעֲרָה stands in the Pentateuch for a girl, consequently instead of נַעֲרָה (here and in verses 16, 29, 55, 57; xxxiv., 3, 12; Deut. xxii., 15-29; also Ruth ii., 21.)" Delitzsch objects to the last reference, however. Lagarde considers the feminine use of נַעֲרָה as an Aramaism. Schrader (in his edition of De Wette's *Einleitung*, p. 87), considers that the use of נַעֲרָה for "a girl" is an archaism in certain passages only, while in other places it is due to the archaizing hand of an editor. Delitzsch (*Luthardt's Zeitschrift*, 1880, p. 399) remarks that "in any case נַעֲרָה = נַעֲרָה is an archaism not to be gainsaid from the point of view of the history of language. We know it simply from the existing form of the Pentateuch text; in the Samaritan Pentateuch it is removed in all the twenty-one passages. It resembles the archaism הוּא = הִיא in this respect, that we have no other ancient record which attests it. Must we not, therefore, hold that the use of הוּא for both sexes indifferently (in spite of the already existent feminine form) is not a mere invention?" However we may decide the difficult question as to the use of הוּא, I see no difficulty in assuming that נַעֲרָה is of late coinage, or at any rate that, as in Arabic parallels, the feminine form was not recognized by choicer writers. Cf. the use of "maidens" in early English for knights as well as dames.

A NOTE ON THE RELATIVE (אֲשֶׁר).

BY PROFESSOR A. H. SAYCE, D. D.,

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The suggestion that אֲשֶׁר is the construct of a substantive corresponding to the Assyrian *asru* and Aramaic אֲרֵר is not due to Dr. Hommel, as is supposed in *HEBRAICA*, April, 1885, but is to be found in Mühlaus & Volck's *Hebrew Lexicon*, and had been previously made by myself in my *Assyrian Grammar for Comparative Purposes* (1872). I there supported it by the analogy of the Chinese, where *so place* has become a relative pronoun. The chief argument in its favor is this:—

The Assyrian *asru* and Aramaic 'athār imply that Hebrew also once possessed a substantive אֲשֶׁר, meaning "place," and the most probable cause which can be assigned for its apparent disappearance is that it came to be used with another signification. Prof. Brown's etymology is phonetically inadmissible. He would find it hard to produce any other instances of a "pleonastic" *r* at the end of a word either in Hebrew or in any other language where the trilled *r* is pronounced, while the prosthetic vowel in Hebrew presupposes a double consonant at the beginning of a word. The Phœnician relative pronoun אֲשֶׁר is אֲשֶׁר, which is already written אֲשֶׁר in the Siloam inscription.

MODERN IDEAS IN HEBREW.

BY MR. W. WILLNER,

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In order to express modern ideas in the Hebrew language, three methods are employed: new forms are made from old roots, or two words expressing the idea are united, or (thirdly) the new word is transliterated. These three methods are illustrated in the words used for the implements, etc., of smoking; "to smoke" is עָשָׁן, a P'el formation from the noun עָשָׁן *smoke*; "tobacco" is טַבַּאק (Tā'bbā'q); "tobacco-pipe" is מַעֲלֵה עָשָׁן *raiser of smoke*.

To the first method belongs also the specialization of meanings. Thus, in the Talmud P'sāhim, 37 a, we find דְּפוס (Greek τύπος) in the meaning of "form;" this has, in modern Hebrew, been specialized to mean "printer's form," hence "the art of printing," and, finally, "printing establishment." This forms a Niph'al דִּפְסָה *it was printed*, a Hiph'il הִדְפִּים *he has printed*, and from this a Participle מְדַפֵּס *a printer*. The "veredarius" of the Romans, בֶּרֶדְיָאָר, corrupted into בִּי־דָאָר, gives us the word for "post-office."

As a model for the union of two words, the European languages are often followed. Thus we have מַסְלֹל בְּרִזֵּל (German *Eisenbahn*) *railroad*; יַיִן שָׂרָף (German *Branntwein*) *brandy*; מִכְתָּב־עַת (German *Zeitschrift*) *newspaper, magazine*. In other ideas, the combination is original, often curiously formed; thus כַּף פָּרוּר (pot-spoon) *pot-ladle*, מוֹצִיא לָאוֹר (bringer-forth to light) *publisher, editor*; סִדֵּר אוֹתִיּוֹת (P'el from סָדַר *to arrange letters*) *to set type*, מְסִידֵר אוֹתִיּוֹת *a compositor*, אֵבֶק־אֵשׁ (fire-dust) *gunpowder*; קֶנֶה שֹׂרֶפֶה (burning-rod) *fire-arm*.

Words which have one form for all the modern languages, as the most recent inventions, or the latest investigated maladies, are transliterated. It formerly was the fashion to do this in such a manner that the resulting form should be two Hebrew words expressing about the same idea; as a result, we still have חוֹלִי־רֵעַ (a bad sickness) for "cholera," and the *Hammagid*, a Hebrew weekly published in Lyk, Prussia, calls the "telegraph" דְּלֹוֹנ־רֵב (great leaper). But the best and most accepted way is to transliterate these words, as טֵלֵעֶגְרָאף (which, by the way, can be regularly conjugated, טֵלֵיגְרָפוּ, טֵלִיגְרַתָּם, likewise טֵלֵעֶפֹן (telephone) דינאמיט (dynamite), etc. Often the Arabic method is followed, and we have both קַהוּה, קֶהוּה, קֶהוּה for "coffee;" טֵי, טֵי, טֵי and טֵהֶעֶע for "tea." נִימָאֵנִיָּא or פְּנִימִיָּא would perhaps be used for "pneumonia."

SUGGESTIONS TOWARD A MORE EXACT NOMENCLATURE AND DEFINITION OF THE HEBREW TENSES.

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With the recent translations of the works of Ewald and Müller on general Hebrew syntax, and the excellent monograph of Professor Driver on the Use of the Tenses, the beginner cannot complain of lack of efficient help at the most difficult point of the language. Still it must be confessed that the subject has not yet been wholly freed from perplexity, and that portions of it are still enveloped in that "luminous haze" which Ewald so often substituted for dry light. We venture, therefore, with much diffidence, to offer for the criticism of scholars a tentative scheme of nomenclature and definition of the Hebrew Tenses, with some remarks in explanation. We would present the doctrine of the tenses to the beginner in Hebrew grammar somewhat as follows :

There are in Hebrew two tenses, the *Aorist* and the *Subsequent*.

I. The Aorist Tense expresses the mere predication of a fact. It asserts the occurrence of the action signified by the verb, without connotation of the time of that occurrence.

1. But since most facts are now past, the proper translation of this tense in English will oftenest be our Preterite; e. g., בָּרָא אֱלֹהִים *God created*, Gen. i., 1.

2. Very frequently the translation will be our Perfect; e. g., נָתַתִּי *I have given*, Gen. i., 29.

3. Occasionally the translation will be our Pluperfect; e. g., אֲשֶׁר עָשָׂה *which he had made*, Gen. ii., 2.

4. When the verb signifies an action or state likely to be present, the presumption is that the speaker refers to the present. The translation then is our Present; e. g., לֹא יָדַעְתִּי *I know not*, Gen. iv., 9; יְהוָה מֶלֶךְ *Jehovah reigns*, Ps. xciii., 1. (But the context may show that the past is meant, and then the same verbal forms must be rendered by Preterites, etc.)

5. General truths are expressed by the Aorist, and rendered by the English Present; e. g., יָבֵשׁ חֲצִיר *the grass withereth*, Isa. xl., 7.

6. When a future occurrence is regarded as so certain that it may be predicated as a fact, the Hebrew uses the Aorist, but the English translation may require the Future or Present; e. g., מְכַרָּה נָעֲמִי *Naomi selleth*, Ruth iv., 3.

7. The Aorist may be used where the most precise English expression is the Future Perfect; e. g., עַד עֵת יֵלְדָה *until she shall have borne*, Mic. v., 2.

II. The Subsequent Tense connotes the act predicated as following upon or arising out of a known act or situation of affairs.

1. In independent sentences the act will oftenest be understood to be subsequent to the speaker's present, i. e., future. In such sentences it is exactly rendered by the English Future; e. g., *יִמְשֹׁלְכָךְ* *he shall rule over thee*, Gen. III., 16.

2. Often, however, the action must be understood to supervene immediately upon the existing situation. The Subsequent Tense is then a vivid Present, and must be rendered by the English Present; e. g., *יִשָּׂאוּ נְהָרוֹת* *the floods lift up*, Ps. XCIII., 3.

3. When by means of the adverbs of time or place *אֵן*, *טָרַם*, *מִשָּׁם*, or in any other manner, a date, starting point, or scene of action, has been indicated, the Subsequent Tense connotes the action as following after or occurring upon such point or scene; e. g., *טָרַם יְהִי* *it was not yet*, Gen. II., 5; *מִשָּׁם יִפָּרֵד* *from thence it was parted*, Gen. II., 10; *יוֹם אָוֹלַד* *the day I was born*, Job III., 3. The proper translation here will often be one of the English past tenses.

4. From the idea of supervention, the transition is easy to that of liability to occur, and thus to repetition. Accordingly, the Subsequent Tense is used in predicating customary actions; e. g., *אֵרָא יַעֲלֶה* *a mist used to go up*, Gen. II., 6.

5. By a very natural extension the Subsequent Tense is employed to express the Subjunctive Mood, and also the Optative and Potential. It is thus used in wishes, permissions and commands; e. g., *יְהִי אֹר* *let there be light*, Gen. I., 3.

III. The Tenses with Waw Conversive.

1. When joined by Waw Conversive to a preceding predication (or idea), the Subsequent Tense connotes an action as supervenient upon or arising out of that foregoing action.

2. When joined by Waw Conversive to a preceding Subsequent Tense (or idea), the Aorist falls into the temporal and modal limitations of that foregoing predication.

In justification of this scheme, and upon the subject in general, we make the following somewhat disjointed remarks, or rather memoranda:

1. This is but a sketch. Many important usages are not mentioned; but we think that they may be appropriately classed under the several heads and definitions.

2. The old names of the tenses—*past* and *future*—were after all nearer to the truth than *perfect* and *imperfect*. The Subsequent is a future, only future to any assigned date, not merely to the speaker's present. The name Aorist exactly fits that Hebrew tense. In Greek the Aorist Indicative is *limited* to the past; but in Hebrew the Aorist is truly unlimited except by the possibilities of reality.

3. The application of the term *moods* to the Hebrew tenses is an abuse of a useful word of fixed meaning, as necessary in that meaning to Hebrew grammar as to any grammar. The distinction of the two Hebrew forms is a true *tense* distinction.

4. The Perfect is often defined as connoting "finished" or "completed" action. These words are misleading. They can only fairly be used to mean action viewed comprehensively, as in the Greek Aorist, not *now* completed, as in the Greek Perfect.

5. The grammarians have great difficulty with the numerous cases in which the Hebrew Perfect must be rendered as equivalent to an English Present. They explain that the *consequences* of the finished act continue to the present. But making the most of such classic parallels as *oïda* and *memini*, the explanation fails for a host of cases; e. g., קטן־אני *I am little*, Gen. xxxii., 11.

6. It is a mistaken analogy to compare the Hebrew Perfect, when used in general truths, with the Greek Gnomic Aorist. In Greek there is a reference to past experience. In Hebrew there is no evidence of such a reference.

7. The difference between the Hebrew Aorist and Subsequent is not at all the same as that between the Greek Aorist and Imperfect. Only incidentally, by the extension of the usage of the Hebrew tense to connote customary acts, does that language reach the power to express the distinction.

8. It appears a confusion to define a tense as *inceptive*, and then name it the *Imperfect*. An Inceptive Imperfect which expresses the *future* is a grammatical jumble.

9. We believe that all that Ewald and Driver so laboriously set forth regarding "incipiency," "nascency" and "progressive continuance," may be fairly reduced to the simple idea of *subsequence*.

10. It appears that the *conversion* after strong Waw is rather of the English translation. The Subsequent is by strong Waw only made more distinctly subsequent to the preceding verb, and the Aorist falls under the limitations already expressed.

➤EDITORIAL NOTES.◀

The Second Volume.—With this number *HEBRAICA* enters upon its second volume. The variety and value of the material furnished ought, we think, to commend the Journal to all who are interested in Semitic studies.

We venture the assertion that no single Semitic publication of the same size has ever contained contributions from so many representative Semitic scholars. There is something encouraging in this. It means that Semitic scholars are at work, and that they are interested in an undertaking whose purpose it is to incite others to work.

When it seemed doubtful whether another volume of *HEBRAICA* would be published, many letters were received in which the strong hope was expressed that it might be continued. The managing editor, after much debate, concluded to undertake the second volume. And now, will not those who declared themselves interested in its success lend a hand in making it such? What is needed? About four hundred additional subscribers. Is there not something which all who have at heart the interests of Hebrew study can and *will* do to secure these subscribers? The Journal will improve with each succeeding number, if its friends will but help and encourage it. *Now* is the time. The fact is, it is *now* or *never*. Shall it not be *now*?

Proof-reading.—The readers of *HEBRAICA* cannot but be aware of the extreme difficulty attending the setting up of the type and the reading of the proof of the articles and notes which make up each number. In the present number there will be found, for example, words, sentences, or paragraphs in ten different languages, in five different alphabets, in which there are used ten distinct fonts of type. For use in transliteration there are, besides these, numerous special letters. It is not to be wondered at, therefore, if occasionally there shall be discovered slight errors. Yet, according to the testimony of those who are able to judge of such matters, the Journal has been singularly free from typographical errors. This is due, in large measure, to the efficient help rendered by the Rev. John W. Payne, of which the Editor takes this opportunity of making a public acknowledgment.

As the Journal becomes older and better established, and as the facilities for work are improved, it is hoped that, so far as mechanical execution is concerned, it may be made more and more perfect.

An Important Help for the Study of Assyrian.—Semitic students will be interested in the publication of an *Assyrian Manual*, by Prof. D. G. Lyon, of Harvard College, which, but for an unavoidable delay, would now be ready. Of the

importance of the Assyrian language for the Semitic study, and especially for the study of the Old Testament, words too strong could scarcely be employed. But the difficulties in the way have been until recently well-nigh insurmountable. Until the authorities of Union Theological Seminary, of Harvard and Johns Hopkins Universities and the Episcopal Seminary in Philadelphia, made it possible to pursue the study at those institutions, one was forced to go abroad in order to learn Assyrian. The great expense, and other difficulties, left the privilege to but few. Happily, now a rapid change is taking place. The institutions above named, and the list will be enlarged yearly, offer facilities not inferior to those found at the German universities. But there are many eager American students so situated that they cannot attend the American schools. What are these to do? Many of them finished their college, seminary, or university courses before Assyrian study came to the front. They are now active teachers and pastors.

For such persons several courses are possible. If familiar with the German language, they can use Delitzsch's *Assyrische Lesestuecke*, of which a third and greatly improved edition has recently appeared. This book contains a short lexicon of the most common Assyrian words, two pages of transliterated text, with translation and notes, and should by all means be the constant companion of every student of the language. The fact that it is written in German will unfortunately close its pages for some, and others will find the way hardly sufficiently prepared. While the whole work is intended to be elementary, experience in America has shown that a better method may be employed. Every Assyrian text-book for beginners must aim to reach the same goal that Professor Delitzsch has in view. The question is, Can it be reached by shorter, and easier methods?

The answer to this question, it is confidently believed, will be found in Prof. Lyon's *Assyrian Manual*. The fundamental idea in this work is that the language is to be acquired, not by first burdening the memory with the cuneiform characters, but by a large use of transliterated texts. The tests which have been made at Harvard University, and in the Hebrew Summer Schools, have demonstrated the value of this idea. It will be argued that one who learns the language by the aid of transliterated texts can never be sure of the correctness of the transliteration. Be it so. There are scores of intelligent pastors who cannot hope to become Assyrian workers, but who wish to be able to form an opinion on the utterances of those who are. There are teachers of Hebrew who can learn, for comparative purposes, all that is known of Assyrian grammar and vocabulary without committing the cuneiform signs to memory. It cannot be too often urged that the Assyrian language, like all language, lies in the sound, not in the signs representing those sounds.

But while Prof. Lyon's *Assyrian Manual* makes it possible to learn the language without learning the written characters, the method does not contem

plate such a course. A nearly complete list of the syllabic characters (several hundred in number) is given, and also several pages of cuneiform text accompanied by transliteration and translation, and still others accompanied by neither. The student should first take the transliterated passage which is translated, and master it. He can also set himself a daily task of a few signs to be learned, and can practice what he thus daily learns, and what he learns from the transliterated passage, by turning to the cuneiform original of that passage. With or without this work on the original signs, all the other transliterated passages, filling forty-one pages, are open to him. These are almost exclusively from the historical records of Tiglathpileser I., Assurnazirpal, Shalmaneser II., Sargon, Sennacherib, Esarhaddon, Assurbanipal, Nabonidus and Cyrus. The originals of nearly all these passages are easily accessible. There is no better way of learning the cuneiform signs than by reading the originals in connection with a transliteration. By such a course there is not a three-fold effort of the mind, first to recall the sign, second to decide on its connection, and then to discover the meaning of the word; but the whole effort may be directed to the task of impressing on the mind those signs not already familiar. Many of these selections in the *Manual*, in addition to their linguistic value, are of the greatest historical and religious interest. The passages in cuneiform are from Assurbanipal's Egyptian wars, from the Babylonian story of the deluge, from Ishtar's descent to Hades, and from the account of creation.

The *Assyrian Manual* will also contain the necessary grammatical paradigms, notes on the reading selections, and a glossary of all the Assyrian words. It is believed that the book will thus be so furnished as to meet the needs of beginners in the language, and to ease very greatly their task.

While the teacher's place can never be filled by any book, it is believed that those who wish to know Assyrian, but who cannot have a teacher, will find in the method of the *Assyrian Manual* that the greatest difficulty is removed.

Other Semitic Helps.—The announcement, elsewhere, of an Arabic Manual by Prof. John G. Lansing, D. D., of New Brunswick, N. J., and of a Syriac Manual by Prof. R. D. Wilson of Allegheny City, Pa., will be of interest to all Semitic students. The plan of these books agrees in general with that of the *Assyrian Manual* spoken of above. One great reason why there have been so few American students to engage in these studies is the fact that there have been no practical text-books for beginners. The series, now proposed, including Prof. Charles R. Brown's Aramaic Method, of which the second part is soon to appear, will supply a want experienced by many, and, at the same time, incite others to undertake similar work.

❖BOOK ❖NOTICES.❖

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

DR. SOCIN'S ARABIC GRAMMAR.*

This is a new edition of Petermann's Elementary Arabic Grammar, brought out by Dr. Socin, translated into English by Drs. Stenhouse and Brünnow, formerly pupils of Dr. Socin.

There is great need for a new Arabic Grammar, but there is no need for such an Arabic Grammar as this one. There is great need for an Arabic Grammar midway between Wright, Palmer, and others, on the one hand, and Faris, Bagster, and others, on the other hand; a Grammar clear, concise, sufficient, without taking the place of Wright's, and without degenerating to the other extreme. To meet this need, Dr. Socin's Grammar is largely a failure, because of its confusions, omissions, and errors.

It would be a difficult task to enumerate the faults which appear on many pages of this Grammar. A few specimens may be given.

Dr. Socin tells us that *waw* is pronounced as *alif* in the word حَيوة^٥ and a few other words, excepting when these words have suffixes. This is not the only exception. There are only two other words where the *waw* is pronounced as *alif*. Why were they not given?

In speaking of the elision of connective *alif* under the orthographic sign *Wasla*, Dr. Socin speaks of this elision as taking place with the article and with two words, the words for "son" and "name." Two of the most important places in which this elision occurs are never mentioned. Besides, instead of there being only two words, there are nine words, or rather nouns, in connection with which this elision takes place.

Dr. Socin speaks of long and short syllables, instead of pure and mixed syllables with long and short vowels, etc. He says, "A short syllable consists of a consonant with a short vowel." And "A long syllable of a consonant and a long vowel," etc. That is not a definition of the Arabic syllable. Both of the above cases are included under the pure syllables; while the mixed syllables include the diphthong, and that composed of two consonants when the closing consonant has *sukoon* or *tashdeed*.

* ARABIC GRAMMAR, PARADIGMS, LITERATURE, CHESTOMATHY AND GLOSSARY. By Dr. A. Socin, Professor in the University of Tuebingen. Carlsruhe and Leipzig: H. Reuther. Pp. xvi, 294. Price, \$2.60.

Dr. Socin leaves the three short vowels,—of such great importance in the language,—with a bare mention. He has almost nothing to say about the peculiarities of the letters. He has nothing to say about the Pause. He does not treat of the Article at all. A person would not know there was any Article except as it is incidentally mentioned. Dr. Socin writes the dual of the Relative Pronoun defectively, when only the singular and the masculine plural are written defectively, on account of their frequent occurrence.

He classifies ^{אֵי}אֵי as a relative pronoun, when it is an interrogative pronoun; and he declines the interrogative ^{מֵן}מֵן, which is rarely declined, while the interrogative ^{אֵי}אֵי, which is declined, he leaves undeclined.

Under the Particles Dr. Socin treats of the Adverbs, Prepositions and Conjunctions. To all this he devotes two small scant pages. He tells us nothing about the kinds of prepositions and adverbs, nothing about their formation, does not give a single definition. He only gives one or two examples of each, and then leaves the subject. Even the examples he gives contain errors. For example, he classifies ^{אֵן}אֵן and ^{אֵן}אֵן as prepositions, and translates ^{אֵלַי}אֵלַי “against.”

As to Interjections, Dr. Socin does not seem to be aware that there are any, as they are entirely left out of his Grammar.

The mistakes and omissions upon the Verb are numerous. Only two or three can be noted. He says that the second stem or form of the Verb most usually denotes the causative; whereas the causative signification comes from the intensive, which is the primary and radical signification. He says that the sixth stem or form is reflexive of the third, and that it has a reflexive or reciprocal meaning, e. g., ^{תִּתְחַלֵּל}תִּתְחַלֵּל to fight one another. This is a mistake. The idea of reciprocity conveyed in the third form, is, in this sixth form, necessarily limited to one of the two parties concerned; so that, if it is said of one ^{תִּתְחַלֵּל}תִּתְחַלֵּל he fought, the other party to such reciprocal action will become ^{תִּתְחַלֵּל}תִּתְחַלֵּל fought against; so that the former will have an active sense, while the latter will be passive, but passive only as it is consequent upon the former. Between the seventh and eighth forms Dr. Socin makes no radical difference whatever. But there is such difference: the reflexive pronoun contained in the seventh form is never the indirect, but always the direct object itself, and it never assumes the reciprocal signification. These two points distinguish the seventh form from the eighth. The explanation of the formation of derived forms, moods, etc., is most unsatisfactory and confusing even when touched upon. The treatment of the Weak Verb is the most unsatisfactory part of the Grammar. Several different kinds of weak verbs are never mentioned at all.

The treatment of the Noun is little better than that of the Weak Verb. We are told that nouns are primitive and derived. But he does not tell us whence or how they are derived, and almost nothing about their formation. Some classes of nouns are given; nothing is said of others which come in the same category.

He forms the broken plural of ⁹غُضُنْ a branch upon the measure of ⁹فَعَلَةٌ when it should be upon the measure of ⁹فَعَلَةٍ.

There are numerous errors of translation, as, e. g., عَنْ translated "away from;" حَمَام translated "a flight of doves."

There are numerous typographical errors, as, e. g., three in a paragraph of two and a half lines.

The omissions are as startling as they are numerous. Two or three definitions, rules, classes, etc., will be given, while others of the same character and equally important will be left out altogether. Conjectural remarks of no practical use to the learner are frequently indulged in, while first essentials are found omitted from almost every page.

As to arrangement the Grammar is confusion worse confounded. A more difficult grammar for the learner, on account of the absence of any system, could scarcely be found in any language.

The Grammar proper numbers about 125 pages. The book numbers over 300 pages. In a volume of half its size it is believed that more material of practical value could have been furnished.

J. G. LANSING,

New Brunswick, N. J.

THIRD EDITION OF DELITZSCH'S ASSYRISCHE LESESTUECKE.*

This book, in its new form, is a great advance on ed. 2, 1878 (ed. 1, 1876). The progress is less in the matter of correction than of addition. The new syllabic values of the signs are comparatively few; but a large number of ideographic values has been added. Nearly all the material of ed. 2 is retained, except the Eponym Canons, which filled pp. 87-94 of that edition. Of additions are three pages of grammatical paradigms, Sennacherib's campaign against Judea transliterated, translated and explained (five pages), the Babylonian equivalents of the signs placed beside the Assyrian form, eleven pages of cuneiform vocabularies (80-90), the cuneiform account of the Deluge (pp. 99-109) of which ed. 2 contained a part, a historical text from Nebuchadnezzar and one from Darius (123-125), a bilingual vocabulary in three columns (126-130) and a dictionary of the most common Assyrian words (137-148), the words being transliterated and the definitions being in German. Beginners will thank the author most for pp. ix-xvi (grammar, transliteration, etc.) and for the dictionary. Other students will thank him most for the full text of the Deluge story and for the convenient collection of additions to syllabaries and vocabularies.

*ASSYRISCHE LESESTUECKE, nach den Originalen theils revidirt, theils zum ersten Male herausgegeben, nebst Paradigmen, Schrifttafel, Textanalyse und kleinem Woerterbuch, zum Selbstunterricht wie zum akademischen Gebrauch, von Dr. Friedrich Delitzsch, Professor der Assyriologie an der Universitaet Leipzig. Dritte durchaus neu bearbeitete Auflage. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1886. Pp. xvi, 148. Price, 35 Marks.

Of typographical errors may be mentioned p. xvi, note to line 72, where one must read 9 for g in II R. 23, g; p. 137, êtû for êtû; p. 140, iĥîṭ for iĥîṭ; p. 147, šikṣu for šikṣu; p. 148, takânu for takânu. On p. 14, no. 100, the syllabic value ta, in col. 3, has been omitted.

What ed. 2 called the Babylonian account of the fall of man, ed. 3 calls Texts about the serpent Tiâmat. This is an improvement. The Babylonians may have had an account of the fall of man; but if so, it still awaits discovery.

Professor Delitzsch is to be congratulated on the great usefulness of past editions of the *Lesestücke*, and on having made edition 3 more indispensable than its predecessors. The book belongs to every Assyrian library.

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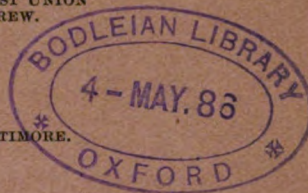
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These principles are sound and reliable. The New Testament Company have achieved great success in working them out with conscientious care and painstaking accuracy.

We see no sufficient reasons why the same principles should not have been followed by the Old Testament Companies. A revision of the Hebrew text "was a necessary foundation of their work." They ought to have decided "between the rival claims of various readings which might properly affect the translation."

They were bound by the fourth rule, no less than the New Testament Company, "to follow the authority of documentary evidence without deference to any printed text of modern times;" and to employ "the best resources of criticism for estimating the value of the evidence."

But the Old Testament Company took another view of their duty. They say, "The task of the Revisers has been much simpler than that which the New Testament Company had before them." It has been *simpler*, because they have emptied rule 4 of its meaning. They have not regarded a revision of the Hebrew text as "the necessary foundation of their work." If they had done so, they would have found their task vastly *harder* than that of the New Testament Company. They have simplified their task by neglecting the rule under which they were appointed to make the Revision.

They did not seek a revision of the Hebrew text, but adopted the *Massoretic* text as a *Textus Receptus*. They declined to follow the authority of documentary evidence, but adopted as their foundation the same Hebrew text essentially as that upon which the Revisers of 1811 built. But they fail to tell us what they mean by *Massoretic Textus Receptus*. Ginsburg is of the opinion that "the *editio princeps* of Jacob ben Chajim's Rabbinic Bible (Venice, 1525-28)—alone is the authoritative Massoretic edition of the Hebrew Scriptures, as no reliance is to be placed on the successive reprints." If the Revisers had adopted this text as a foundation, they would have given us a definite basis; but when they inform us "with regard to the variations in the Massoretic text itself, the Revisers have endeavored to translate what appeared to them to be the best reading in the text, and where the alternative reading seemed sufficiently probable or important, they have placed it in the margin," we cannot determine whether they mean any more than the variants of the Massora of the Rabbinical Bibles, or whether they mean the variants in the Hebrew manuscripts. They make no reference to documentary authorities in dealing with the Massoretic text; and they give the impression, from their statement and from their work, that they did not seek even a revised Massoretic text. It is well known that the Massoretic text needs thorough revision. Ginsburg has not yet completed his monumental work of collecting and digesting the Massoretic material. He tells us:

"Of all the MSS. which I have collated for the last twenty years for a new edition of the Massorah, and a correct Massoretic text of the Hebrew Bible, I have not found two alike, containing exactly the same Massorah... My experience has shown me that each scribe has selected a larger or smaller quantity of Massoretic materials for the MS. he annotated, corresponding to the sum which he got for doing the work... to edit the Massorah and to compile a glossary of its technicalities, it is absolutely necessary to collate all the accessible biblical MSS."

Baer's revision of the Massoretic text is still far from completion, and far from satisfactory. The Babylonian Codex has been used by him only in part, and other ancient Hebrew MSS. still remain uncollated.

If the Revisers had considered a revised Massoretic text as "the necessary foundation of their work" and had decided between the rival claims of various readings, following the authority of documentary evidence so far as their work of translation required it, after the example of the New Testament Company, they would have rendered an invaluable service to the Christian world. But it appears that they neglected to do even this. They tell us, "The Massoretic text of the Old Testament Scriptures has come down to us in MSS. which are of no very great antiquity, and which all belong to the same family or recension;" and yet they appear not to have weighed the documentary evidence of these MSS., and to have failed to secure a correct Massoretic text of this one recension. They have taken into consideration certain variants in the Massoretic text; but they do not tell us of any standard by which these variants were measured, or of the extent to which the consideration of the variants was carried.

What, then, has the Revision accomplished for the Textual criticism of the Old Testament?

"The Revisers have thought it most prudent to adopt the Massoretic text as the basis of their work, and to depart from it, as the Authorized Translators had done, only in exceptional cases." The Textual criticism is therefore confined to exceptional cases. But in these exceptional cases there is great difference of opinion among the Revisers.

"In some few instances of extreme difficulty a reading has been adopted on the authority of the Ancient Versions, and the departure from the Massoretic text recorded in the margin. In other cases, where the versions appeared to supply a very probable though not so necessary a correction of the text, the text has been left and the variation indicated in the margin only."

The margin contains the greater number of departures from the Massoretic text. The version itself contains very few of them. The American Revisers, however, in their Appendix, assume a different attitude when they say, "Omit from the margin all renderings from the LXX., Vulgate, and other Ancient Versions or 'authorities'," and take exception to several of the very few departures from the Massoretic text contained in the Revision. Dr. Chambers, a member of the American company, defends this attitude on the ground that—

"All these references had in them too much of the uncertain, conjectural and arbitrary, to be entitled to a place in the margin, as if they had some portion of intrinsic authority. We are not sure, in any case, that the makers of these versions did not follow their own notion of what the text ought to be, rather than that which they found in the codices before them. And conjectural emendations are of no value."

Dr. Green, the chairman of the American Old Testament Company, after magnifying the difficulties in the way of the Textual criticism of the Old Testament, and showing how little has been accomplished, says:

"In this condition of affairs, the American Company felt that the best thing to do, in relation to the text, was to do nothing. When competent scholars shall have fully elaborated the problem before them, we shall be prepared to accept their results, so far as they are satisfactorily established. But until they have made it clear that we can, with safety and advantage, depart from the text traditionally preserved with such marvelous care and accuracy, we shall adhere to it as, for the present at least, the best that is attainable, getting along with its hard places as well as we can, and never setting it aside unless from imperative necessity."

We thus have clearly before us three attitudes represented in the Old Testament Company with reference to departures from the Massoretic text: (1) The margin represents the opinion of the more advanced scholars that the Ancient Versions should be used, with some measure of freedom, to ascertain the original Hebrew text; (2) The Revision represents the official opinion of the English Company that, in "instances of extreme difficulty," a reading should be adopted from the Ancient Versions; (3) The American Revisers object to all reference to the Ancient Versions as authorities, and will depart from the Massoretic text only "from imperative necessity."

We shall rise from the consideration of what has been done, to an apprehension of what ought to have been done.

The Massoretic text has the three constituent parts,—consonant text, text pointed with vowels, and accented text. We shall consider these in the reversed order.

(1) The Massoretic system of accentuation was devised partly for the division of the sentences into sections in accordance with the sense, but chiefly for cantillation in the synagogues. There are three distinct systems: (1) The Babylonian, as presented in the most ancient Hebrew MSS. now at St. Petersburg, which give the same system of accents to all the Old Testament Books; (2) The Palestinian system, which is more elaborate and artificial, and which was used for all the books except Psalms, Job and Proverbs; (3) The Palestinian Poetic system, which is more concise, but still more artificial; it is confined to the three books, Psalms, Job and Proverbs. An order of development is shown, in passing from the Babylonian points through the Palestinian prose system to the Palestinian poetic system. But even the Babylonian system shows traces of a long previous development, which was based upon the system of cantillation in the Syriac churches.

"The introduction of these musical signs was, in all probability, simultaneous with that of the vowel signs—an improvement in which, too, the Syrians had led the way. The one notation fixed the traditional *pronunciation* of each word, the other its traditional *modulation*. The two together furnished the needful direction to the Reader for the correct recitation of the sacred text" (Wickes, p. 2).

The earliest MSS. certainly known to us have the Babylonian system. If we had still earlier MSS., we might have a still earlier and simpler system. If

we should go back to the MSS. upon which the Ancient Versions were based, we would find no accents whatever, except the simple divisions such as are to be seen in the Samaritan codex. The English Company, in their Massoretic text, adopt the Palestinian system of accentuation which is found in the Rabbinical Bibles and in the printed editions generally, except in the Complutensian Polyglott.

(a) The American Revisers differ from the English Revisers in Dan. ix., 25. The English Revisers follow the Massoretic accents, and read, "Unto the anointed one, the prince, shall be seven weeks: and three-score and two weeks, it shall be built again," etc. The American Revisers disregard the accents, and read, "Seven weeks, and three-score weeks and two weeks: it shall be," etc. Dr. Green (in *Presbyterian Journal*, June 25) says:

"The most serious alteration, to my mind, in the entire Old Testament, is the famous passage of the seventy weeks, in Dan., ch. ix. . . . Instead of the semi-colon after threescore and two weeks, the text of the Revision punctuates after seven weeks. This is in accordance with the Massoretic interpunction, which, however, in so difficult a prophecy, need not be decisive. It absolutely closes the door to the Messianic interpretation," etc.

This, then, is what Dr. Green regards as an "imperative necessity." The necessity springs from the desire to preserve the "Messianic interpretation." It is not a necessity of documentary evidence, or of the authority of Versions, but purely internal evidence which is offered for the departure from the Massoretic text,—and this of a somewhat slender kind.

Moreover, this change is not necessary for the preservation of the Messianic interpretation. Keil, Kleifoth, and others, adhere to the accents, and yet are firm in their Messianic interpretation. One fails to see any "imperative necessity" for a departure from the text here, such as would be recognized either by the science of Textual criticism, or the rules of Hermeneutics.

Textual criticism has its well defined laws. The three great principles, well nigh universally admitted, are, (1) The reading which lies at the root of all the variations, and best explains them, is to be preferred; (2) The most difficult reading is more likely to be correct; (3) The reading most in accordance with the context, and especially with the style and usage of the author and his times, is to be preferred. These principles were employed by the New Testament Company. Why were they not employed by the Old Testament Company? There is nothing capricious about them. They are well tried, and lead to positive and solid results.

(b) In the matter of the accents, the Revisers do not always follow the documentary authority of the Hebrew manuscripts. They render Ps. xix., 13:

"Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression."

The best MSS. divide verse 13 at **כִּי** by the 'Olèv'jored. The documentary evidence is supported by the internal evidence of the parallelism, which had already influenced Ewald, Hitzig, Bickell, Ley, and others, to arrange—

גם-מזרים חשך עבדך אל-ימשלו בִּי
אז איתם ונקיתי מפשע רב*

(c) In Isa. LIV., 9, the current Palestinian accentuation is **כִּי-מִי נַח** (so Baer). But the Babylonian Codex and other Hebrew MSS. read **נַח כִּי-מִי**; and these are sustained by the Peshitto, Targum, Vulgate and Saadia. The LXX. reads **כִּי-מִי**, which can best be explained as a corruption of **כִּי-מִי**, as Delitzsch shows. The passage, Matt. xxiv., 37, also points in the same direction. The external evidence is unusually strong; for it is varied, extensive and harmonious. **כִּי-מִי** has the strongest documentary evidence, and is at the root of all the readings, and best explains them all. It is also the more difficult reading; for the scribe would naturally write **נַח מִי**, in accordance with the next clause. The correct Massoretic text is therefore **נַח זֶאת לִי כִי-מִי**, and the translation should be, "As the days of Noah is this time, when I swear that the waters of the flood should no more go over the earth, so I swear that I will not be wroth with thee, nor rebuke thee." The margin of the R. V. gives it correctly, but the R. V. itself neglects the documentary evidence in its favor, and the American Revisers would blot the correct reading from the margin.

(d) The Revisers do not correct the Massoretic accents by the Ancient Versions. The Ancient Versions were all made from unaccented MSS. Their readings must be explained. They can be explained only by blotting out the accents from the original text, and then determining, on the principles of Textual criticism, what is the proper divisions of the verses. If this first principle of the Textual criticism of the Old Testament had been followed, and the third law of intrinsic probability had been obeyed, who can doubt that the refrain of Ps. XLII., 5, would have been given correctly? The Massoretic text points; **יִשְׁעַת פָּנָי**; **אֱלֹהִי**, but the original text was certainly **יִשְׁעַת פָּנֵי וְאֱלֹהִי**.

Here again the margin gives the correction; the R. V. itself does not obey the laws of Textual criticism, but adheres to the Massoretic text in spite of them; and the American Revisers would remove the correct reading from the margin.

(e) The chief mistakes of the points are in the parallelism of Hebrew Poetry. We have already given a number of examples of this in the *Presbyterian Review* (July, '85). We shall confine ourselves here to a single example.

Psalm CXLIV. is made up of two distinct psalms. It is noteworthy that the Revisers give a space between the two pieces, after verse 11. The difference is more distinct in Hebrew, owing to the rhythmical movement; verses 1-11 are trim-

* We insert the Maqqeph in accordance with the requirements of the rhythm, here and elsewhere, and disregard the Maqqeph of the Massoretic system, which were employed for purposes of cantillation. The lines are pentameters, composed of 3+2, or 2+3 accented words.

eters, but verses 12-15 are pentameters. The parallelisms of the Revisers show the increased length of the lines in verses 12, 13; but in verses 14, 15 they are misled by the accents, and miss the rhythm. Cheyne (*Book of Psalms*, 1884) recognizes the movement, and also sees that the Massoretic text is corrupt in the last half of the fifth line. We venture to insert the rare word **צֵן**, of Job v., 5, and Prov. xxii., 5, "thorn-hedge," and with the suffix **צֵנִינו** after **פֶּרֶץ**. The LXX. implies some such word by its rendering *κατάπτωμα φραγμού*. Any one can see how easy it would be for a copyist to leave out **צֵן** or **צֵנִינו** between **פֶּרֶץ** and **וְאֵין**, especially in rapid reading aloud. It is also our opinion that **שִׁשְׁכָּה** (**ש**) is a representative of an older **אִשֶּׁר** used in the poem. The Revisers make the last four lines into five, thus:

"When our oxen are well laden (two words);
 When there is no breaking in, and no going forth (three words),
 And no outcry in our streets (three words);
 Happy is the people, that is in such a case (four words):
 Yea, happy is the people, whose God is the Lord (four words)."

The arrangement should be,

אִשֶּׁר בָּנִינו כְּנֹטְעִים מִגְדָּלִים בְּנִעֻרֵיהֶם
 בְּנוֹתֵינו כְּזוֹיֹת מַחֲטָבוֹת תְּבִנִית הַיֵּכָל
 מְזוּיָנו מְלֵאִים מִפִּיָּהִם מִן אֶלֶץ
 צִאֲנָנו מְאֻלִּיפּוֹת מִרְבָּבוֹת בַּחֲצוֹתֵינו
 אֲלוֹפֵינו מִסְבָּלִים אֵין פֶּרֶץ (צֵנִינו)
 וְאֵין יוֹצֵאת וְאֵין צוּחָה בְּרַחֲבֵתֵנו
 אִשְׁרֵי הָעָם אִשֶּׁר כָּכָה לוֹ
 אִשְׁרֵי הָעָם אִשֶּׁר יְהוָה אֱלֹהָיו

We would translate:

"When our sons are as plants,—grown up in their youth;
 Our daughters as corner-stones,—hewn after the fashion of a palace;
 Our garners full,—affording all manner of store;
 Our sheep bringing forth thousands—ten thousands in our fields;
 Our kine great with young;—there is no breaking in through our thorn-hedges;
 And there is no going forth to war,—and no cry of alarm in our streets;
 Happy the people,—when it is so to them:
 Happy the people—when Jahveh is their god."

(2) The vowel points do not belong to the original text. There are two systems,—the Babylonian and Palestinian, both represented in the MSS. now accessible to Hebrew scholars. They go back upon an earlier and simpler system, like the Arabic and Syriac. The chief Ancient Versions were made from texts without vowel points. The principles of Textual criticism require us, therefore, to build on a text without the points.

(a) The American Revisers agree to the change of points of **לִיֹּן**, Ps. xxii., for they acknowledge that "the Hebrew text, as pointed, reads, *like a lion*," and yet they

propose to strike from the margin the "Sept., Vulg. and Syr.," which support the reading they have adopted. The change of points is sustained by the Versions, but not by documentary authority of Hebrew MSS. The Complutensian text, and a few others, read **נֶאֱרָר**. But the ' best accounts for all the facts of the case, and the word, by different points, is capable of the two interpretations. But we cannot see that there is here any "imperative necessity" to depart from the Massoretic points, or even an instance of "extreme difficulty." It is indeed nothing more than "a very probable" correction of the text, such as the English Revisers tell us they would place in the margin.

(b) The American Revisers also consent to the change of the construct **מִדְבָּר** into the absolute **מִדְבָּר**, in Ps. LXXV., 6, in order to get the rendering of the R. V. "Nor yet from the south cometh lifting up." The margin is "Or, *from the wilderness of mountains*, cometh judgment." There is the documentary evidence of 50 MSS. and Kimchi, for this change; Baer follows them in his text of the Psalms, but the Massoretic MSS. are decidedly for **מִדְבָּר**. The LXX., Vulg. and Symm. give "wilderness of mountains," and are against the change. It was more natural for the scribe to point with Qāmēç here, as in the two previous words; the construct is the more difficult reading. Two of the three laws of Textual criticism count against the change. Intrinsic probability is rather in its favor. There is no necessity, however, in this case for departing from the A. V., and the Revisers, according to their principles, ought not to have made the change. Cheyne, and De Witt, two of the Revisers, rightly adhere to the Massoretic text, in their versions.

(c) In Hos. VII., 5, the R. V. gives "the princes *made themselves sick* with the heat of wine;" the margin "According to many ancient versions *began to be heated with wine*." The difference is in the pointing. **הִחֲלִי** or **הִחֲלִי**. Hitzig rightly says upon this passage, "Since all the ancient versions read **הִחֲלִי**, and the passage VIII., 10 is a close parallel, we reject the Jewish points, whose sense in other respects is not suited to the context." The margin and the text ought to have changed places. If, now, we turn to VIII., 10, we find that the Revisers reject the A. V. "shall sorrow a little," and placed it in the margin, and render "begin to be minished." In order to this, they follow the usual Massoretic **יִחֲלִי**, (we presume), although they render it as 1 consecutive of perfect, and they take **מֵעַט** as an infinitive. But the Codices Bab. and Erfurt 3 read **יִחֲלִי**, and this imperfect with weak waw is sustained by LXX., Symm., Theod., Vulg., and is best suited to the syntactical construction of the context, and **מֵעַט** is an adverb. If we render the verb "begin," and **מֵעַט** as an adverb, it is necessary to regard the clause as pregnant, and supply a verb. None more suitable can be found than those supplied by the LXX. *κατάσσωσιν*, and Vulg. *quiescent*.

(d) But there are very many passages in which internal evidence calls for a change in the pointing. Thus Ps. L. is a beautiful pentameter of three strophes.

The first strophe has eight lines, verses 1-8; the second, ten lines, verses 7-15; the third, ten lines, verses 16-23. If, now, we examine the second strophe, we find it to be throughout an address to the people of God, with a concluding exhortation in two lines,

זבח * (לאלהים) תודה ושלם לעליון נרריך
וקראני ביום צרה אחלצך ותכברני

The third strophe is an address to the wicked, with a concluding warning,

פן אטרף ואין-מציל זבח תודה
יכברנני ושם-דרך אראנו בישע אלהים

The Massoretic text points זבח here as a participle, and divides the verse at 'יכברנני'. It also gives the clause with פן in the previous verse. If, now, we point זבח as imperative, we find that the wicked, as well as the people of God, are exhorted to offer a thank-offering; and if we make the second line begin with יכברנני, the wicked are exhorted to glorify God, as the righteous had been in the second line which closed the previous strophe. We see, then, that the exhortation is urged in the first line by a warning which reminds us of Ps. II., 12, and in the second line, in the introverted parallelism, by a promise which goes back upon the promise of the closing line of the previous strophe. It seems, then, that we have here two forms of a refrain, which marks the close of the two strophes, and it would appear that the first strophe is just two lines short, on account of the absence of this refrain, which has been omitted, as frequently elsewhere in the Psalter. Cf. Ps. XLVI., 3.

(3) The original Hebrew text, upon which the Ancient Versions were based, and which is the essential thing to be determined in Textual criticism, was altogether without points. It was a consonant text. But even this needs to be determined by a thorough revision of the Massoretic K'thibh, by a careful study of MSS., the Massora, the Ancient Versions, and citations, and the conditions of the text itself. The rules of external and internal evidence should be applied with scientific accuracy and precision.

(a) The American Revisers agree to the change of the consonants אכל into אבן, in 1 Sam. VI., 18, as Dr. Chambers says, "one of the few instances in which the existing Hebrew text is corrected, on the authority of the Early Versions, the internal evidence in their favor being overwhelming." Here Dr. Chambers seems to use the internal evidence to strengthen the external evidence of the Versions. But he has said that "*conjectural emendation is worthless*," and that the Versions are of uncertain authority. How can two such weak reasons make a strong one? But there are other examples of departure from the Massoretic text which the American Revisers allow.

* This divine name is probably a prosaic addition. It is quite frequent, in Hebrew Poetry, that divine names are inserted, against the original rhythm.

(b) In Isa. ix., 2, they follow the Q^ri לִי, and reject the K^thibh לֵא. The Bab. Codex agrees with the western codices here. The Peshitto, Targum and Saadia agree with the Q^ri; but Symmachus and the Vulgate are with the K^thibh. The LXX. gives it τὸ πλεῖστον τοῦ λαοῦ ὃ καθήγαγες ἐν εὐποροσίῃ σου. The documentary evidence is in favor of the K^thibh, and the Versions are divided. Following the example of the LXX., several modern critics change the text to רִגִּיל, as Selwyn, or רִגִּילָה, as Krochmal and Cheyne. The Q^ri is easy; but the לִי would be in an unnatural position, and apparently superfluous to the sense and the rhythm. If we render "whose joy thou didst not increase," as Hitzig, Hengst., *et al.*, we have a contrast which is in accord with viii., 23. The לֵא is the more difficult reading, and is to be preferred on that account. The three great critical principles count for לֵא. There is no such "imperative necessity" for departing from the K^thibh as the American Revisers require. Textual Criticism sustains the K^thibh.

There are very many textual changes which ought to have been made from better critical authority.

(c) Ps. Lxviii., 23 is given by the R. V.:

"That thou mayest dip thy foot in blood,

That the tongue of thy dogs may have its portion from *thine* enemies."

The Massoretic text is:

למען תמחין רגלך בדם
לשון כלבך מאויבים מנהו

The English Revisers change תמחין into תרחין, and מנהו into מנתו.

The American Revisers agree to the rendering of the last line. They may have followed Perowne, in taking מנהו as a noun, מן with the archaic nominal suffix הו; but there is no lexical authority for such a word as מן = "portion." It is better to correct the text by a single letter, to get a good word, than to keep the text and forge a word. The rendering "portion" we presume comes from מנתו, which the Revisers saw to be a proper change in the text. But it is not a necessary change. The A. V. renders מנהו as preposition מן with suffix, "in the same." Some interpreters supply a verb, and render drink "of it," or "of them." External authority for the change of text, and corresponding change of rendering, is wanting. The internal evidence is probable, but not necessary. The other change of מחין into רחין, which the American Revisers reject, has strong evidence in its favor. Several Versions, such as LXX., Vulgate and Syriac, give external evidence for it. It is easy to explain a copyist changing רחין into מחין, owing to the מחין of verse 22. Moreover, intrinsic probability is so strongly in favor of the change, that the American Revisers are forced to supply the very verb which they decline to find in the original; so that they render "crush them, dipping."

(d) Psalm viii., 1 is rendered by R. V., "Who has set thy glory upon the heavens." The American Revisers allow it to stand, and yet object to the margin "so some ancient versions," which justifies it. The Massoretic text cannot be rendered in that way. There is no documentary evidence for the change in Hebrew MSS. We must go to the Versions. These require us to change תנה into נתנה. There is, however, an easier change of תנה into תנה, suggested by Ewald, and followed by Riehm and others, which retains the K'thibh, and only changes a single point. This commends itself to our judgment as best explaining all the facts of the case.

(e) The current Massoretic text reads in Hos. ii., 22, ידעת את יהוה. This is supported by the LXX. But the Babylonian Codex reads ידעת כי אני יהוה. This is supported by the Vulgate "quia ego Dominus." The authority of the documents and the Versions is divided. Cheyne refers to the usage of Hosea elsewhere as an internal evidence in favor of the common text; but it seems to us that the context of chap. ii. is decisive for יהוה כי אני יהוה, on account of the contrast between בעלי and אשי, and the removal of the name בעל as a lawful name of Israel's God, in order to the use of יהוה.

(f) The Massoretic text of Hos. v., 11, is הלך אחרי צו; but the LXX. and Peshitto read שוא. This better reading is mentioned in the margin. The omission of the א was an easy scribal error, in the unaccented text, which read אחרי שוא ואני. The omission of the א would force the change of ש to צ.

(g) Psalm xxxii., 5, is somewhat difficult of construction. The difficulty is removed if, with Hupfeld, we transfer אמרת from the second line to the first line of the verse, and read,

אמרת חטאתי אודיעך ועוני לא-כסיתי
אודה עלי-פשעי ליהוה ואתה-נשאת עון-חטאתי

The Revisers ignore the difficulty by rendering the imperfect אודיעך "I acknowledged," which is contrary to good grammar as well as to the parallel אודה, which they render "I will confess." The אמרת must be supplied in sense, in order to translate correctly.

(h) Psalm lxxii. is composed of three strophes. The strophes begin with imperatives or jussives, e. g., תן, verse 1; וירד, verse 8; ויהי, verse 15; which then pass over into future indicatives, e. g., 1-7, 8-14, 15-17. These jussives are ignored in the Revised Version, where they are all rendered as futures. The margin proposes to ignore the indicatives, and translate all as jussives, ignoring the difference in form. The strophes are uniform, save that the middle one has an extra line. When we compare the line

כי יציל אביון משוע ועני ואין עזר לו

with Job xxix., 12, כי אמלט עני משוע ויתום ולא עזר לו,

we see that it is a free reproduction of it. The clause with כי is different from

all the other clauses of the previous and the subsequent context, which are all clauses of direct statement in future indicatives in progressive parallelism. We cannot escape the conclusion that the line has come into the text from a marginal note, and that it should be stricken out.

(i) Ezekiel **xxi.**, 31, is rendered by the A. V., "Remove the diadem, and take off the crown: this *shall* not be the same: exalt *him that is low*, and abase *him that is high*." The R. V. substitutes "mitre" for "diadem," "be no more the same" for "not be the same," "exalt that" for "exalt *him*," and "abase that" for "abase *him*." The R. V. gives in the margin "I will remove," etc., for "Remove," etc., and "Heb., not this" for "no more the same." The American Revisers do not object to the R. V.

The Massoretic text gives three infinitive constructs, **הָרִים**, **הָסִיר**, and **הִשְׁפִּיל**, and one infinitive absolute **הִנָּח**. The A. V., R. V., margin of R. V. and American Revisers all follow the Versions against the Massoretic text, and point these four forms alike as infinitive absolutes. The text renders the infinitive absolutes as imperatives, the margin as first person of imperfect; either of which is correct if the forms be really infinitive absolutes. There is a clear inconsistency here between the one infinitive absolute and the three infinitive constructs, but the textual principle of consistency requires that we should correct the one infinitive absolute after the three infinitive constructs, rather than the reverse. Hence Ewald renders:

"Zu entfernen ist der Kopfbund und wegzunehmen die Krone! das ist nicht das! das Niedrige ist zu erhöhen und das Hohe zu erniedrigen!"

There is certainly here no "imperative necessity" or any "extreme difficulty," to require a departure from the Massoretic text and a following of the Versions. Ewald is here stricter in his adherence to conservative critical principles than the Revisers.

Furthermore, we are constrained to inquire why the Revisers did not give the "that" of the clause "exalt that which is low" in italics, in order to show that this word was not in the text, and that it was of the nature of an interpretation. The A. V. is more careful here; for although they interpret differently, they give their interpretation in italics, and render "*him that is low*" and "*him that is high*." The same objection may fairly be taken to the rendering "This *shall* be no more the same," as against the more careful A. V., "this *shall* not be the same." "No more" is an interpretation. The Hebrew gives simply the negative **לֹא**, as the margin "Hebrew, not this."

The R. V. leaves the A. V. "I will overturn, overturn, overturn it; this also shall be no more," in its inexactness. The margin "An overthrow, overthrow, overthrow will I make it" ought to have gone into the text. And the last clause ought to have been rendered correctly. **נִם זֹאת לֹא הִיא** cannot be rendered "this also shall be no more." The verb is perfect and masculine, and cannot

have a feminine subject before it, or be rendered as future. The **גַּם זֹאת** belongs to the previous clause, and **לֹא הִיא** to the following. This is clear from the difference in gender.

(k) Psalm LXXXVII. is a charming little pentameter, whose movement escapes the Revisers. We shall arrange it correctly, and then arrange it as the Revisers translate. It should be arranged

יסודתו בהררי קדש אהב יהוה
שערי ציון מכל משכנות יעקב
נבדרות מדבר בך עיר האלהים
אזכיר רחב ובבל לידעי
הנה פלשת וצר-עם-כוש זה ילד-שם
ולציון יאמר איש ואיש ילד-בה
והוא יכוננה עליון יהוה
יספר בכתוב עמים זה ילד-שם
ישרים כחללים כל מעיני בך

This arrangement disregards the accents which separate verses 1 and 2. The margin of the Revision is correct here. We also remove יהוה from verse 6 to the close of verse 5. The Massoretic text reads **כָּל מְעִינֵי בְךָ** = "all my fountains are in thee." But the LXX. κατοικία, and the Vulgate habitatio imply a different pointing, **מְעִינֵי** = "dwellers in thee," a construct of participle **עֵין** to dwell.

Accordingly, we translate :

"His foundation in the holy mountains Jahveh is loving;
The gates of Zion more than all the tabernacles of Jacob.
Glorious things are being spoken in thee, city of God.
I mention Rahab and Babylon as belonging to them that know me;
Behold Philistia and Tyre with Ethiopia, this one was born there,—
Yea, as belonging to Zion, it is said, One and another was born in her.
And He himself establishes her—the Most High, Jahveh,
He counts, in writing up the people, This one was born there,
And singing as well as dancing are all who dwell in thee."

The Revisers arrange the Psalm :

יסודתו בהררי-קדש
אהב יהוה שערי-ציון
מכל משכנות יעקב
נבדרות מדבר בך
עיר האלהים
אזכיר רחב ובבל לידעי
הנה פלשת וצור עם-כוש
זה ילד-שם
ולציון יאמר איש ואיש ילד-בה
והוא יכוננה עליון

יהוה יספר בכתוב עמים
 זה ילד-שם
 ושרים כחללים
 כל מעיני בך

Any one can see that there is no poetry here.

The Revisers seem capricious in their treatment of Hebrew Poetry for (1) their arrangement of the parallel lines is not in accord with the laws of Hebrew Poetry, (2) they neglect the poetry of the prophets altogether, (3) they make the Old Testament discordant with the New Testament, for the Revisers of the New Testament Version give the parallelisms of the poetic extracts from the prophets, and at times differ from the Old Testament Company in the parallelisms, that both have given, e. g., Heb. III., 9; Mark XII., 36; Acts II., 17.

We have given a sufficient number of examples to show that the attitude of the Revised Version to the Textual criticism of the Old Testament is an inconsistent and untenable one. The Revisers appear not to have followed the well established rules of Textual criticism. They have neglected to build on a correct Hebrew text; they have not sought a correct Massoretic text; they have departed from the current Massoretic text in a few cases, but with caprice, making departures that were not necessary, according to their own restrictions, and which are not sustained by the laws of Textual criticism, and yet declining to make changes which the rules of Textual criticism imperatively demand. The Textual criticism of the Old Testament is in its infancy. It is desirable that the defects of the Revised Version, in this respect, should arouse Hebrew scholars and the general Christian public to a realization of what needs to be done, and to an earnest resolve and an enthusiastic endeavor to accomplish the work. A Christian Bible-loving people will never be satisfied with a version which does not rest upon a thoroughly revised and carefully sifted Hebrew text.

SIPPARA.

BY REV. WILLIAM HAYES WARD, D. D., LL. D.,

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Sippara is known in Scripture as Sepharvaim. We are told that it was one of those cities whose inhabitants, with those of Cuthah (supposed to be Tel Ibrahim), Avva (or Ivvah, locality unknown), and Hamath, were carried to Samaria to replace the children of Israel carried captive in the reign of Hoshea (2 Kgs. xvii., 24). The Sepharvites, we are told, burned their sons in worship of their gods Adrammelech and Anammelech (2 Kgs. xvii., 31). The Rab-shakeh of King Sennacherib, sent by him to Jerusalem from Lachish, mentions Hamath and Arpad, and then Sepharvaim, Hena and Ivvah, as cities which could not withstand the royal armies (2 Kgs. xviii., 34; Isa. xxxvi., 19, where Hena and Ivvah are omitted); and a little later the king sends a letter to Hezekiah in which these towns are mentioned in the same order (2 Kgs. xix., 13; Isa. xxxvii., 13).

In the Fragments of Berosus, Sippara is also called Sispara, Sipphara, and Pantabibla, the latter name being an obvious but incorrect translation of the Semitic name of the city. Of the ten kings before the Flood, he says that five (Euseb., *Armen. Chron.*, p. 5, ed. Mai) were from Pantabibla, preceded by two from Babylon, and followed by three from Larancha. As quoted in Syncellus (p. 39 B) four of these kings were from Pantabibla (so also Syncellus quotes Berosus from Abydenus, p. 38 B).

Syncellus (p. 30 A) and Eusebius (*Armen. Chron.*, p. 14, ed. Mai) report Berosus as saying that before the Flood Kronos commanded Xisuthrus to bury in "Sippara, the city of the Sun" (no longer Pantabibla) the record of all things, beginning, middle and end; and further, that after the Flood, when his ship had settled on one of the Cordyæan mountains of Armenia, he was bidden by the god to dig up these records, which was done when he went south to Babylon. The same legend, quoted through Abydenus, is told more briefly elsewhere (Syncellus, p. 38 D; Euseb. *Armen. Chron.*, p. 22, ed. Mai), Sippara being also called Heliopolis, or the City of the Sun.

In Ptolemy (V. 18, 7) the form Sipphara is given, and it is one of the few towns of the twenty-two on the Euphrates which are easily recognized. The same town is probably designated as Hipparenum in Pliny's Natural History (VI. p. 691, ed. Franz, 1778). He says that in Mesopotamia the city of Hipparenum is famous for the learning of the Chaldees, and is near the canal Narraga, and that its walls were thrown down by the Persians. He mentions Babylon and Orchœ (Warka, Erech), farther south, as the other seats of Chaldean learning.

It would be interesting and important, did space permit, to trace the town in the later literature of Zosimus, Ammian, the Talmud of Babylon, Abulfeda, Benjamin of Tudela, and others. It bore different names, and it is a task of difficulty to disentangle these names, and those of the Royal Canal, Nahar-malka, at whose exit from the Euphrates it lay. Apparently the name Hipparenum, or Harpanya, was transferred to a spot north of the canal, now called Sufeireh, and Sippara took the names of Persebora, Firuz-Sabor, Shabor, and Anbar or Ambar. Persebora is called by Zosimus the largest city in Assyria, after Ctesiphon, which had 600,000 inhabitants.

In the Talmud, which contains a mine of information about Babylonian geography, yet but imperfectly worked, Sippara seems to be mentioned under several names. Neubauer, *Geog. de Talmud*, p. 340, shows that the Talmudic city of Nehardaa, was at the junction of the Nahar Malka, or Royal Canal, and the Euphrates, and on the south bank of the canal, which he identifies with the present Nahr Isa. Nehardaa is the same, he shows, with the Naarda of Ptolemy, and the Naharra of the Peutingerian Tables, and also identical with, or close to Hipparenum, which was also at the point of departure of the Nahar Malka from the Euphrates. Nehardaa was one of the chief places of Babylonia, and one of the districts was named after it (Neub., p. 342). This was the most ancient Jewish community in Babylonia. From Nehardaa the Jews sent their alms to Jerusalem, and here they found a refuge from persecution.

We now turn to the Assyrian inscriptions to learn what they can tell us about this once famous city. Its Akkadian designation was Ud-kib-nun, with the determinative sign ki added. In the Semitic Assyrian it is Sippar or Sipar. There is no likelihood that the word is derived from a root meaning "a book," notwithstanding the Greek translation of Pantabibla. Perhaps the derivation given in the four-column syllabary W. A. I., V. 23, 1, Reverse (mistake for obverse) l. 29, from *Zimbir*, the meaning of which is not easy to guess, is equally incorrect. The existence of two Sippars has long been recognized, a Sippar of Anunit, apparently identical with Agane, otherwise read *Agade* or *Akkad*, and a Sippar of Shamash, the sun-god; and these two have been regarded as two faubourgs of a single city, separated by a canal, and thus making the city double, and accounting for the Hebrew dual Sepharvaim (see Fr. Delitzsch's *Wo lag das Paradies?* pp. 209-212, for the fullest account of Sippar in cuneiform records).

Sippara is always mentioned in such a way as to indicate that it was one of the oldest and largest cities of Babylonia.

In W. A. I., II. 13, l. 26, d, a, grammatical bilingual text, the fortress of Sippar is mentioned, following the mention of the fortresses of Nipur and Babylon (cf. Lenorm. *Ehud. Accad.* 7, 3, p. 16; Oppert et Menant, *Doc. Jurid.* p. 11). This text distinctly identifies the Akkadian form Ud-kib-nun with the Semitic Sipar. In a bilingual list of towers (*ziggurat*) in Babylonia, W. A. I., II. 50, l. 8, Sippar

is mentioned, and l. 9, Agane. These are preceded by Babylon and Nipur. A bilingual tablet, W. A. I., II. 48, l. 55, a, b (Lenormant, *Etud. Accad.*, III. p. 211), mentions "the star of Sippar," following it by "the star of Nipur," and "the star of Babylon." Other passages could be quoted which indicate equally that Sippara, Babylon and Nipur were the chief towns of Akkad.

Sippara was on the Euphrates river. Indeed the Euphrates is called in a syllabary, W. A. I., V. 22, Rev. 30, 31 (Budge's *Nebuchadnezzar, king of Babylon*, p. 7, N.) the River of Sippar. The two lines read:

Idicnu = Nahar Bartiggar,

Puranunu = Nahar Sippar,

or "The Idicnu [Sumerian name] is the River Tigris, and the Puranunu [Euphrates] is the River of Sippara." Also a clay cylinder of Nebuchadnezzar II. W. A. I., V. 34, col. 1, l. 39 (Budge's *Nebuchadnezzar, king of Babylon*, p. 22), in a description of the building of the quay along the bank of the Euphrates at Babylon, calls that river "the River of Sippara."

Among the passages which distinguish the Sippar of Shamash from the Sippar of Anunit may be mentioned the Synchronistic Table, W. A. I., II. 65, 18, 19. (Lotz's *Tiglath Pileser*, pp. 200, 201; *Records of the Past*, V. p. 89; Menant's *Annales de l'Assyrie*, p. 51) where we are told that Tiglath Pileser I. (1120-1100 B. C.), in the second year of his reign, destroyed in Upper Akkad the cities of "Durrigurigalzu (Akerkûf), Sippar of Shamash, Sippar of Anunit, Babylon and Upe (Opis), great cities, and their fortresses." This locates Sippara in the district which extends not much south of Babylon, and recognizes the two places of the name. Other similar passages could be cited.

The Sippara of Shamash had a temple to the sun-god called E-babbara (otherwise vocalized Bit-parra); while the temple of Anunit at the Sippara of Anunit was called E-ulbar (otherwise Bit-ulbar). We have noticed above that Berosus is quoted as calling Sippara the city of the Sun. Thus on the barrel of Nabonidus from Mugheir, W. A. I., 69, 3, l. 27, 29, 42 (Oppert, *Exped. en Mes.*, I., pp. 273-275; Menant, *Bab. et Chald.*, p. 257; Lenormant, *Berosé*, pp. 293-295), we read, "E-babbara, the temple of Shamash of Sippara, and E-ulbar, the temple of Anunit of Sippar." The temple E-ulbar, built or repaired by the ancient king Sagaraktiyas, is said, *ib.*, col. 2, l. 29, to have been in Agane, and, col. 3, l. 28, to have been the temple of Anunit of Sippara. The identity of Agane with Sippara of Anunit is further indicated by W. A. I., IV. 59, 3, l. 54, where Anunit is mentioned as the goddess of Agane; and W. A. I., III. 43, 1, l. 19, where E-ulbar is mentioned in close connection with Agane (*ib.*, l. 23). Menant, *Bab. et Chald.*, p. 96, mentions a "Nahar Agane," Canal of Agane, which he supposes to flow between the Sippara of Shamash and the Sippara of Anunit, but I fail to find the text which confirms it.

Sippara appears finally in the history of the capture of Babylon from Nabon-

idus by Cyrus. In all his memorial inscriptions Nabonidus records his repairs of the temples in Sippara of Shamash and Sippara of Anunit, describing his search for the old foundations and memorial tablets of Sagaragtiburyas, and Naramsin, son of Sargon I., 3200 before, W. A. I., V. 64, col. 2. The tablet which gives the capture of Babylon by Cyrus, *Transs. Soc. Bib. Arch.*, VII. p. 158, says that on the fifth of Nisan the mother of Nabonidus "who dwelt in the fortress and camp on the Euphrates river above Sippara, died." Eight years later Sippara was captured by Cyrus "without fighting." This passage clearly indicates that Sippara was on the Euphrates. Agane is mentioned also by Cyrus in his cylinder, W.A.I., V. 35, 31, as one of the places where he restored the shrines of the gods.

From these, and other passages which might be cited, but which add little geographically, we would safely gather that Sippara was on the Euphrates river, above Babylon, near the north line of Akkad, that it was one of the very oldest and largest cities of Akkad, the seat of the earliest great conqueror Sargon, and that it continued down to the time of Cyrus to be a city of the greatest importance.

This place Mr. Rassam claims to have discovered at Abu Habba, a ruin a little to the left of the caravan road from Baghdad to Babylon and Hillah. He has carried on extensive excavations there, and found a great number of tablets bearing date at Sippar of Shamash. A large stone tablet also found there describes the repair of the temple of Shamash of Sippara. It has generally been admitted, since the discovery of these remains, that Abu Habba must be the site of Sippara.

I visited Abu Habba twice, while with the Wolfe expedition to Babylonia. It was the first tel I visited after reaching the country, and my time was limited, and my results unsatisfactory. After visiting Southern Chaldea, on my return to Baghdad, I paid it a second visit, for the purpose of discovering if it could be made to agree with the description given of Sippara in the monuments. It is a large and very important ruin, though scarcely of the first class. The walls are nearly square, perhaps seven hundred yards long, and the enclosure is divided into three principal parts by two cross walls which are not parallel to the northern and southern walls. Of these included sections only the middle, shaped nearly like the letter V, is occupied by ruins. The explorations made by order of Mr. Rassam are very extensive, having opened scores of rooms, but they are chiefly about the south-west corner, and large spaces are undug. The deepest excavation is about a large, square tower, but nothing was found there. The men who conducted the excavations for Mr. Rassam showed us all about, and pointed out the place where was found the stone with pictures of "Noah and his three sons" (the Sun-god of Sippara), and assured us that they knew, by the indications of ashes, where further tablets could be found by a day or two's digging. I looked especially to see if there was any thing to correspond to the "double city" which Sippara has been

supposed to be, but there is nothing duplex about it. It is a single faubourg in the enclosing walls, with no marked depression, or canal course dividing it. It has been supposed that the ed-Deir, distant about five miles, might be the Sippara Anunit, or Agane, while Abu Habba is the Sippara of Shamash; but ed-Deir, which I did not visit, was described to me as an unimportant ruin, where digging has failed to discover any thing. Another thing which troubled me about making any identification was the fact that Abu Habba is not on the Euphrates, but is some seven miles distant, or nearly a third of the distance which separates the Euphrates from the Tigris. It has been suggested that perhaps the Euphrates used to run near Abu Habba; but this is very improbable. There is, south-west from Abu Habba, along the east bend of the Euphrates, a long hill of conglomerate stone, sixty feet high, which would prevent the Euphrates from taking a detour so far to the east as Abu Habba. We may safely conclude that Abu Habba never was on the river, and never could have given its name to the Euphrates. That it was the Sippara of Shamash seems, however, to be beyond question, judging from the tablets, so dated, found there, and the stone tablet of the Sun-god, W. A. I., V. 60, 61.

It was in view of the difficulties that I have indicated that I determined, on my way from Baghdad to the sea-coast, by the route of the Euphrates and the Syrian Desert, to visit the ruin of Sufeirah, where, before Mr. Rassam's excavations at Abu Habba, Sippara had been generally located (Oppert, *Exp. Scient.*, I. 271; Menant, *Bab. et Chald.*, p. 96; Delitzsch, *Wo Lag das Par.*, p. 212; T. G. Pinches, *Transs. Soc. Bib. Arch.* VII. p. 173) as late as 1880. Sufeirah is situated just north of the Nahr Sakhlawieh, which is a chief canal, or river, and is about four or five miles from its point of outflow from the Euphrates. I went completely over it, and found it a low, unimpressive mound, about 250 yards wide, over which there were scattered much less than the usual quantity of bricks and slag. It had no salient elevations or gullies that would make a photograph. I was very much disappointed about it.

Fortunately we were detained in the Arab mud village Sakhlawieh by the rain, and called on the Mudir. Asking him about ruins in the vicinity, he mentioned one called Anbar, which he said was larger than Sufeirah. Not expecting very much, but anxious not to let any chance escape, I walked three miles down the river that night, and again the next morning, to make a more careful examination. I found it not only much larger than Sufeirah, but larger even than Abu Habba, and of a size to compare with those capital ruins of Warka and Niffer. It is a double city, and the principal, or, apparently, older city, is surrounded by walls from thirty to fifty feet high, and with the city nearly on a level with these walls. To the east of this city and its wall, is another city on a lower level, separated from the first by what seems to have been a canal, or moat. The wall, or bank,

on the east side is not continuously clear, but on the west side it is a marked feature. The chief, west city is of irregular height and construction, and there are in it two large courts, on a much lower level than the rest, of irregular shape, and surrounded by high banks, as if they were the courts of ancient palaces or temples that surrounded them. These courts are now used as wheat fields, and, gathering the rains of the banks around them, do not require irrigation. Over large spaces this western city is covered thick with fragments of bricks, with considerable pottery and glass, but I saw no inscribed brick, and I doubt not these fragments belonged to a period of Parthian or Abbassid domination. On the east side of the old city, and on the vertical sides of what looked like a gate, I saw a floor of brick laid in mortar above and below it. The eastern city is large, but on a lower level. As its eastern extremity was a space about two hundred yards square, surrounded by walls of sun-dried bricks, and with a building projecting into the enclosure from the western side. A large bay runs in on the north side, I think between the two cities, almost surrounded by walls. The two cities can hardly be less than a mile long. On the south side is a little Arab village, and on the west a dilapidated ziarrat, or Moslem holy place. There is no marked ziggurat, or tower, as at Hammam, or Akerkuf, although some elevations suggest one. The faces are nearly to the cardinal points. There were a number of little outlying tels to the south and south-west. Anbar is but about a mile from the present bed of the Euphrates.

I was extremely surprised and much delighted to find this enormous mound in a place where it had attracted so little attention from previous travelers that it was not on the large Kiepert's map of Turkey, of 1884, which was our constant guide. In about this location a mound, apparently not important, is mentioned under the name of "Tell Akar," in Kiepert's map *Ruinenfelder*, etc. I was convinced, on seeing it, that this must be the original and larger Sippara, the dual Sepharvaim of Scripture, as no other Babylonian city could have been large enough to compete with it. Allowing, if we must, Abu Habba to be the Sippara of Shamash, I am inclined to put Sippara of Anunit, the old capital of Sargon, and the seat of the antediluvian kings, at Anbar. It fulfills the conditions, being the only great city north of Babylon on the Euphrates, and situated on the Sakh-lawieh, which is very likely to be the Nahr Agane, and is certainly the Nahar Malka on which the great cities were located which occupied the site of Sippara and supplanted its name in the period from the historians of Alexander's campaigns to Benjamin of Tudela and Abulfeda. I regret that space will not allow me to develop this most interesting portion of the subject, showing how the name of Anbar, which is retained from Arabic writers on the maps down to the early part of this century, and is familiar in the middle ages; and, in the Talmud, the names of Nehardaa, and Shabor (the latter possibly a relic of Sippara, possibly con-

nected rather either with the name of king Sapor, or with Persebora, another earlier name for this place which Zosimus says to have been the largest city but one in Babylonia) have been applied to the old Sippara. Under various slight disguises the name Nehardaa is known to Josephus, Ptolemy, Stephanus Byz., and the Peutingerian Tables, as well as to the Talmud. I take room only to quote Abulfeda, who says that the Isa Canal (formerly the Nahar Malka, now the Sakhlawieh) passed by El Ambara, under the bridge Dahama, in the territory of Feluja; that Anbar, or Ambara, is a day's journey from Baghdad (a long one); and that here the first of the Abbasid Khalifs, the blood-thirsty Abdul Abbas Sefah, settled; but that it was a very old city, built long before by Nebuchadnezzar, who was the first to dig the Nahar Malka, and who settled the nomad Arabs here as tillers of the soil.

A single other point will close this discussion. A little fragment of a tablet in my possession, to whose character Mr. Pinches, of the British Museum, kindly called my attention, is only about an inch square, but it contains complete the four lines—all there were in that section, of the Sumerian column of a bilingual inscription which has an important bearing on this subject. These lines are thus read by Mr. Pinches:

- (1) Sipar D. S.
- (2) Sipar edina D. S.
- (3) Sipar uldua D. S.
- (4) Sipar utu D. S.

This geographical tablet gives a clear indication that there were not one, or two, but four cities or districts called Sippara. By the first we may understand is meant the chief or original Sippara, while the last is the Sippara of Shamash, utu being the Sumerian form of Shamash. The second and third forms are new, although Sipar ulla D. S. is found W. A. I., IV. 38, 1, l. 22 b. The second Sipar edina, or Sipar of Eden, or of the plain, deserves special attention, which I cannot give it now. I only call attention to the fact that this is, so far as I know, the first inscription discovered in which *Eden* occurs as the designation of a geographical region, and so it is very important as confirming Delitzsch's argument in his *Wo lag das Paradies?* As no Sippara of Anunit is distinctively mentioned, it is safe to infer that it is this chief and old Sippara that is meant by the first line where the simple name occurs with the determinative sign only.

It is my conclusion that, while the Sippara of Shamash has been discovered by Mr. Rassam at Abu Habba, the original Sippara, that known as Sippara of Anunit, the Sippara of the most ancient Sargon I., who was exposed in his infancy like Moses in the bulrushes, the Sippara of [Xisuthrus, the city captured by Cyrus "without fighting," the seat of a famous Jewish school, after Ctesiphon the largest city of the times of the Arsacidæ, the Sassanidæ and the Khalifs, is

now to be found south of the point of the effluence of the Sakhlawieh from the Euphrates in the mound which I have discovered still bears its mediæval name of Anbar, and which is one of the very largest tels in the valley of the two rivers. It is much to be desired that this mound, never yet touched by the spade of the excavator, might be investigated by American scholars, and the literary treasures buried in this old Pantabibla, whose fame as a city of books is carried by tradition to a period before the Flood, might be recovered for our study.

It may be proper to add here that for much politeness and many favors, while making explorations in the East, I am indebted to Hemdi Bey, who has charge of the Constantinople Museum of Antiquities, and to the Turkish governors of provinces, cities and villages, who never failed to give all the assistance I desired.

INSCRIPTION OF AŠURBANIPAL, FROM A BARREL-CYLINDER FOUND AT ABOO-HABBA. V. Rawl. 62, No. 1.

Transliterated and translated by JAMES A. CRAIG and ROBERT F. HARPER, Leipzig.

I. TRANSLITERATION.

1. (m ilu) Ašûr-bân-apal šarru rabû šarru dan-nu šar kiššati šar (mātu) Aššûr šar
kib-rat irbit-ti
2. šar šarrâni rubû la ša-na-an ša ina a-mat ilâni ti-ik-lê-šu ul-tu tam-tim ê-lit
3. a-di tam-tim šap-lit i-bê-lu-ma gi-mir ma-lik ú-šak-niš šé-pu-uš-šu ;
4. apal (m ilu) Ašûr-âḫ-iddin-na šarru rabû šarru dan-nu šar kiššati šar (mātu)
Aššûr šakkânâku Bâbili (ki)
5. šar (mātu) Šumêr u Akkadi mu-šê-šib Bâbili (ki) ê-pêš Ê-sag-ila
6. mu-ud-diš êš-rê-ê-ti kul-lat ma-ha-zê ša ina ki-rib-ši-na iš-tak-kan si-ma-ti
7. ũ sat-tuk-kê-ši-na baṭ-lu-tu ú-ki-nu ; bin-bin (m ilu) Sin-aḫê-êrbâ šarru rabû
8. šarru dan-nu šar kiššati šar (mātu) Aššûr a-na-ku-ma. Ina palê-ê-a bêlu rabû
(ilu) Marduk ina rê-ša-a-ti
9. a-na Bâbili (ki) i-ru-um-ma ina Ê-sag-ila ša da-ra-ti šu-bat-su ir-mê
10. sat-tuk-kê Ê-sag-ila u ilâni Bâbili (ki) ú-kin ki-tin(din?)-nu-tu Bâbili (ki)
11. ak-sur aš-šu dan-nu a-na ênšu la ḫa-ba-li. (m ilu) Šamaš-šum-ukin âḫû
ta-li-mî
12. a-na šarru-ú-ut Bâbili (ki) ap-kid ũ ši-pir Ê-sag-ila la ka-ta-a
13. ú-šak-lil ina kaspi ḫurâši ni-sik-ti abnê Ê-sag-ila az-nun-ma
14. ki-ma ši-tir bu-ru-mu u-nam-mir Ê-ku-a ũ ša êš-rê-ê-ti ka-li-ši-na
15. ḫi-bil-ta-ši-na ú-šal-lim ê-li kul-lat ma-ha-zê ú-šat-ri-ši an *dul-lum*(?).
16. Ina û-mê-šu-ma Ê-babbar-ra ša ki-rib Sippar (ki) bît (ilu) Šamaš bêli rabê
bêli-ia ša la-ba-riš
17. il-lik-u-ma i-ku-pu in-nab-tu aš-ra-ti-šu aš-tê-, ina ši-pir (ilu) [Libitti(?)]
18. êš-šiš ú-šê-piš-ma ki-ma šadi-i rê-ê-ši-i-šu ul-li a-na šat-ti.
19. dânu rabû ilâni bêlu rabû bêli-ia ép-šê-ti-ia dam-ka-a-ti ḫa-diš lip-[pa-lis-ma]
20. a-na ia-a-ši (m ilu) Ašûr-bân-apal šar (mātu) Aššûr rubû pa-liḫ-šu balât û-mê
râkûtê šê-bê-ê lit-[tu-ti]
21. ṭu-ub šêri u ḫu-ud lib-bi li-šim ši-ma-ti u ša (m ilu) Šamaš-šum-[ukin]
22. šar Bâbili (ki) âḫi ta-lim-ia û-mê-šu lê-ri-ku liš-bi bu-'a-ri. Ma-[ti-ma]
23. ina aḫ-rat û-mê rubû ar-ku-ú ša ina û-mê palê-šu ši-pir šu-a-ti in-na-ḫu-ma
24. an-ḫu-us-su lu-ud-diš šu-mî it-ti šumi-šu liš-ṭur mu-šar-ú-a lê-mur-ma
25. šamni lip-šú-uš (immêru) niḫâ lik-ki it-ti mu-šar-ê-šu liš-kun ik-ri-bi-[šu]
26. (ilu) Šamaš i-šim-mê ša šu-mî šaṭ-ru ũ šum ta-lim-ia ina ši-pir ni-kil-ti
27. i-pa-aš-ši-ṭu šu-mî it-ti šumi-šu la i-šaṭ-ṭa-ru mu-šar-ú-a

28. i-ab-ba-tu-ma it-ti mu-šar-é-šu la i-šak-ka-nu (ilu) Šamaš bēl ê-la-ti u šap-la-ti
 29. ag-gi-iš lik-kil-mê-šu-ma šumi-šu zêri-šu ina mālâti li-hal-lik

II. TRANSLATION.

1. Ašurbanipal, the great king, the powerful king, the king universal, the king of Assyria, the king of the four quarters of the world,
2. the king of kings, the prince without an equal, who, by order of the gods, from the upper sea
3. to the lower sea ruled and brought under his subjection all princes;
4. the son of Esarhaddon, the great king, the powerful king, the king universal, the king of Assyria, the mayor of Babylon,
5. the king of Sumeria and Akkadia, who caused Babylon to be inhabited, who built Êsagila,
6. who repaired the temples of all cities, who adorned their interior,
7. and established their discontinued sacrifices; the grand-son of Sennacherib, the great king,
8. the powerful king, the king universal, the king of Assyria, am I. During my reign, the great lord Marduk, with rejoicing,
9. entered Babylon, and, in Êsagila, he established his dwelling forever.
10. The sacrifices of Êsagila and of the gods of Babylon I established, the priesthood of Babylon
11. I strengthened, so as not to injure either powerful or weak. Šamaš-sum-ukîn, my real-brother,
12. I appointed to the sovereignty of Babylon, and the work of Êsagila, which was incomplete,
13. I finished. With silver, gold and precious stones, I decorated Êsagila,
14. and like the variegated heavens, I caused it to shine. Êkua and all the other temples,—
15. their damages I restored, over the whole city I spread out my (protecting) shadow(?).
16. In those days, Ê-babbar-ra, which is in Sippar, the temple of Šamaš, the great lord, my lord,
17. which had become old, had fallen in, and was destroyed, its sanctuaries I sought out, with the work of the [Brick-god^(?)]
18. I caused to be built anew, and, like a mountain, I raised high its spires [...]
19. May the great judge of the gods, the great lord, my lord, look with joy upon my good works.
20. To me, Ašurbanipal, the king of Assyria, the prince, his worshiper, a long life, abundance of offspring,
21. health of body and joy of heart, may he determine as my lot. And as for Šamaš-sum-ukîn,

22. the king of Babylon, my real-brother, may his days be long, and may he be satisfied with glory.
23. In the future, may the later prince, in whose reign this work shall fall into ruin,
24. repair its ruins, my name with his name may he write, my inscription may he see, and
25. with oil may he cleanse (it), a sacrifice may he offer, with his inscription may he place (it), his prayer
26. shall Šamaš hear. Whosoever my name so-written and the name of my real-brother in a work of deceit (*i. e.*, treacherously, deceitfully)
27. obliterates, my name with his name does not write, my inscription
28. destroys, and with his inscription does not place it, may Šamaš, the god of the upper and lower regions,
29. in wrath look upon him, and from the face of the earth blot out his name and his seed.

Nov. 28th, '85.

ADVANTAGES OF A SLIGHT KNOWLEDGE OF HEBREW.

BY FREDERIC GARDINER, D. D.,

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The importance to every student of theology of a thorough knowledge of the original language of the Old Testament is so evident as to require little argument. It is not so generally realized that even the slight knowledge of Hebrew acquired in the ordinary routine of our divinity schools is of great value. Men who lay aside their Semitic studies as soon as they enter upon the practical duties of life are apt to think the time they have spent upon them has been almost or wholly wasted. Is this true?

It is to be remembered that the whole Bible, the New Testament as well as the Old, was written by men trained in Semitic habits of thought and modes of expression. Any thing which enables us to better understand those habits and forms of expression must therefore necessarily be of value to the student of Scripture. We believe that even a slight study of Hebrew, or of any other Semitic language, will fix in the mind, in a way never to be forgotten, some important knowledge of this kind which cannot be so well acquired in any other way.

Almost the first lesson learned by the tyro in Hebrew is that the language was originally written only in consonants. Except the meager indications of the "*matres lectionis*," the vowels have been subsequently supplied. Of course these vowels are not arbitrary; they constantly determine the grammatical forms and frequently seriously affect the sense. Still they are secondary; the *radicals* are all consonants. It is not so in our Western languages; what may be learned at the start from this difference? Is it not that to the Semite the *root-idea* of his words, as expressed by their radicals, had a greater relative importance than with us? He cared relatively less than we about its modifications and shades of meaning; his main point was in the fundamental idea.

After mastering the alphabet, the learner will very soon attack the paradigm of the verb. The first thing that will strike him here, so at variance with every thing to which he has been accustomed in the Indo-European languages, is the starting-point. It is no longer the Infinitive, nor the first person of the Present; but the third person of the Narrative tense. This not merely carries us back to the dim beginnings of the growth of language; it shows us what the Hebrews must have been always accustomed to look upon as the starting-point in all they had to say,—narrative, or in other words, facts. The history of what had occurred before them was the foundation on which they rested. And the recognition of this, which may be called the historical habit of mind, is a most important factor in understanding the Scripture writers. Is a divine law to be given re-

quiring the heart's obedience of the people to its Author? It starts with the story of the creation of all things by Him. Is the Evangelist to show that Jesus of Nazareth was the promised and expected Messiah? He begins with His genealogy. Are apostles to proclaim to a lost world salvation through Christ? They set out from the historic fact of His resurrection.

The next peculiarity of the verb which is very surprising and perhaps perplexing to one who has been hitherto occupied with the study of the classic tongues is the poverty of the Semitic languages in tense-distinctions. Evidently to the Semites of old, as to the Semitic races now, ideas of time were not prominent, and the nicer distinctions, so accurately expressed in Greek, were almost or quite unknown. It is true that the New Testament authors wrote in Greek and had learned to use its tenses, when they had occasion, with accuracy. Still, their ancestral speech and their sacred books were in a language in which time was a matter of secondary importance. They lived much nearer than we to the idea of "the Eternal Now," to the divine omnipresence in all time as in all space. What a flood of light does this fact cast upon a large part of the prophecies, and especially upon that New Testament prophecy of the *παρουσία* which has been so much misunderstood. To the Hebrew-born apostles the important point was the thing; the time of its manifestation was altogether secondary. In fact, its overshadowing importance gave it the effect of nearness, just as the overhanging cliff, seen through the vista of a clear air, makes us tremble as if it were upon us, though we may know it to be distant. They thought of it, not in its relation to time, but in its relation to the end of all things.

When the student has learned the Qāl of the simple verb, with only its complete and its incomplete tenses, supplemented by its Imperative, Infinitive and Participle, he turns to the other "conjugations" which answer to our Western "voices." Instead of the two of the Latin, or the three of the Greek, he finds in Hebrew seven, in Syriac eight, and in Arabic no less than thirteen forms of the regular verb active and as many of the passive; so that it becomes difficult or impossible to express in English, even by periphrasis, the precise force of each of this multitude of "voices." Here it is at once seen that, although the Semitic mind was singularly indifferent to the time idea in its verbs, it was correspondingly alive to other modifications of the verbal idea.

Space would fail to speak of all the peculiarities of Semitic grammar which throw light upon the modes of thought and expression in writers of Semitic origin. Passing allusion only can be made to the juxtaposition of nouns, by which the latter is made to qualify the former (often indicated by what is called the *construct state* of the former); so that the two together form one complete idea, thus largely supplying the place of compound terms, and making good the poverty of these languages in adjectives. This throws light upon the use of the Genitive in the New Testament, and should have absolutely forbidden such a marginal read-

ing in the Revision as "judge of unrighteousness" for "unrighteous judge" in Luke XVIII., 6. This is as absurd as "hatred of violence" would be for "violent hatred," for instance in Ps. XXV., 19.

In conclusion, a single word may be said of a common Hebrew method of comparison which, especially when it passes into the language of the New Testament, is often misunderstood. When our Lord says, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke x., 21), we are not to understand that He is thankful that they are hidden from any one, but that they are revealed to babes *rather than* to the wise and prudent. So when He said to the seventy, rejoicing in their power over evil spirits through his name, "In this rejoice not but rather rejoice," He does not mean to forbid the lower joy, but only to point them to one infinitely greater. Perhaps the passage where inattention to this form of comparison has been most productive of misunderstanding is St. Paul's quotation from Malachi (Rom. IX., 13; Mal. I., 2) "Jacob have I loved, but Esau have I hated." It is true that this passage refers not so much to the individuals mentioned, as to their descendants; yet even so, it is a comparison: "I have loved Jacob more than Esau." Familiarity with Hebrew would have prevented any misunderstanding.

It is not to be supposed that the tyro in Hebrew, especially if he takes little interest in its study, will distinctly formulate to himself these and many other facts which help to the knowledge of the meaning of the Sacred Word. But as we all come to have impressions of our acquaintances which guide our conduct towards them, though we may never make any philosophical analysis of their character; so one can hardly learn even a little of the structure of a Semitic language without, even if it be unconsciously, coming to know what he could hardly learn otherwise of the modes of thought and habits of expression of writers of the Semitic race.

MORIAH.

By EDWARD G. KING, D. D.,

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In Dr. Cheyne's note on this word in the April number of *HEBRAICA*, he seems to assume that the name "Jehovah-jireh" (Gen. XXII., 14) represents the original reading. There is no one point in which the Hebrew text has suffered more change than in the names for *God*. I have given several examples of this in my *Hebrew Words and Synonyms, Part I. The Names of God*. Perhaps one example may suffice for the present purpose.

In Ps. CIV., 16, the present Hebrew text has 'עצי יהוה וגו' "The trees of Jehovah are full of sap...." We may, I think, prove beyond a doubt that the original text was איל עצי אל or עצי איל, for the LXX. reads τὰ ξύλα τοῦ πεδίου; i. e., the text from which the LXX. translated did not read יהוה, but איל; for, if we turn to Ps. XLII., 2, כאיל הערנ וגו', Aquila badly translates ὡς αὐλῶν κ. τ. λ., while Versions V. and VI. give ὁ τρόπον πεδίου κ. τ. λ., i. e., the Hebrew איל was translated πεδίου. If now we turn back to Ps. CIV., 16, we may confidently assert that the MSS. from which the LXX. translated had (אל or) איל עצי where now we read עצי יהוה. Whether this word אל were intended for *El*, *god*, or for *oak-trees* I do not care to dispute; but that a reviser of the text deliberately changed אל into יהוה is evident. This is only one case out of hundreds.

There is no one point in which the Hebrew text is so little to be trusted as in the reading of the names for *God*. Wholesale changes have taken place *even since the date of the Septuagint translation*. Scholars would do well to attend to the evidence for this before they base arguments on Elohistic or Jehovistic passages. I believe it will be proved that the name יהוה had no place in the original text of Genesis; but that the far older name יה was of frequent occurrence, was known to Abraham, and was originally pronounced *Ah* or *Eh*, as I have endeavored to prove in my *Names of God*. This name יה would naturally be changed by a reviser into יהוה.

Let us now turn to the name Moriah. I admit, with Dr. Cheyne, that it may very possibly be a form of מורה, but I should not call it "a lengthened form" but rather a form after the type מַאֲפִלְיָה, שְׁלֵה־בְתִיָּה, etc. Thus it would denote *The Moreh of God*, or *the high Moreh*. But the word Moreh signifies also a *teacher*. Consequently when Abraham is commanded to go to the land of הַמֶּרְיָה (Gen. XXII., 2) the name may well have suggested to him the fact that "God is teaching." With this thought in his mind, he answers Isaac's question by the words (verse 8) "God will provide," possibly in the very words מְרַהֲיָה; and,

after his deliverance, he calls the name of the place, not **מֹרִיָּה** but **מֶרְאֵה-יְהוָה**; i. e., the "Mountain of God" has become to him a place "Shown of God;" it is henceforth a sacred spot. The writer of Genesis translates this into the language of his own day, and paraphrases Abraham's **מֶרְאֵה-יְהוָה** by **יְהוָה יֵרָאֶה** (verse 14) and adds **כֹּאשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה**; i. e., just as, to Abraham, the "Mountain of God" (**מֹרִיָּה**) had become a consecrated spot "Shown of God" (**מֶרְאֵה-יְהוָה**); so, says the writer, "It is said to-day, In the Mount of the Lord a man must appear" (before God, for worship).

Scripture nowhere identifies the Moriah of Abraham with the Moriah of Solomon (2 Chron. iii., 1). Indeed it is impossible to suppose that they were the same. But both were scenes of Revelation, and therefore, like Bethel, spots consecrated for worship. Few scholars will be found to maintain that the language spoken by Abraham was the Hebrew of Genesis. If therefore the record contained in Genesis xxii. be an ancient one, it must be a translation. The name for *God*, used by Abraham, would date back to Akkadian times. This condition is not fulfilled by **יְהוָה**, but it is by **יָה**, pronounced *Ah* or *Eh*, which is, I believe, identical in origin with the name for *God* (*A n* and *E a*) among the Akkadians.

A NOTE IN REFERENCE TO THE "MASSORA AMONG THE SYRIANS."

BY PROFESSOR ISAAC H. HALL, PH. D.,
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On page 22 of *HEBRAICA* for October, 1885, in Dr. Warfield's translation of the Abbé Martin's section on the Massora among the Syrians, the spelling of *Ebediesu* is given once as "Aud-Icho;" and a few lines below the spelling "Audicho" is given as representing that which "the Nestorians call" the name of "Ebed-Jesu." To those not familiar with the subject, it might seem that the Nestorians had a different orthography; which is not the case. The Nestorians spell the name in the same way as the other Syrians (vocalizing the *waw*, however as *o*); and the "Au," supposing it to be a tolerable French representation, is merely a matter of pronunciation, chiefly of the *beth*, for which the reasons and procedure may be read in Stoddard and Nöldecke. As to the "ch," that is apparently the French method of expressing our "sh;" for the consonant is *shin*.* As the 'ee or 'āyn in both words is unnoticed in the spelling, neither is an adequate representation of the Syrian pronunciation; but that alone would call for no remark.

Is it out of order to protest against the representation, in this generation, of *ṣade* by "ts," as in "Bar-Tsalibi," on page 23 of the same article? To say nothing of the general facts on the subject, and the special fact that "ts" is the perpetuation of a former European misapprehension, which the Europeans themselves are now dropping, it is not possible that Bar Ṣalibi himself or his contemporaries could have so pronounced the name—any more than the modern Arabic- or Syriac-speaking peoples do, among whom the name Ṣalibi is still common. We are gradually outgrowing some of the early mistakes about Oriental consonants—among which was the representation of 'āyn by *ng*, a sound so difficult for the Orientals that they commonly reproduce it in speech as either *n* or *nk*. It is hard to get at the facts in such matters from books alone, even from such an admirable statement of them as is to be found in Wright's *Arabic Grammar*; but it is worth while to try to keep on outgrowing mistakes.

Dr. Warfield deserves the thanks of the readers of *HEBRAICA* for his translation. It is but fair to say, however, that, as is implied in Dr. Warfield's footnote on page 13, this article of the Abbé Martin's by no means exhausts the subject, nor, so far as I am aware, presents any thing more than a short sketch of

* The author's mode of transliteration differs slightly from that which is generally followed in this Journal.

facts and inferences more fully presented elsewhere. Also, that the Abbé Martin's general conclusion presented itself as a possibility to Wiseman about sixty years ago, as to others since. My own conclusion, from going over the ground pretty well, a few years ago, was that the balance of argument favored the existence, past if not present, of a Karkaphensian *version* of at least a portion of the Scriptures, and that, so far as could be ascertained or conjectured, it was based on the Peshitto. A partial hint of the reasons is all that can be given here. The fact is suppressed by Martin that the same MS. which contains the ܐܡܪ ܡܫܝܚܐ ܕܡܪܝܢܐ—which Rosen and Forshall (not Forschall) translated by "*secundum VERSIONEM Karkaphensem!*" (I take the *italics*, etc., from *HEBRAICA*, for Rosen and Forshall do not have them, of course)—mentions also several times the Peshitto version and the Harklensian version, both of which it calls by the name of ܡܫܝܚܐ, in the sense of *version*. The same phenomenon occurs in other manuscripts. At the same time, the manuscript (it is 7183 Rich, British Museum) gives other Massoretic matters besides those taken from the Karkaphensian, Peshitto, and Harklensian "*versions*," taking them from a series of authors and treatises; but it calls none of these latter sources by the above name of ܡܫܝܚܐ. Moreover, Rosen and Forshall expressly state in a foot-note, at their rendering "*versionem*," that "*Eodem voce Jacobus Edessenus versiones Simplicem et Heracleensem designat, fol. 99. b.;*" showing that they had considered the matter. The statement of their foot-note, however, needs a little explanation: instead of *James of Edessa* designating the Peshitto and Harklensian by the same word, it is *this MS.* that does so, at the place which they correctly cite, viz., fol. 99. b.; and the whole MS. is ascribed by its title to James of Edessa, though it—original composition, as well as this copy—is probably much later than his time. Rosen and Forshall might doubtless have cited Gregory Bar Ebraeus for the same use of the term; but their quotations from the latter's "*Treasure of Mysteries*" only show that he put the Peshitto, the Harklensian, and the Karkaphensian on the same footing as Scripture, by a common designation, as if all were *versions*; while other sources that were not versions have a different designation. Rosen and Forshall might have further fortified their rendering by citing the title to the Hexaplar, where the same word is used of the Septuagint *version*. So 'Assemâni, Wiseman, Rosen and Forshall, and others, have a pretty sound basis to stand upon, which the Abbé Martin does not (at least in the matter translated by Dr. Warfield) care to show to his more popular readers, although he is well aware of its existence. In this light his capitals and exclamation point do not quite suit Saxon frankness. A study of the use of ܡܫܝܚܐ in Syriac literature would still further diminish the scarecrow force of his exclamation point and capitals; but into this we need not go—at least no further than to remark that the "*tradition*" in the word means rather "*delivered*" than "*handed down*," or than "*received from old time*." In that sense it is much

like *παράδοσις* and *παράδωμι*; and in several places where, from our English version or the Greek, we might expect to find it, it is replaced in the Peshitto New Testament by *ܢܬܚܝܡܢܐ*, *teaching, doctrine, (teacher's) commandment*. As applied to a version, the etymology might make us suppose that the medial step was to indicate the translation delivered by—e. g., the Seventy; but etymological reminders do not outweigh usage in the definition or understanding of a word.

Just two things more may be mentioned. One is that, if the quotation from Assemâni had included two more of his lines, it would appear that the above triple assemblage of versions, or whatever the common designation of them means, were reckoned as occupying a higher plane than the Nestorian copies of the Scriptures. These lines read: "Demum singulis fere paginis notantur variae lectiones, seu punctationes *Nestorianorum*, hoc est, Chaldæorum, qui Nestorii labe infecti sunt." The other thing is, that it is hard to explain *all* the statements and Scripture extracts in Wiseman, under the general Karkaphensian subject, as belonging merely to the Syriac Massora, to a *correctorium* whose scope was larger, or even to an exegetical work. I may say, also, to show that a short extract may *seem* to be from an exegetical work, and yet be part of a double version, that Syriac MSS. exist (one of the sort is in my hands just now) in which *two versions* of an entire composition occupy the same pages; a sentence of one version following a sentence of the other, all through—much after the fashion of an interlinear translation, only it is not interlinear, but in interrupting portions.

Had we only these Syriac Massora MSS., and not the actual Peshitto and Harklensian too (and perhaps we may include the Septuagint also), the Abbé Martin's arguments would inevitably sweep them out of existence along with the Karkaphensian. His statement that all the mountains of Europe and Asia have been ransacked, and every crack and cranny searched, is hyperbolic, and not enough to show that no fragment of a Karkaphensian may yet turn up. The European libraries alone have not yet told all their secrets to the ransackers. It is better to study the Syrian Massora, and reap its benefits, holding in suspense the question of the existence of a Karkaphensian version, than to throw away the stimulus which the balance of argument seems now to furnish in the line of possible discovery. Unless, indeed, we may see another alternative, in the Abbé's conclusions, and begin a general ransacking for MSS. which present hitherto unknown Massoras, but which must exist somewhere as the Peshitto, Harklensian, Septuagint, and other "traditions."

ON THE PENITENTIAL PSALM "DE PROFUNDIS."

BY PROFESSOR PAUL HAUPT, PH. D.,

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In the prospectus for the second volume of *HEBRAICA*, it was announced that I should publish a commentary on the fifteen so-called *Songs of Degrees*, Hebrew שירי המעלות, i. e., *The Songs of the Return*¹ (from the Exile),² Psalms CXX.—CXXXIV. I fear that I shall not, in the near future, find time to complete this task, and will therefore content myself, for the present, with offering Psalm CXXX.,³ heretofore commonly misunderstood, in text and translation. As to the commentary, I shall limit myself to some brief preliminary remarks.

The text of this fervent penitential song is, according to my opinion, to be restored in the following manner:

שיר מעלה
א יממעמקים קראתך יהוה
ארני שמעה בקולי
טהינה אזניך בקשבות
לקול תחנוני

¹ Cf. Ezra vii., 9: המעלה מבל. I will note here that my predecessor in the chair of Semitic Languages at the Johns Hopkins University, Thomas C. Murray, (whom an untimely death called away), in his interesting and suggestive *Lectures on the Origin and Growth of the Psalms* (New York: Scribner, 1880), p. 295, adopts the explanation proposed by Agellius, Herder, Hitzig, Hengstenberg, Reuss, Kamphausen, and others,—*Songs of Feast Journeys, or Pilgrim Songs*. Cf. also Friedlaender, *Zur Erklärung der Psalmen*, Stettin, 1857, p. 16.

² This of course can also mean "Songs of the first period after the return from exile." Concerning the plural מעלות, it will be useful to bear in mind that "A Song of the Return from Babylon" would be in Hebrew שיר מעלה מבל, without the article before מעלה. The plural to this, "Songs of the Return," can be expressed in three different ways, either שירי מעלה or שירי מעלות (cf. Hitzig, *Psalmen* II., 365: "den Plural מעלות wuerde nicht die Stelle Ez xi., 5, sondern nur Plur. auch des Stat. const. rechtfertigen."), or finally מעלות שיר. In the same way in Ethiopic there occurs as plural to beta krestiyān church either abyata krestiyān or abyata krestiyānat or beta krestiyānat. See Dillmann's *Grammar*, p. 365; Muller-Robertson, *Outlines of Hebrew Syntax*, 2d ed., Glasgow, 1883, § 77; Gesenius-Kautzsch, *Hebrew Grammar*, § 108, 3. שיר המעלות, with the article before the *nomen rectum*, can only mean, like שירי המעלות, "the songs of the return," and is therefore out of place as the superscription of a single Psalm.

³ Luther once termed this Psalm, along with Psalms xxxii., li., and cxliii., as *Psalm Paulini*; see Moll, *Der Psalter, theologisch-homiletisch bearbeitet*. Part II. Bielefeld and Leipzig, 1871, p. 185. Also A. Tholuck, in his *Uebersetzung und Auslegung der Psalmen*, 2d ed., Gotha, 1873, p. 704, says, "the Psalmist here promulgates the true evangelical doctrine of the New Testament; teaching, according to Exod. ii., 6 and 7, that the enduring existence and prosperity of sinful people is only possible through divine forgiveness."

⁴ Cf. Ps. lxi., 3: באתי במעמקי-מים I am come into deep waters; Ps. lxi., 15: אנצלה משנאי אנצלה משנאי let me be delivered from them that hate me and out of the deep waters; Isa. li., 10:

כֹּה וְהוּא יִפְדֶּה אֶת-יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו
יְחַל יִשְׂרָאֵל אֶל-יְהוָה
מִעֲתָה וְעַד-עוֹלָם

This *Prayer for the Forgiveness of Sins on Atonement-day*, as Rev. Robert Weber¹ has appropriately superscribed the poem, I translate as follows:—

Out of the depths² I have cried unto thee, Yahweh.
O Lord! hearken unto my voice;
Let thine ears be attentive
To the voice of my supplications.

If thou shouldest keep³ iniquities, Yah,
O Lord! who *then* shall endure?—⁴
For with thee is forgiveness
For the sake of the Religion.⁵

¹ See *Die poetischen Bücher des Alten Testaments* ueberetzt und erklart von Robert Weber, evang. reform. Pfarrer. Stuttgart: C. P. Schelllin, 1853, p. 323. According to Adolf Kamphausen (*Die Psalmen*, Leipzig: Brockhaus, 1863, p. 253, reprinted from Bunsen's *Bibelwerk*) only verses 7 and 8 treat of the people of Israel; otherwise, he says, the Psalm appears to be entirely personal. Hitzig (*Die Psalmen*, Vol. II. Leipzig and Heidelberg, 1865, p. 386), on the other hand, remarks, that the Psalmist appears here as interceder for the sins of the people. E. W. Hengstenberg (*Commentar ueber die Psalmen*, Vol. IV., 2d ed. Berlin, 1852, p. 401) is right in saying, "Out of the depths of misfortune the congregation cries unto the Lord, praying that, according to his compassion, he may forgive their sins through which they have been cast into distress." It is also possible that only strophes 1, 3 and 5 were said by the congregation, and strophes 2 and 4 by the priest. Rosenmueller's conjecture (*Scholia in Vetus Testamentum*) that the Psalm was first sung at the general penitential day, Ezra ix., 5, cannot be proved.

² This does not mean "Out of the deep abyss of sin" (Geler, Weber), but "sunk in the deep waves of distress" which have come over us in consequence of our sins. Cf. Ps. lxi., 2 and 3, and *Ibid.*, 14 and 15. As is well known, Luther begins his beautiful penitential song, which closely follows this Psalm: "*Aus tiefer Noth schrei ich zu Dir.*"

³ If thou shouldest keep *in memory*, that is, cherish against, put to the account of. According to Ewald (*Die Dichter des Alten Bundes*, I., 1, 3d ed. Goettingen, 1866, p. 373) = if thou dost not overlook, condone, forgive. The meaning is nearly the same.

⁴ Supply: But thou wilt not deal with us after our sins; nor reward us according to our iniquities; Ps. ciii., 10: כְּעֹנֵתֵינוּ תִגְמַל וְלֹא כְעֹנֵתֵינוּ תַעֲשֶׂה לָנוּ. German: *Aber Du wirst Gnade fuer Recht ergehen lassen.*

⁵ That is: We in our sins are unworthy of thy grace, but do forgive us for the sake of the true Religion revealed by thee, of which we are the only though unworthy representatives. In spite of all our misdeeds, we are still thy people and the sheep of thy pasture. Therefore, deliver us and purge away our sins, for thy name's sake. Help us, O God of our salvation, for the glory of thy name. Wherefore should the heathen say, Where is their God? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. But show mercy to us that fear thee, to such as keep thy covenant, and to

I hope for Yahweh,
And for his word¹ hopeth my soul;
My soul waiteth for the Lord
More than they that² watch for the morning.

Ye that watch for the morning!³
Wait, Israel, for Yahweh!
For with Yahweh is grace,
And in abundance⁴ is with him redemption.

And He will redeem Israel
From all his iniquities.⁵
Wait, *therefore*, Israel for Yahweh
From now and for evermore!

The reading תִּירָא, with י instead of ך at the end of the second strophe, is authenticated by Saint Jerome.⁶ Graetz, in his critical commentary to the Psalms,⁷ remarks for this passage: "למען תורא" is quite incomprehensible, the reading being uncertain. Symmachus and Theodotion render it by νόμος or νόμος σου,⁸ LXX. by νόματος σου,¹⁰ probably misread for νόμος. Worthy of note is Jerome's

those that remember thy commandments to do them. Ps. lxxix., 13, 9, 10, 6; Ps. ciii., 17, 18: אנהנו עמך וצאן כרעיתך הצילנו וכפר על-חטאתינו למען ושמך עזרנו אלהי יִשְׁעֵנו על-דבר כבוד-שמך למה יאמרו הגוים איה אלהיהם שפך חמתך אל-הגוים אשר לא-ידעון ועל-ממלכות אשר בשמך לא קראו עשה חסד עם-יִרְאִיךָ לשמרי בריתך ולזכרי פְּקִדֶיךָ לעשותם

¹ Cf. Exod. xx., 6: וי, יהוה אלהיך עשה חסד לאלפים לאהבי ולשמרי כְּצוֹת: *Yahweh, thy God . . . will show mercy unto the thousandth generation of them that love me and keep my commandments.*—According to Ewald, "the everlasting word of God through 'all time, the word of salvation and redemption."

² After a night's vigil.

³ For the morning glow of his grace, with which a new day breaks after the night of sins.

⁴ For many, and even for the greatest distress.

⁵ And the sufferings that follow them. Cf. הִיָּעוֹן, Isa. v., 18, and my remarks in my article *Watch-ben-Hazael*, p. 3 (HEBRAICA, Vol. I., No. 4).

⁶ I should like to call attention here to the useful little book by Wilhelm Nowack (now Professor of Old Testament Exegesis in Strassburg), *Die Bedeutung des Hieronymus fuer die alttestamentliche Textkritik untersucht*, Goettingen, 1875.

⁷ *Kritischer Commentar zu den Psalmen nebst Text und Uebersetzung*. Von Dr. H. Graetz, Vol. II., p. 651. Breslau: Schottlaender, 1883.

⁸ The Syriac Version and the Arabic Version of the פְּסַלְמִים Psalms, published in the Libanon at Quzhayya in 1610, omit these two words entirely.

⁹ In the Vulgate: propter legem tuam sustinui te, Domine. The *Psalterium juxta Hebraeos Hieronymi* (e recognitione Pauli de Lagarde, Lipsiae, 1874, p. 136) has: cum terribilis sis; cf. Ps. lxxvi., 8: cum terribilis es, et quis stabit adversum te? Heb. אַתָּה נֹרָא אַתָּה וּמִי-יַעֲמֹד לִפְנֶיךָ.

¹⁰ Ἐνεκεν τοῦ νόματος σου seems to me simply guessed at by reference to passages like Ps. lxxix., 9; xxiii., 3, etc.

in Hebrew transcription: סְבִירַת דְּמִרְיָא וְסִבִּית נַפְשִׁי לְמַלְתָּה סִבִּית לְמִרְיָא ..
 So we read also in the four Arabic Versions edited by Paul de Lagarde:¹

يا رب ترجيت
 ولكلمتك رجت نفسي
 نفسي توكلت على الرب

يا رب رجوتك
 لزممت نفسي ناموسك
 نفسي توكلت على الرب

ارتجيت بالرب
 وانتظرت نفسي لكلمته
 ترجيت الرب

صبرت لك يا رب
 صبرت نفسي في قولك
 توكلت نفسي على الرب

Yâ rabbi tarajjaitu
 wa-likálimatika rájat nafsî
 nafsî tawákkalât 'alâ-'r-rabbi, etc.

Yâ rabbi rajaútuka
 lázimat nafsî nâmúsaka
 nafsî tawákkalât 'alâ-'r-rabbi, etc.

Irtajaitu bi-'r-rabbi
 wá-'ntazarat nafsî likálimatihi
 tarajjaitu-'r-rabba, etc.

Sabartu laka² yâ rabbi
 šábarat nafsî fi qaulika
 tawákkalât nafsî 'alâ-'r-rabbi, etc.

York, October, 1882). Cf. also Friedrich Baethgen, *Untersuchungen ueber die Psalmen nach der Peschita*, Kiel, 1878, p. 7, and Noeldeke, *Syr. Grammar*, § 28, B.

¹ *Psalterium Job Proverbia Arabice*. Paulus de Lagarde edidit. Goettingen, 1876, pp. 214/5. No. 1 is the *Versio Romana* of 1614, No. 2 the *Parisina* (in the Paris Polyglot), No. 3 the *Quzhayensis* (cf. p. 101, n. 8), No. 4 the *Beræensis* (Abulfath's Version, after the Aleppo edition of 1706). Cf. Lagarde, *Symmicta*, II., Goettingen, 1890, p. 10.

² Sabartu laka *I wait for thee* (cf. שָׁבַרְתָּ לִּי אֵלֶיךָ, p. 102, n. 8) is modern Arabic, sabarat nafsî, on the other hand, is used also in the classical language; cf. *لو حبس الرجل نفسه على شيء يريد أن يقول صبرت نفسي*

In Aramaic, the form הוֹחִילָה would be אוֹחֵלֶת or הוֹחֵלֶת, and to the third pers. fem. sing. perf. there is attached sometimes in Syriac a parasitic ' as a diacritical mark, e. g., ܡܥܕܬܐ she has killed, for ܡܥܬܬܐ qitlath.¹ That the change of הוֹחִילָה to הוֹחֵלֶת has any connection with this fact is difficult to assume.

The repetition of the שמרים לבקר in the beginning of the fourth strophe has heretofore been commonly misunderstood, since no one perceived that the words, with a delicate turn of the figure, are used as accosting the congregation. The vocative construction is implied in the following imperative יְהִל יִשְׂרָאֵל, which is by no means to be altered to a jussive יִהְיֶה or יִהְיֶה.

Bickell² in his metrical³ translation of the Psalms, entirely omits this significant repetition. De Wette⁴ considers the second שמרים לבקר merely "*Wiederholung im Geiste des Stufen-rhythmus*;" so, too, Olshausen⁵ says, it has a significance only for the outward form of the recitation. Graetz thinks, the repetition might be intended as an *antiphony* of the chorus. Hengstenberg remarks: The night seems long to the watchers and so to the suffering the night of affliction. "*Schmerzliche Sehnsucht liebt die Wiederholung*." According to Delitzsch⁶

¹ Cf. Noeldeke, *Syrische Grammatik*, Leipzig, 1880, p. 36. The ' was perhaps added by analogy to the second person; ܡܥܕܬܐ, fem. ܡܥܬܬܐ. The ܐ in ܡܥܬܬܐ she may also have had some influence. Similarly, in the third pers. fem. impf., e. g., ܡܥܬܬܐ. Duval's theory (*Traité de Grammaire Syriaque* par Rubens Duval, Paris, 1881, p. 173) that "le youdh quiescent de la troisième personne du féminin sing. vient sans doute d'une ancienne voyelle i, ou qui formait la desinence de l'imparfait," like the Arabic yaqtulu, taqtulu, seems to me untenable. I do not believe that this ܐ was ever pronounced.

² See *Dichtungen der Hebräer*, Zum ersten Male nach dem Versmasse des Urtextes (?) uebersetzt von Gustav Bickell. III. *Der Psalter*, Innsbruck, 1883, p. 250. Bickell renders the passage: "Ich hoff' auf Gott, auf Sein Wort | Harrt meine Seele. | Mehr als auf Fruchrot Waechter, | Har', Israel, Sein!" Cf. also Johann David Michaelis *Deutsche Uebersetzung des Alten Testaments, mit Anmerkungen fuer Ungelehrte*. Part VI., 2d ed., Goettingen, 1782, p. 206: "Meine Begierde sieht nach dem Herrn aus, | Mehr als einer, der zur Nachtzeit reisst, auf den Morgen wartet. | Israel hoffe auf Jehova," etc. In the notes, however, on p. 276, he gives the correct translation: "more than they that watch for the morning." Ernst Meier, *Die poetischen Buecher des alten Testaments uebersetzt und erlaeutert*, Part II., *Die Psalmen*, Stuttgart, 1850, p. 156, translates: "[Es hofft] meine Seele | Auf den Herrn, | Mehr als Waechter | Auf den Morgen. || Israel, harre," etc.

³ Bickell is right in assuming, in his translation of our Psalm, strophes of four lines. Olshausen, in his commentary on the Psalms (Leipzig, 1853), deemed it proper to arrange this psalm in four strophes of two verses each. Also Julius Ley (*Grundzuge des Rhythmus, des Vers- und Strophenbaues in der hebraeischen Poesie*, Halle, 1875, p. 148) says that the division of this poem into distichos was recognized by the ancient interpreters. His metrical analysis is: first, three strophes of two hexameters, then a fourth of one octameter and an octametric hemi-stich=two hexameters.

⁴ *Commentar ueber die Psalmen*, 5th ed., ed. by Gustav Baur. Heidelberg, 1856, p. 591 below.

⁵ *Die Psalmen erklart* von Justus Olshausen. Leipzig, 1853, p. 463. On Olshausen compare Eberhard Schrader's *Gedaechtnissrede auf Justus Olshausen* (Transactions of the Royal Prussian Academy of Sciences), Berlin, 1883.

⁶ Franz Delitzsch, *Biblischer Commentar ueber die Psalmen*, 4th ed. Leipzig, 1883, p. 806.

the repetition gives the impression "*des langhin sich dehnenen schmerzlichen Wartens.*" Likewise the Ancient Versions fail to find the point. Jerome translates in his *Psalterium iuxta Hebraeos*: anima mea ad dominum a vigilia matutina¹ usque ad vigiliam matutinam; Symmachus: ἀπὸ φυλακῆς πρωῒνης ἕως φυλακῆς πρωῒνης; the LXX. even: ἀπὸ φυλακῆς πρωίας καὶ μέχρι νύκτος, and following this the Vulgate: anima mea in Domino a custodia matutina usque ad noctem. Rabbi Saadia,² also, says that for the sake of the sense the first "morning" must denote the day, the second the night!

In the last strophe I have added the final verse of the following Psalm. In Psalm cxxxī., which I regard as the fragment of an *Epitaph* on the first post-exilic High-priest Jeshua,³ these words are out of place and without connection with what precedes. That Psalm cxxxii. already in the time of the Chronicler was placed near cxxx. is shown by 2 Chron. vi., 40-42.⁴ Accordingly we may safely assume that Psalm cxxxī. followed Psalm cxxx. at that time, and there is no difficulty in supposing that, even at that early period, the end of Psalm cxxx. was added to the Fragment Psalm cxxxī., 1 and 2, in order to give it a proper conclusion.

Further explanatory remarks I reserve for a future article.

POSTSCRIPT.

It is only to-day that I was able to look up, in the original, the passage cited by Graetz from St. Jerome's *Epistola CVI. ad Sunniam et Fretelam*, § 78; and I found that the remarks omitted by Graetz are the very ones that confirm my conjecture למען תירא for the sake of the religion. It might be well, therefore, to add the entire passage, together with the foot-note in the Paris⁵ edition:

"78. Centesimo vigesimo nono, *Propter legem tuam sustinui te, Domine* (Ps. cxxix., 4). Dicitis vos in Graeco invenisse: *Propter nomen tuum*, et nos confite-

¹ *Vigilia matutina* is אֶשְׁמְרִית הַבֹּקֶר. I take this opportunity of calling attention to Friedrich Delitzsch's essay on *Die drei Nachtwachen*, No. III. of his *Assyriologische Notizen zum Alten Testament* in Dr. Bezold's *Zeitschrift fuer Keilschriftforschung*, Vol. II., Part III., July, 1885.

² See Ewald, *Ueber die arabisch geschriebenen Werke juedischer Sprachgelehrten*. Stuttgart, 1844, p. 70. On Saadia's translation of the Psalms cf. also Samuel Hirsch Margulies, *Saadia Alfayumi's arabische Psalmenuebersetzung* (Leipzig Inaugural-Dissertation). Breslau, 1884.

³ Hitzig (*Die Psalmen*, II., 388), to be sure, thinks that Ps. cxxxi. was written about September 18th, 141 B. C.! In the פֶּשֶׁטִּיתָּא superscription of this Psalm we find: כְּתָאמֶר עַל יֵשׁוּעַ בֶּר יוֹרִיךְ כְּהֵנָּא רַבָּא. Cf. Graetz, l. c., p. 652.

⁴ See Carl Ehrst, *Abfassungszeit und Abschluss des Psalters zur Pruefung der Frage nach Makka, bacerpсалmen*. Leipzig, 1899, p. 72; Delitzsch, l. c., p. 804 below; Riehm in Hupfeld, *Die Psalmen*, 2d ed. Vol. IV. Gotha, 1871, p. 330.

⁵ *Hieronymi Stridonensis Presbyteri Opera Omnia*, ed. J. P. Migne, Tom. I., Paris, 1864, col. 885/6 = pp. 674/5 of Vallarsi's edition, Tom. prim., Pars prima, editio altera, Venetiis MDCLXVI.

mur plura exemplaria sic reperiri. Sed quia veritati studemus, quid in Hebraeo sit, simpliciter debemus dicere. Pro, *nomine*, sive, *lege*, apud eos legitur THIRA, quod Aquila interpretatus est φόβον, *timorem*:¹ Symmachus, et Theodotion² νόμον, id est, *legem*, putantes THORA, propter litterarum similitudinem Jod, et Vau, quae tantum magnitudine distinguuntur. Quinta³ Editio, *terrorem*, interpretata est, Sexta,³ *verbum*."

PAUL HAUPT.

Baltimore, Md., Dec. 24, '85.

¹ Cf. Origenis *Hexaplorum* quae supersunt; sive Veterum Interpretum Graecorum in Totum Vetus Testamentum Fragmenta, ed. Fridericus Field, Oxonii: e typographeo Clarendoniano, MDCCCLXXV, p. 285: 'Α. ἔνεκεν φόβον ὑπέμεινα κύριον.—Sic ἄλλος apud Chrysost.—Theodoret.: ἀντὶ τοῦ ὀνόματος, ὁ μὲν Ἀ. καὶ ὁ Θ. φόβον ἠρμήνευσαν, ὁ δὲ Σ. νόμον. Aliter Hieronym. in Epist. ad Sun. et Fret. 78: "Dicitis," etc., etc.—Cf. also ibid., p. 287, n. 4: Montef. sine auctore affert: Ε'. ἐπὶ φόβον.

² Obstat Theodoretus, qui ἔνεκεν τοῦ φόβον, juxta Aquilam etiam Theodotionem interpretatum fuisse asserit. Quoad Hebraeam vocem Thira, textus hodiernum habet Thora, תּוֹרָה, quod tamen vocabulum, quod cum Aleph scribatur, non He, Lex verti Latine, aut νόμος Graece, non debuit. Itaque hallucinationis occasio non ex similitudine י et ם oritur, quae litterae sola magnitudine differant, sed ex sono postremae litterae ם scilicet aut י qui fere idem est, et potuit Symmachus et Theodotion in ea voce תּוֹרָה censere י cum ם fuisse permutatum; quamquam istud, quod Brehtingerus animadvertit, תּוֹרָה למען in Hebraismo insolentius.

³ Cf. Delitzsch, *Psalmen*, p. 36.

DRIVER ON THE HEBREW TENSES.*

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After a careful examination of this work, and a protracted comparison in the course of my Hebrew reading, I am unable to acquiesce in its conclusions, and I beg leave to state briefly, for the consideration of scholars, my reasons for dissent.

The main position of the book is that the primary and essential distinction between the so-called Præter and Future tenses in Hebrew, is that the former denotes a fully *completed* act or condition, and the latter an *incipient* or incomplete one. This point the author elucidates by a detailed application to the various uses and constructions of these forms of the Hebrew verb, including an attempt to solve thereby the mystery of the "vav conversive." Much of the reasoning is very indirect and intricate. I take room to examine only the main point, and that in relation chiefly to the use of the so-called "Future tense;" which is the most difficult and peculiar. I give the author's doctrine in his own words: "One [form] is calculated to describe an action as incipient and so as imperfect; the other to describe it as completed and so as perfect" (p. 6).

In the first place, I suppose no one will deny that in a very large proportion, probably a majority, of instances the so-called "Future tense" actually does denote a *future* event. It is not an adequate explanation of this fact to say that the event is "preparing to take place, or developing" (p. 24). There are usually no signs whatever of its occurrence; it is not merely or properly incomplete; it is not yet even *begun*, except in the mind of the writer. Surely the fundamental import of the form in question cannot be so disguised or varied, in this very common use of it, as not to be distinctly recognizable. The attempt to translate the verb, in these exceedingly numerous instances, as an incipient act would be preposterous, and the author accordingly passes over this very important usage with a few general and vague remarks (p. 25); not even illustrating it by a single example! This seems a notable failure at the very threshold of the discussion.

Many of the distinctions made by the author in the subsequent portion of his disquisition are clear and sound, such as the use of the Future for the *Imperative* (§ 23), the *uncertain* (§ 24), the *potential* or *Subjunctive* (§ 24); but there is nothing novel in all this, nor does it at all support his main position. None of these are incipient acts, nor in any legitimate sense incomplete; they are simply contingent or conceptual. In fact, the use of the tense in question as a proper Imperfect, to

* A TREATISE ON THE USE OF THE TENSES IN THE HEBREW. By S. R. Driver, M. A., Fellow of New College. Oxford: At the Clarendon Press. 1884. 12mo, pp. xviii and 356. Price, \$1.95

denote an uncompleted act, is quite rare in Hebrew, and the author himself adduces but few examples (§ 27), nor are they very clear. Most or all of them are more readily explainable on the usual theory of the tense. Perhaps I cannot do better than to examine these very passages, in order to show the fallacy and inadequacy of Mr. Driver's chief point.

In Deut. xxxii., 18, **תָּשִׁי** is not "*Thou beganst to forget* the Rock that had borne thee," but is a *relative*, dependent upon the preceding Præter (**יָרַדְתָּ**), as the Future following with *vav* conversive shows (**וְתִשְׁכַּח**); and the whole should be rendered thus: "A Rock bore thee, *whom thou neglectest*; and thou hast forgotten God thy former." In Job iii., 3, **יוֹם אֲוִלַּד בּוֹ** is not to be rendered "The day *I was being born in*" [sic]; but evidently as a relative clause, "The day on which *I was born*"—(*dies quo natus fuerim*, not *nascerer*, nor *natus fuisset*). In Ps. vii., 16, **יַפְעַל** is not "The pit *he is* (or *was*) making," but again as a relative clause, "The pit *which he had just made*," for he could not fall into it until it had been completed. In Gen. ii., 10, **מִשָּׁם יִפְרָד** does not mean "from there it *began to divide*," nor in xxxvii., 6, does **תִּסְבֶּנָה** mean that the other sheaves "*began to move round*" Joseph's; but only that the division and the surrounding were *apparent acts*, the objects "*seemed*" to do so; like the **עָלָה** or apparent ascent of the mist, and the other Futures in ii., 5, 6.* In Num. xxiv., 17, to render **אֶרְאֶנִּי** "*I see him, but not now*," is a clear contradiction in terms. In Jer. vi., 4, **יִנָּטֶן** is not to be rendered "The shadows of evening *are beginning to lengthen*," but "*will (soon) be lengthened*." In like manner, the instances of an alleged *frequentative* use of the Future (p. 32) may more naturally be resolved as acts depending upon the *will* of the parties, and not necessarily repeated.

I conclude that, while the "Future" in Hebrew evidently denotes a *qualified* or dependent act or condition, it does not contain or represent the form of limitation selected by Mr. Driver, namely inchoation or incompleteness.

* This last verb may perhaps be explained on the same principle as the above, namely the equivalent of the Latin rule that a *relative clause* requires the *Subjunctive* ("There was a mist that went up"); to which however, in Hebrew at least, must be added the proviso that it is *intended to express a subordinate thought*, and not a principal or independent fact. In such cases the subject properly precedes the verb, because the main emphasis is thrown upon the former, and the latter is merely suppletive to the general idea. The relative **אֲשֶׁר** is suppressed for terseness, as in English, "the money (which) I earned I spent."

THE DIVINE NAMES AS THEY OCCUR IN THE PROPHETS.

BY BARNARD C. TAYLOR,

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In the Book of Isaiah יהוה occurs, as a separate name, 341 times; יהוה צבאות, 60 times; אלהים, 63 times; אל, 14 times; יהוה אלהים, 20 times; ארני, 36 times; יהוה ארני, 15 times; קדש, 25 times; יהוה occurs, in all, 436 times; אלהים and אל, 97 times; ארני, 51 times.

In the Book of Jeremiah יהוה occurs, as a separate name, 574 times; יהוה צבאות, 76 times; יהוה אלהים צבאות, 6 times; אלהים, 52 times; יהוה אלהים, 53 times; ארני, 6 times; יהוה ארני, 8 times; יהוה occurs, in all, 717 times; אלהים, 105 times.

It will be noticed that, in most cases where אלהים occurs in Jeremiah, it is with some suffix, and is in apposition with יהוה.

In the Book of Ezekiel יהוה occurs, as a separate name, 215 times; ארני, 5 times; יהוה ארני, 215 times; אלהים, 37 times; יהוה occurs, in all, 430 times; ארני, 220 times; יהוה צבאות does not occur.

In Hosea יהוה occurs, as a separate name, 44 times; אלהים, 26 times.

In Joel יהוה occurs, as a separate name, 33 times; אלהים, 11 times.

In Amos יהוה occurs, as a separate name, 52 times; אלהים, 3 times; יהוה occurs, in all, 79 times; אלהים, 8 times.

In Obadiah יהוה occurs, in all, 7 times.

In Jonah יהוה occurs, in all, 26 times; אלהים, 13 times.

In Micah יהוה occurs, in all, 36 times; אלהים, 9 times.

In Nahum יהוה occurs 11 times; אלהים, 1 time; יהוה צבאות, 2 times.

In Habakkuk יהוה occurs 13 times; אלהים, 3 times.

In Zephaniah יהוה occurs 34 times; אלהים, 4 times.

In Haggai יהוה occurs 21 times; יהוה צבאות, 14 times; אלהים, 3 times.

In Zechariah יהוה occurs, as a separate name, 79 times; יהוה צבאות, 52 times; אלהים, 11 times; יהוה occurs, in all, 131 times.

In Malachi יהוה occurs, as a separate name, 21 times; יהוה צבאות, 24 times; יהוה occurs, in all, 45 times; אלהים, 6 times.

It will be of interest to compare these results with the use of the names for God in the Psalms, to see if the date of any Psalm can be determined by the name that prevails.

These prophetic writings cover quite completely the period from 880 (cir.) to the close of the 5th century B. C. At least they belong to the periods when Psalms were produced. If these books do not show that there were periods when

one or the other name was exclusively employed (and they do not) it certainly cannot be claimed that the one or the other name occurs in a particular Psalm or collection of Psalms, because that name was the prevailing one at that period.

The predominance of the name **יהוה** throughout can be accounted for by the fact that this name distinguished God from the idols of other nations. It would be especially appropriate in the mouths of the Prophets in times of idolatry, and of hostilities with other nations.

In Ezekiel the name **יהוה צבאות** does not occur. He does not speak of God as the warrior, leading his people in their battles. But in his book **אדני יהוה** occurs 215 times. With him **יהוה** is the "Lord of all the earth."

It is most natural that, in the poetry of the Psalms, the more general, the more universal name for God, should be more often used. The ideas, the views of the poet, often regarded God as the **אלהים**, the Mighty, the Adorable One, without further distinction from the idols of the nations.

Without attempting here even to suggest reasons why in some Psalms **יהוה** prevails, while in others **אלהים** prevails, it is maintained, in view of the facts given above in reference to the use of the different names in the Prophets, that the reason is not a chronological one. It is not determined by the *date* of the Psalm.

UNIVERSITY NOTES FROM ABROAD.

BY IRA M. PRICE, M. A.,

Leipzig, Germany.

In the Universities of Germany the following lectures are delivered in the Old Testament and Semitic departments during the present Semester:—

- BERLIN:** *Dillmann*, 1) Old Testament Introduction, 2) History of the Text of the Old Testament, 3) Psalms. *Kleinert*, Genesis. *Strack*, 1) Job, 2) Proverbs, 3) Hebrew Grammar, with exercises, 4) Institutum Judaicum.——* *Barth*, 1) Arabic Grammar and Chrestomathy of Derenbourg, 2) The Syriac Apocrypha, 3) The Annals of Tabarî, with Introduction to the oldest Arabic historical writings. *Dieterici*, 1) Arabic Grammar, 2) Poems of Mutanabbi with the Commentary of Wahidi, 3) Exposition of “Thier und Mensch.” *Jahn*, 1) Arabic Syntax in Comparison with the other Semitic Languages, especially Hebrew, 2) Arabic Authors. *Sochau*, 1) Syriac Grammar, with Introduction to the Aramaic Dialects, 2) Old Semitic Epigraphy, 3) Arabic Poems of Magaṭṭalijjat, 4) Beidhâwî, 5) Exercises in Reading and Explaining Arabic MSS. *Schrader*, 1) Elements of Assyrian Writing and Language, 2) Reading of selected Assyrian Inscriptions, 3) Grammar of the Chaldee Language and exposition of the same in Daniel and Ezra, 4) Assyrio-Babylonian Archæology. *Erman*, 1) Elements of Egyptian Writings and Language, 2) Coptic Grammar, 3) The neighboring lands of Old Egypt.
- BONN:** *Kamphausen*, 1) Isaiah, 2) Old Testament Seminar. *Budde*, 1) Old Testament Introduction, 2) Exercises in Hebrew.——*Gildemeister*, 1) Arabic Grammar, Müller's Caspari, 2) Syriac Reading, 3) Arabic Reading, 4) Hamâza.
- BRESLAU:** *Rübiger*, 1) Old Testament Introduction, 2) Job, 3) Old Testament Seminar. *Schultz*, 1) Biblical Theology of Old Testament, 2) Prophecies of Isaiah.——*Praetorius*, 1) Hebrew Grammar, 2) Arabic Grammar, 3) Hariri's Dura, 4) Ethiopic. *Fränkel*, 1) Elements of Syriac, 2) Grammar of Biblical Aramaic, 3) Annals of Tabarî.
- ERLANGEN:** *Köhler*, 1) Isaiah, 2) Genesis, 3) In Seminar, Ecclesiastes.——*Spiegel*, 1) Arabic Grammar, 2) Modern Persian Grammar.
- FREIBURG:** *König*, 1) Old Testament Introduction, 2) Biblical Archæology.
- GIESSEN:** *Stade*, 1) Old Testament Introduction, 2) Isaiah, 3) In Old Testament Seminar; Jeremiah with written productions.
- GOETTINGEN:** *Bertheau*, 1) Psalms, 2) Old Testament Seminar, 3) Syriac. *Duhm*, 1) Old Testament Introduction, 2) Genesis. *de Lagarde*, 1) Psalms, 2) Syriac or Arabic. *Shultz*, Isaiah.——*Wuestenfeld*, Arabic Grammar.
- GREIFSWALD:** *Giesebrecht*, 1) Psalms, 2) Minor Prophets. *Meinhold*, Old Testament Introduction.——*Ahlwardt*, 1) Arabic Grammar, 2) Persian Grammar, 3) Muallakât.
- HALLE:** *Riehm*, 1) History of Text of Old Testament, and the critical and hermeneutical methods pertaining to it, 2) Isaiah I.-XXXIX., 3) Introduction to the

* Long dashes stand between Theological and Philosophical Faculties.

- canonical Books of the Old Testament, 4) Old Testament Seminar. *Schlottmann*, 1) Messianic Prophecies of Old Testament, 2) Genesis, 3) Biblical Theology of the Old and New Testaments, 4) Exegetical Exercises.——*Gosche*, 1) Connection between the Oriental and Occidental Culture, 2) Elements of Arabic compared with Hebrew, 3) Hamâza, 4) History of the literature of Islam.
- HEIDELBERG: *Merx*, 1) Biblical Theology of the Old Testament, 2) Isaiah, 3) Old Testament Seminar. *Kneucker*, Genesis.——*Weil*, 1) Muallakât of Lebid, with exercises in reading Arabic MSS. 2) Exposition of "Thousand and one Nights" with exercises in modern-Arabic conversation, 3) Persian, 4) Gesellschaft devoted to Hebrew, Arabic, Persian and Turkish Languages and Literature. *Eisenlohr*, 1) Egyptian Texts, 2) Topographical description of Egypt.
- JENA: *Hilgenfeld*, Biblical Theology of the Old and New Testaments. *Siegfried*, 1) Old Testament Introduction, 2) Isaiah, 3) Exercises in Old Testament Seminar. *Schmiedel*, 1) Old Testament Exercises, 2) Elementary Exercises in Hebrew.——*Stickel*, 1) Hebrew Exercises, 2) Chaldee, 3) Syriac, 4) Arabic Grammar and Writings.
- KIEL: *Klostermann*, 1) Job, 2) Minor Prophets, 3) Exercises in Old Testament Seminar. *Baethgen*, 1) Hebrew Exercises, 2) History of the Jews from Cyrus to Hadrian.——*Hoffmann*, 1) Hebrew Syntax, 2) Isaiah, 3) Syriac or Arabic, 4) Modern Persian.
- KOENIGSBERG: *Sommer*, 1) Genesis, 2) Psalms, 3) The political and civil Antiquity of Israel.——*Mueller*, 1) Chaldee Portions of the Old Testament with outlines of Chaldee Grammar, 3) Hebrew Grammar with exercises, 3) Arabic Grammar.
- LEIPZIG: *Delitzsch*, *Franz*, 1) Old Testament Introduction, 2) Genesis, 3) In Prediger-gesellschaft I., The History in the last of Genesis and first of Exodus, 4) In Institutum Judaicum, Biblical Chaldee and Targum, 5) In Anglo-American Exegetical Gesellschaft, "Volksreligion und Weltreligion" of Kuenen. *Baur*, Pre-exilic Minor Prophets. *Guthe*, 1) Psalms, 2) Topography and History of Jerusalem, 3) Modern Palestine, its inhabitants, religion and culture, 4) In Old Testament Gesellschaft, the most important Messianic Prophecies of the Old Testament. *Ryssel*, 1) Isaiah, 2) Isaiah LIII., and the History of its Interpretation. *König*, 1) Biblical Theology of the Old Testament. 2) In Society of Old Testament Exegesis and Biblical Theology, Interpretation of the Old Testament Passages quoted in the New Testament.——*Fleischer*, The Koran according to Beidhâwi. *Krehl*, 1) Arabic Grammar of Socin, with exercises in translating easy passages, 2) Muallakât, edition of Arnold, 3) Dillmann's Ethiopic Chrestomathy. *Ebers*, 1) The Writings and Grammar of the Language of Egypt, 2) History of the Pharaonic Kingdom down to the conquest of Egypt by Cambyzes. *Delitzsch*, *Frdr.* 1) Koran, 2) Introduction into the whole realm of investigation in the cuneiform inscriptions, together with Inscription of 3d ed. of the "*Assyrische Lesestuecke*," 3) Cursory reading of the Old Testament with a brief explanation of the Books of Kings and Psalms I.-XLI., 4) Persian Grammar, with Interpretation of Gulistan.
- MARBURG: *Graf von Baudissin*, 1) Geography of Palestine, 2) Biblical Theology of Old Testament, 3) In Theological Seminar, Interpretation of Isa. xv. sq.

- Cornill*, Old Testament Introduction. *Kessler*, 1) Genesis, 2) Chaldee Grammar of Bible and Targum, with reading of Daniel. *Ranke*, Messianic Prophecies of the Prophets.——*Wellhausen*, 1) Elements of Arabic, Socin's Grammar, 2) Syriac, Rödiger's Chrestomathy, 3) Ethiopic, Dillmann's Chrestomathy, 4) Ibn Hischam's Sira interpreted.
- MUNICH: *Schönfelder*, 1) Genesis, 2) Old Testament Introduction, 3) Hebrew, with exercises, 4) Syriac, with exercises.——*Hommel*, 1) Continuation of Persian, reading of selected portions of Nizami and Anvari Sohaili, 2) Reading of Muallakât continued, 3) The cultivated plants and domestic animals among the Semitic peoples. *Lauth*, 1) History of Egyptology, 2) The more difficult chapters of the Book of the Dead, 3) Papyrus Anastasi I. *Bezold*, 1) Syriac for beginners, 2) Assyrian, 3) Arabic continued, Houtsma's Ja'qûbi. Part II.
- ROSTOCK: *Backmann*, 1) Isaiah, 2) History of the Old Covenant.——*Phillippi*, 1) Hebrew Grammar, 2) Chaldee portions of the Old Testament and selected portions of the Targum of the Prophets, 3) Arabic Grammar, with exercises in translation.
- STRASSBURG: *Nowack*, 1) Genesis, 2) Hebrew Seminar for beginners, 3) Old Testament Seminar. *Reuss*, Selected portions of Jeremiah and Ezekiel.——*Duemichen*, 1) Egyptian Grammar, with translation of hieroglyphic Inscriptions, Course I.. 2) Selected hieroglyphic and hieratic Texts, Course II., 3) Geography of old Egypt according to the monuments. *Noeldeke*, 1) Arabic for beginners, 2) Ibn Hischam, Life of Mohammed, 3) Mutanabbi, 4) Syriac. *Euting*, 1) Semitic Inscriptions, first half, 2) Oriental Calligraphy.
- TUEBINGEN: *Kautzsch*, 1) Biblical Theology of the Old Testament, 2) Job, 3) Kimchi's Mikhlol.——*Socin*, 1) Arabic Authors, 2) Syriac, 3) Genesis.
- WUERZBURG: *Scholz*, 1) Minor Prophets, 2) Hebrew Grammar, with exercises in translation.

Perhaps of no less moment or interest may be the Old Testament and Semitic lectures as given in the Universities of Switzerland during the winter. They are as follows:—

- BASEL: *Smend*, 1) General and special Introduction into the Old Testament, 2) Prophecies of Isaiah, 3) Old Testament Seminar. *Orelli*, 1) 1 Samuel, 2) Arabic, 3) Old Testament Conservator.
- BERNE: *Oettli*, 1) Job, 2) Biblical Theology of the Old Testament, 3) Syriac. *Steck*, Arabic.
- GENEVA: *X*, 1) Psalms I.-XLII., 3, 2) Old Testament Introduction, 3) History of the Old Testament Text and critical helps thereto, 4) Hebrew Grammar, 5) Genesis XVI.-XVIII.——*Montet*, 1) Arabic, 2) History of Arabic Literature.
- LAUSANNE: *Vuilleumier*, 1) Selected Messianic Passages, 2) Selected Psalms, 3) History of the Text and the most important translations of the Old Testament, 4) Biblical History of the Old Testament, 5) Hebrew Grammar: Weak Verbs, 6) Hebrew Syntax with written exercises, 7) Reading and Interpretation of Judg. XVII.-XVIII., and 1 Sam. IV.-VII.
- NEUCHÂTEL: *Ladame*, 1) History of Israel from earliest times down to the establishment of the kingdom, 2) Biblical Archæology, social and religious life of Israel. *Perrochet*, 1) Pentateuch Criticism, 2) 2 Sam. XIV.-XXIV. and Isa. XLIX.-LVII., 3) Hebrew Grammar, 4) Hebrew, reading and exercises.

ZURICH: *Steiner*, 1) Old Testament Introduction, 2) Genesis, 3) Theological Seminar: Exegetical exercises in 1 Sam., 4) Arabic, Course I., 5) Arabic, Course II., Arnold's Chrestomathy. *Egli*, 1) The Alexandrian Version of the Pentateuch, 2) Exercises in Old Testament Interpretation. *Heidenheim*, 1) Biblical Archæology. 2) Syriac.

Compare the two lists given above. The Lectures of the six Universities of Switzerland are certainly few as compared with those of the twenty Universities of Germany. But the variety of subjects treated is almost as great as in Germany. The range of topics, however, does not follow entirely the beaten path of Germany. We find in the Swiss Universities a course of lectures on Pentateuch Criticism, a subject not handled in any German University lecture; also one on History of Israel and another on Biblical History, important and much neglected topics.

The beaten path of exegesis in Germany is very plain from a careful reading of its lectures. The three favorite and principal books almost always appear,—Genesis, Psalms and Isaiah, while now and then Job, Proverbs and the Minor Prophets receive attention. But where are Ezekiel and Jeremiah and Deuteronomy? Jeremiah is treated in *one* Gesellschaft, and some selections of it and Ezekiel are taken up at Strassburg. That is the extent of work on these books represented in lectures. Messianic Prophecy, as such, is treated in two institutions. Biblical Archæology appears just once in German and twice in Swiss institutions. The History of the Text, a sadly neglected subject, appears in two German and in as many Swiss Universities. Old Testament Introduction occupies a large place in both countries, being found in twelve German and three Swiss Universities. Likewise, Old Testament Theology is a large claimant, being found in seven German Universities and but one Swiss institution. Biblical Hermeneutics appears but *once*, and that in Halle in connection with History of text of the Old Testament. Whether the grounds of German exegesis are so firmly established that they need no repairing, or whether the condition of the criticism question has so disarranged the old "order of things" that an attempt to repair at present would not be advisable, does not at once appear. At least, the number of exegetes does not seem to diminish, nor does the appearance of the usual number of new exegetical works wane.

From a careful comparison and study of the lectures as given, one can see exactly the trend of study in Germany, if the lectures represent the work done. But this latter could scarcely be otherwise, as most of the progressive Old Testament workers are members of one or the other University faculties.

For students of the Old Testament will shortly appear in Freiburg, among a lot of theological works: "Old Testament Introduction" by Prof. Budde in Bonn, and "Old Testament Theology" by Prof. Smend in Basel.

In the public library at St. Petersburg there has lately been discovered a manuscript of the Pentateuch with the Arabic translation of Saadia Gaon. It probably belongs to the beginning of the eleventh century.

A few prominent promotions and one change have taken place among the faculties connected with Old Testament and Semitic study.

Dr. Heinrich Thorbecke, Prof. extraordinary of Arabic in Heidelberg, has been called to Halle.

Privatdocent Hommel of Munich has been made Prof. extraordinary, to fill the chair of Oriental Languages and Literature made vacant by the death of Prof. Trumpp.

Dr. Ferd. Mühlau, Prof. ordinary of exegetical Theology in Dorpat, has received the degree of Doctor of Theology from the University of Leipzig.

Privatdocenten Guthe, Ryssel and König have been made Professors extraordinary in the Old Testament department of the Theological faculty of the University of Leipzig.

Dr. Frdr. Delitzsch, Prof. extraordinary of Assyriology, has been made Prof. ordinary honorary, in the University of Leipzig.

Leipzig, December 5th, 1885.

✧CONTRIBUTED✧NOTES.✧

Qamhi.—In an article in the *HEBRAICA* for October, 1884, I wrote the name of the celebrated grammarian as Qamhi, not Qimhi, basing it upon three MSS. of the **מכלול**, in the *Bibliothèque Imperiale*, in which the name was vocalized **קמחי**, and referring (p. 82, note 2) to the discussion in the London *Athenæum*, of March 22d, 1884. In a "Notiz" in the *Monatsschrift fuer Geschichte und Wissenschaft des Judenthums*, for November, Dr. M. Steinschneider says that he has found the name **קמחי** in Arabic (vol. II. of the Catalogue of Oriental MSS. in the Bodleian Library, p. 568) in the Arabic form **אלקמחי**, and that this is vocalized by Uri and Pusey as *Alcamahi*. Dr. Steinschneider is, however, seemingly unconvinced. At all events, he continues to write the name "Kimchi."

CYRUS ADLER,
Johns Hopkins University.

On Genesis I., 1-3.—A friend has pointed out to me that, in the Note published in *HEBRAICA*, October, 1885, p. 49, I have made no reference to Wellhausen's theory, described in *Prolegomena zur Geschichte Israels* (1883) p. 411. In fact, the Note was in substance written before the star of this acute critic had risen upon the horizon. Wellhausen bluntly calls the Ewaldian view of the construction "verzweifelt;" it is certainly out of character with the rest of the narrative. The difficulty about the omission of the article in **בְּרֵאשִׁית** (if we choose to retain that punctuation) does not strike me as a very serious one. (Delitzsch, I observe, renders *ἐν ἀρχῇ* John i., 1, by **בְּרֵאשִׁית**). I have referred already to **מְרֵאשִׁית** in Isa. XLVI., 10. And if this be designated poetry, why is Gen. i. to be called prose? Doubtless in plain narrative style we should expect — **בְּ**, though rather **בְּרֵאשִׁינָה** than **בְּרֵאשִׁית** (as Dr. A. McCaul long ago observed): the latter indeed might have suggested wrongly that the creation mentioned in the verse was the first in a series of creative acts. Wellhausen's remark, so ingenious, so plausible, in *Geschichte Israels* (1878) I., 399, that the temporal sense of **רֵאשִׁית** is borrowed from Aramaic, has been justly criticized by Prof. Driver (*Journal of Philology*, XI., 232, note), who also maintains,—and he is probably right,—that **ר** in the temporal sense occurs as early as Hosea (ix., 10). The difference in form between the parallel passages in Wellhausen is very interesting; it shows how carefully he revised his work.

PROF. T. K. CHEYNE,
Oxford, England.

A Prayer in Hebrew.—It occurred to Mr. Benjamin Douglass, of Chicago, one of the Lecturers during the session of the Summer School, that it might stimulate some of the students to the more earnest study of the Holy Tongue if he should offer the usual opening prayer in Hebrew: and he accordingly thought out and spoke the prayer which follows. As a further incitement he has added the accents.

ברוך אתה יהוה אלהינו האל הנדול והנורא שמר הברית והחסד לכל-
 אהביך הורינו לך: אתה הוא האב הבן ורוח הקדש יהוה אחר:
 קדוש קדוש קדוש יהוה צבאות עוד ימלא כבודך את-כל-הארץ:
 אנחנו חטאים נולדנו וגם-חטאנו ועוינו הרשענו ומרדנו ומכף-רגל
 ועד-ראש אין-מתום לנו: אבל השמחתנו כי אהבתנו ותשלח בנה יחידך
 ומת בעבורינו: בדברים אשר דבר ישוע המשיח הארון לתלמידיו
 נתפלל: אבינו אשר בשמים יקדש שמך: תבא מלכותך יהי רצונך
 כאשר בשמים בן גם בארץ: לחם חקנו תן לנו היום: ושלח לנו את-
 חבתנו כאשר אנחנו סלחים לכל-בעלי חובינו: ואל תביאנו למסה כי
 אם-הצילנו מן-הרע כי לך הממלכה והנבונה והתפארת עולמי עולמי
 אמן:

A Note on the Relative (אשר).—It might easily be inferred from a note by Professor Sayce, in *HEBRAICA*, October, 1885, that to that distinguished author must be referred the suggestion that אשר originally meant "place," corresponding to the Semitic words which contain this meaning. A few quotations will correct this impression:—

Says Professor Sayce in his *Assyrian Grammar for Comparative Purposes* (1872), "Sa must not be connected with אשר (= אתר, ašaru, like So place, which, in Chinese) while the Phœnician אש (ys) is probably איש" (pp. 45, 46).

Mühlau did not make his similar comparison for the first time in 1878, when the 8th ed. of Gesenius's *Lexicon* appeared, but, at that time, simply added "Ass. a šar" (which, however, Norris had connected with אתר in his *Assyrian Dict.*, published in 1868) to the number of related words which he had named twelve years before. He had said, in his edition of Böttcher (1866), "Anders verhält es sich, wenn man, was mir das Wahrscheinlichste, אשר mit Chald. אתר, Syr. ʾašʾ Ort, Arab. ʾašr vestigium, Spur combinirt. אשר wäre dann ein ursprüngliches Nomen im allgemeinen Sinne von Ort, vgl. unser vulgäres relatives wo;" and he does not claim to be the first to say so.

Indeed Tsepregi had furnished a pretty strong hint in the same direction. Gesenius, in his *Thesaurus* (1835) says: "Tsepregi in diss. Lugd. p. 171, relationis notionem ducit a signo et vestigio, coll. ʾašr et ʾašr vestigium, signum, hinc ʾašr post." (p. 165).

Whether the last was the earliest suggestion which has been published, the present writer cannot say. Nor was it suited to his purpose, in *HEBRAICA*, April, 1885, to use any of the passages here quoted. It seemed best to select Hommel as the representative of an opposing view, because the latter had said more than any one known to him in argument for that view, and had attempted

to show, from Semitic usage, that such a view was tenable. Similarly, Kautzsch speaks in 1885: "Nach F. Hommel in ZDMG., Bd. 32, S. 708 ff. ist אִשְׁרַל als ursprüngl. Subst. zu trennen von אִשְׁ and אִשְׁ as ursprüngl. Pronominalstamm," etc. (Heb. Gram., p. 309).

For the opinion that אִ is prosthetic, good names may be cited. So Böttcher (*Lehrbuch* I., p. 79); Schröder (*Phoen. Sprache*, p. 90); König (*Lehrgebäude*, p. 140). Schröder speaks also of אִשְׁר as "eine jüngere Weiterbildung aus dem ursprünglicheren אִשְׁ," etc. (p. 162), of "das noch primitivere אִשְׁ," etc. (p. 163), and of *ys* Relativ bei Plautus aus ursprüngl. אִשְׁ" (p. 128). For the final *r*, may be compared the Coptic equivalents, *musar* and *mus*, *štufar* and *štuf*,* where the first noun of each of the pairs can hardly be regarded as compound.

The difficulty of supposing that אִשְׁר is to be connected with אֶרֶץ and its cognates is well stated by König, p. 140: "Es scheint mir demnach zu sehr der Analogie zu entbehren, wenn man אִשְׁר mit Aram. אֶרֶץ (*Ort*), Arab. أَشْرَ (Spur) identificirt. Und obschon die oftmalige Verbindung von אִשְׁר מְקוֹם אִשְׁר sich bei dem Erlöschen jedes Bewusstseins von diesem Ursprunge des אִשְׁר verstehen liesse; so wäre es doch zu auffallend, dass die Hebräer bald dasjenige Wort (אִשְׁר) zum Relativum selbst gemacht hätten, dessen Aram. Aequivalent אֶרֶץ so oft vor dem Relativpronomen erscheint."

CHARLES R. BROWN,
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* These words are selected upon the authority of Stern, *Koptische Grammatik*, p. 53, Leipzig, 1880.

→ EDITORIAL NOTES. ←

The Study of the Hebrew Vowel-System.—American students have given far too little attention to the Hebrew vowel-system. Until the appearance of Bickell's *Outlines of Hebrew Grammar** in an English translation and of Davidson's *Elementary Hebrew Grammar*,† there was really nothing in the English language from which one could obtain a clear idea of the relative value of the Hebrew vowel-sounds. Bickell's *Outlines*, however, is too advanced for a beginner, while Davidson's *Elements*, although an elementary treatise, is often obscure and not well arranged. Gesenius' grammar in its present form‡ is perhaps the best in use. With successive editions, however, it has become a conglomerate mass of material,—a mine from which much that is of value may be obtained, but only by digging.

Although Gesenius and Davidson have been studied in America for so many years, the impression produced upon the minds of their students, at least so far as concerns the vowel-system, have been very indefinite. The ordinary student, who has given attention during three years to the Hebrew language, knows almost nothing of the vowel-system. The chief practical result of a greater part of the Hebrew instruction given in this country, has been to create the feeling that the vowel-signs and points of the Hebrew Bible are a complete jumble; and consequently the mass of our students, discouraged and hopeless, have thrown aside the study, although a sufficient amount of time had been devoted to it to enable them to master the language.

Many students, and not a few teachers, have endeavored to justify their neglect of this important part of the work upon the ground that the vowel-system, as we have it, is wholly the work of the Massorites, and is uncertain, artificial, arbitrary. We may remark briefly:—

1. However unreliable the Massoretic system may be in its application to given words, as between two or more pointings for that word, the particular pointing in question is consistent with the general laws of the vowel-system. E. g., the Massorites may have pointed the consonants רָבַר, רִבֵּר, when it should have been רִבֵּר, or רָבַר, or רִבֵּר; but their mistake, if it is a mistake, is one of interpretation, not necessarily one of grammatical form. So far as the language is concerned, any one of these forms is, in itself, correct. The pointing was in no sense an arbitrary one. They may have been entirely wrong in their division of

* **OUTLINES OF HEBREW GRAMMAR**, by Gustavus Bickell, D. D., Professor of Theology at Innsbruck, revised by the author, and annotated by the translator, Samuel Ives Curtiss, Jr. Leipzig: F. A. Brockhaus.. 1877.

† **AN INTRODUCTORY HEBREW GRAMMAR** with progressive exercises in Reading and Writing. By A. B. Davidson, M. A., LL. D., Prof. of Hebrew, etc., in the New College Edinburgh. 7th ed. Edinburgh: T. & T. Clark. 1885.

‡ That is, the last edition issued under Prof. Edward C. Mitchell, D. D., published (in 1884) by W. F. Draper, Andover. Not all Hebrew students in this country seem to be aware of the fact that in this edition pp. 203-210 are entirely new pages. The treatment of noun-formation here given us is vastly superior to the old treatment.

words and in their choice of vowel-points, but a hundred thousand such mistakes would not in the least affect the scientific value of the vowel-points in reproducing the words as they were spoken. However corrupt, therefore, the results of scientific research may show the Massoretic *text* to be, the Massoretic *system* of punctuation, as a system, will remain, in general, *untouched*.

2. The Massoretic vowel-system is the starting-point. He who would learn Hebrew must master the principles in accordance with which this system is used. When one comes to look into it he finds, instead of confusion, the most wonderful order; instead of arbitrariness, the most marked scientific regularity. The study of the system soon reduces itself to the study of phonetics, and the laws of human speech which hold good every-where. The beginner soon discovers that a given original sound, placed under certain conditions, suffers certain changes. The study of the Hebrew vowel-system becomes, in short, a mathematical study. It is no longer a matter of memory, but a thing to be reasoned out. Is it not worth our while, in view of this, to teach and to study the vowel-system until we shall have mastered it, in its details and in the great principles which regulate these details? Here, and only here, is the basis for all efficient work in the study of Hebrew.

WILLIAM R. HARPER.

To Hebrew Students.—The constituency of HEBRAICA includes two classes: 1) Hebrew professors and scholars; 2) Hebrew students. For the latter class, which includes a large number of persons who are endeavoring, in the midst of other pressing duties, to acquire a living knowledge of Hebrew, this note is written.

HEBRAICA is intended to furnish help to you as well as to those who have become professional scholars. The managing editor acknowledges, however, that the Journal has not in the past furnished altogether that kind of material from which you could gain most profit. Scholars write, more easily, for scholars than for students. The present number, containing, as it does, a fair proportion of both kinds of articles, will serve, it is hoped, as a stepping-stone to future numbers which we shall try to make even more satisfactory to you.

In this number the *student*, as distinguished from the scholar, even if he has been a student for but a short time, will surely find much that is of interest in the articles of Professor Briggs, Dr. Ward, and Professor Haupt; while in the shorter articles and notes, particularly in Professor Gardiner's suggestions, Prof. Taylor's resumé, Prof. Brown's note on *אֲשֶׁר*, and in the Hebrew prayer of Mr. Douglass, a large portion of which will be found quite familiar, there is valuable and stimulating matter for those even who are beginners. The attention of *students* is especially invited to the notice of Prof. Strack's new Hebrew grammar.

Matters stand thus. Unless the *students* of Hebrew will aid in supporting HEBRAICA, and their aid cannot be expected if the Journal does not contain material which will help them, the Journal cannot continue. It is a sad fact, yet a true one, that America has not a sufficient number of Semitic *scholars* to support a distinctively linguistic journal. We trust, therefore, that in our effort, the *students* will render excellent aid. In turn, we shall do every thing possible to repay them for their sympathy and co-operation.

WILLIAM R. HARPER.

→BOOK NOTICES←

[Any publication noticed in these pages may be obtained of the AMERICAN PUBLICATION SOCIETY OF HEBREW, Morgan Park, Ill.]

A CRITICISM OF DRIVER'S HEBREW TENSES.*

This brochure is from the pen of a layman, a gentleman who, amid the demands of large business interests, has made the study of Hebrew and of prophecy the employment of his leisure, and has acquired a very wide knowledge of his subjects.

Mr. Douglass is among those who hold that the primary distinction of the Hebrew tenses is that of past and present time, and not of complete and incomplete action, as is maintained by a discussion of the passages used by Driver in illustrating the use of the tenses as he holds them. It is held that the frequentative use of the Future (Imperfect) expresses the use of the tenses in many of the cases where it has been rendered by a simple past.

F. J. GURNEY.

AN UNPOINTED TEXT OF GENESIS.†

Many teachers have felt the need of an unpointed text of at least one book of the Old Testament. Genesis, being the Hebrew "first reader," may be most appropriately chosen for this purpose. To one who has not practised reading the unpointed text, the work may seem unimportant, and the results of small consequence. There is, however, no better way of teaching Hebrew grammar, no better way of teaching the language, than to require of the student the pronunciation of the Massoretic text, with only the unpointed text before his eyes. Professor Haupt's suggestion in this number (p. 99) that difficult words be pointed, or partially pointed, is a good one. The book has no distinctive features. The type is good; the paper, fair. It is especially a class-room book.

WILLIAM R. HARPER.

THE EARLY CHAPTERS OF GENESIS.‡

The discussion in Old Testament criticism started by Wellhausen's *Geschichte Israels* is still carried on in Germany, and the interest in the Pentateuch shows no sign of abatement. If any one topic might seem to be worn threadbare, it would be the composition of the Book of Genesis, especially its early chapters; for these chapters have been more closely scrutinized than others, be-

* A LETTER TO PROFESSORS, SCHOLARS, AND FRIENDS OF THE HOLY TONGUE; criticising Driver's *Hebrew Tenses*, etc. By Benjamin Douglass. Chicago: Published by the author, 1885. Pp. 12.

† LIBER GENESIS. Sine punctis exscriptus. Curaverunt Ferdinandus Muehlau, et Aemilius Kautzsch, editio altera. Lipsiae: impensis Joannis Ambrosii Barth. 1885. Pp. 78. M. 1.80.

‡ DIE BIBLISCHE URGESCHICHTE (Gen. I.-xii., 5) untersucht von Lic. Karl Budde. Glessen 1883. Pages xii and 539, 8vo.

cause they, more than almost any others, show the distinct phenomena on which the documentary hypothesis is based. Nevertheless, the volume before us shows that these chapters still afford a field for new and ingenious speculation, if nothing more. The present reviewer confesses that he took up the book with the impression that it could not say any thing new, and at the same time valuable, on its theme. In this he has been agreeably disappointed; and while the minuteness of the analysis often leads one to question its certainty, there is much in the book that is not only interesting but profitable.

The problems of Old Testament criticism are two,—first, to separate as clearly as possible the different documents; secondly, to determine their relation in general, and their order of time in particular. All who concede the right of literary analysis of the Pentateuch must admit further discussion of both these problems. Whatever danger to the “views commonly received among us” arises from such analysis can hardly be greater for one succession of documents (for one order of time, that is) than for another. Professor Budde argues for the later date of the Elohist (A of Dillman, Q of Wellhausen). That fact, in itself, does not render his book more suspicious than Dillmann’s (for example) who prefers the reverse order.

Instead of giving a running commentary on this section of Genesis, our author gives us twelve topical discussions, with the following titles: (1) the Marriages of the Sons of God, (2) the Tree of Life, (3) the Sethite Genealogy, (4) the Cainite Genealogy, (5) Jahvistic Fragments in the Sethite Genealogy, (6) Cain’s Fratricide, (7) Conclusion of this section, (8) the Flood, (9) Noah and Canaan, (10) Babel and Nimrod, (11) Home and Migration of Abraham, (12) Relation of the Documents to each other. In the whole inquiry, his eye is mainly directed to the Jehovistic document, on the supposition that the Elohist narrative is already tolerably well settled. As an appendix, he gives the Hebrew Text of the oldest part of the Jehovistic document (J^1 he calls it, with Wellhausen), as he supposes himself able to restore it. It includes Gen. II., 4b, to IV., 2; IV., 16-24; VI., 1-4; X., 9; XI., 1-9; IX., 20-27, arranged in this order; and the author proposes to transfer the difficult verse VI., 3 from its present location, inserting it after III., 21.

The analysis can hardly count on universal acceptance, in the present divided state of opinion. No one, however, can follow the investigation without feeling that the author has carefully studied his text, with an earnest desire to solve the literary problem it presents. Many of his observations are of real value, aside from his critical theory. For example, the following on the Tree of the Knowledge of Good and Evil:

“It is constantly made evident how heaven-wide the biblical narratives (steeped as they are in Israel’s knowledge of God) are removed from the myths of Assyria, however like they may superficially seem to be. . . . The Tree of Life is found among many peoples. . . . and we may believe that it occurs in the Assyrian literature. But the Tree of the Knowledge of Good and Evil has never yet been discovered there, and we may well believe that it never will be discovered. The cylinder published in Smith’s *Chaldean Genesis*, and now in Delitzsch’s *Wo lag das Paradies*, may be briefly examined here.”

The description and argument that follow are too long to quote. They show convincingly that there is no evidence for the identification of the Assyrian tree with the biblical; and the conclusion is that the Tree of Knowledge of Good and Evil is original to the biblical account; and this means that the biblical account is distinguished by the *ethical* element.

The author's exegesis seems in general sound, and his occasional proposals to alter the text are called forth by real difficulties. He supposes, for example, that the verse Gen. VI., 7, is corrupt. It now reads, "And Jehovah said: I will wipe out man which I have created from the face of the ground, *from man to cattle, to reptile and to bird of the heavens*; for I repent that I made them." The words in italics are not in accordance with the rest of the verse. They are probably not a part of the original narrative therefore.

Another difficult verse is Gen. IX., 26, though the difficulty is of another kind. We now read:

"And he said: Cursed be Canaan, a servant of servants may he be to his brethren.

And he said: Blessed be Jehovah God of Shem, and Canaan shall be servant to him.

May God prosper Japhet, and may he dwell in the tents of Shem, and may Canaan be servant to him."

The grammar seems to be right, but the thought is not so clear. In the first place we expect Shem, the ancestor of Israel, to receive a blessing, but he receives none. In the second member we read only "Blessed be Jehovah." In this same verse, "Canaan shall be servant to him" would naturally mean Canaan shall be servant to Jehovah, who is the main subject. In view of these facts, Dr. Budde proposes to omit one word, and with a slight change of pointing to read:

"The Blessed of Jehovah is Shem,
And let Canaan be servant to him."

This would certainly meet all the requirements, and may be called at least plausible.

Enough has been said to prove our assertion that there is room for new and ingenious speculation in the territory under discussion. That the ingenuity is sometimes too ingenious will be readily discovered. The paragraph (p. 184 sq.) in which our author accounts for the story of Cain's fratricide is a striking example. Readers will, therefore, exercise a healthy scepticism in regard to many passages; and such a scepticism is what the author himself would desire. He himself exercises it in regard to many assertions of his teacher Wellhausen. He declines, for example, to accept Wellhausen's hypothesis that the original narrative of the Creation made God's work cover seven days, leaving no Sabbath. So with the current tendency to derive the primeval history of the Bible from Assyrian (Assyro-Babylonian) sources. We have already noted one example of this in regard to the Tree of Knowledge. Another concerns the first chapter of Genesis, in regard to which he decidedly rejects "the neck-breaking conjecture that the biblical account was borrowed [from the Babylonians] during the Exile" (p. 292).

Dr. Budde closes his book with a protest against the accusation that the Higher Criticism aims at "a barren naturalistic construction of history, arranged according to the principles of an infidel philosophy which allows the possibility of raw evolution processes only." For his own part, he adds "that the results of this inquiry cannot harm the Christian faith is my firm conviction, because I have not dropped 'the anchor of my faith and hope in the sandy shallows of theory' or of any traditional view of the *actas patriarchalis et Mosaisca*, but have learned, and am minded to cast it elsewhere." "The Revelation of God in Israel shows itself in our inquiry at every step.... in the purifying power which Israel's knowledge of God demonstrates on all the material which is appropriated thereby."

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Cincinnati, O.

PROFESSOR STRACK'S HEBREW GRAMMAR.*

A review of the *Porta Linguarum Orientalium*, published in *The Hebrew Student*, Vol. II., pp. 126, 127, closed with these words: "These hand-books have received deservedly the highest commendations of linguistic critics. They supply a demand which exists and which is all the while increasing. Our only wish is that a translation of these, or a similar series, might be published in English." With this we compare the publisher's announcement: "To meet many wishes, the parts which appear from the year 1885 either altogether new, or in a new edition, will be published at the same time in two languages, German and English, or German and Latin, the Latin being employed only in special cases."

Thus far only two English versions have appeared: (1) an Arabic Grammar, from the pen of one of the greatest living Arabic authorities, Professor A. Socin, and (2) the Hebrew Grammar of Professor H. L. Strack, which lies before us. The series was at first edited by Prof. J. H. Petermann (died in 1876), but is now under the editorial charge of Prof. Strack.

The grammar is intended for students wishing to prepare themselves in the shortest possible time for attendance upon the easier exegetical lectures.

The peculiar features of the volume are (1) the taking of the vocabulary from Genesis and the Psalms; (2) the allowing in the grammar only those forms which actually occur in the Bible; (3) the transcribing in italics of hypothetical forms adduced to explain the origin of forms in use, and (4) the peculiar arrangement of the paradigms of weak verbs in order to prevent a mechanical learning by rote. These features must certainly commend themselves to students. The great bane of grammatical study is the mechanical memorizing of a paradigm.

Besides the grammar proper (pp. 1-150) there are 67 pp. of paradigms, literature and exercises. The "literature" is very valuable.

While the treatment accorded the various points as they come up is, of necessity, very brief, it is surprising to see that so much material of an advanced character, fundamental in its nature, could have been included in so small a space. Many interesting statements occur which one does not meet in the grammars ordinarily used. We refer briefly to a few of these statements which will be of interest to many who do not have access to the book:

1) ם is also used to indicate the open *e*-sound *è* or *ä* arising by vocalic modification (*Umlautung*) out of *a*, e. g., זֶרַע *zèra'* (from *zar'*, § 28d), רֵאִינָה *r'ènä* (§ 74g).

2) Instead of the long and involved statement concerning the occurrence of ם at the end of a word, generally in use, Prof. Strack sums up the matter by saying that it occurs at the end of a word "when the word ends in ך or in two consonants."

3) Syllables are (a) open, (b) shut, (c) *opened* (i. e., syllables whose originally double close has been removed by a helping vowel), (d) *loosely shut* (i. e., those which were originally followed by a vowel which has been dropped). Examples of *opened* syllables are קִישׁ and all Segholates, נֶעֱרַן (= *nä'-rô*); of *loosely shut*

* PORTA LINGUARUM ORIENTALIIUM: HEBREW GRAMMAR with Exercises, Literature and Vocabulary, by Hermann L. Strack, Ph. D., D. D., Professor Extraordinarius of Theology in Berlin. Translated from the Second German Edition. Karlsruhe and Leipzig: H. Reuther. New York: B. Westermann & Co. 1885. Pp. 150, 67.

syllables, the first in כְּנִפְהִים (kän-phê-hêm), the S'wâ under נ being treated as silent. Professor Strack's theory of the syllable was published, in detail, in *HEBRAICA*. Vol. I., pp. 73-75.

4) The D. l. in שְׁתִּים is explained on the ground that the punctuation presupposed the pronunciation šštäy'm.

5) When the Hē Interrogative is written ה before gutturals, the guttural is said to have D. f. implied.

6) The Inseparable prepositions before מ are said to be pointed with Pāthāḥ and D. f., as in לְמָה, בְּמָה.

7) Section 46 B., on the use of Waw Conjunctive, is especially good, though of course condensed.

8) Instead of "tenses," the word "moods" is used, as being a more suitable term. The terms "Perfect" and "Imperfect" are used rather than "Past" and "Future." "Voice" is used instead of "stem," "species," "conjugation."

9) "The Hebrew verb had its origin in the combination of a noun with the personal pronoun." "The different position of the pronoun (at the end of the Perfect, at the beginning of the Imperfect), is easily intelligible, psychologically; in the completed action we are more particularly interested in the fact; in an action which is not yet completed, we take more interest in the person of the agent."

10) Verbs Middle E and O are termed respectively "verbs with simple intransitive vocalization," and "verbs with strong intransitive vocalization." The passive is indicated (in Pū'āl and Hōph'āl) by the "dark vowel (ă or ô)."

11) The î of the Hīph. Impf., Inf. and Part., is thought to be lengthened from an original ı after the analogy of the vowel in קִים; while the î of the Hīph. Perf. is thought to have arisen through the influence of that of the Impf. The ı of קִים Hīph'il is said to be completely thrust out by the heterogeneous î.

12) The change of ä to é is called (p. 5) a vocalic modification, on p. 114, a half-lengthening (*umlautung*). The peculiar character of this é, as distinct from ě, is thus clearly recognized.

13) Baer's policy of inserting D. l. in consonants other than aspirates is criticized as indefensible and, as carried out, inconsistent. The repetition by Baer of the accents S'ghōltā, Zārqā and the T'lisās is claimed to be without authority. Instead of Q'rī, Q'rē is used as the only correct form.

These are only a few of the items of peculiar interest to which we might call attention. The book is exceedingly free from error. While not all the views presented are entirely acceptable, we find very much that is new and, at the same time, well taken. A few of the questions which have suggested themselves are these: Why is the letter *j* used every-where, in a book for English readers, to represent *y*? Could not a more judicious use of italic type, e. g., in the printing of the English equivalents of Hebrew phrases have been used to advantage? Why is the spelling "genetive" adopted throughout? Is not the change of ı to ē or of ŭ to ȳ better expressed by the term "heighten" than by the indefinite term "lengthen" which applies more particularly to the change of ı to î or of ŭ to û? When a full vowel becomes Š'wâ (vocal) is it, strictly speaking, (p. 20) *dropped*? If there is still a sound, is it not merely the change from one sound to another? Not shortening, but volatilization? Is it best to regard אָחַר occurring before מִן

as a real construct? Even in an elementary treatise, should not the old and ridiculous doctrine of a *union-vowel* be discarded? Is the *e* of the P'él (sometimes), H'iph., H'oph. and H'ithp. Inf. abs., ē or ê?

In this work, Dr. Strack has given an indication of the Hebrew learning for which he is so well-known, not only in Europe, but also in America. But more than this, he has indicated his ability as a practical teacher. The book is fresh, vigorous, scientific. There is no student of Hebrew who would not receive great profit from a thorough reading of it. It is a mistake to confine our work to any one grammar. Every author will throw new light on some points. For this work, as well as for the other important services of Prof. Strack, all biblical students are greatly indebted to him.

WILLIAM R. HARPER.

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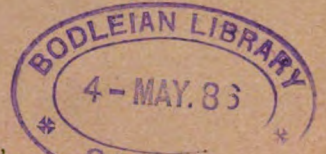


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II.

PSALMS.

II., 7. "Thou art my Son, this day have I begotten thee."

When the time of the advent of Messiah will be near, then the blessed God will say to him: With him I will make a new covenant. And this is the time when he will acknowledge him as his son, saying "This day have I begotten thee."—*Midrash Tillim*, fol. 3, col. 4.

II., 8. "Ask of me, and I shall give thee," etc.

Rabbi Jonathan said, there are three who used the word "ask" (שאל), viz., Solomon, Ahaz and the King Messiah. Solomon, for it is written, "In Gibeon the Lord appeared to Solomon in a dream by night, and God said: Ask what I shall give thee" (1 Kgs. iii., 5). Ahaz, for it is written: "Ask thee a sign of the Lord thy God" (Isa. vii., 11). King Messiah, for it is written: "Ask of me," etc.—*Bereshith Rabba*, sec. 44.

II., 12. "Kiss the son, lest he be angry."

A king was angry with his subjects. They appeal to his son requesting him to intercede on their behalf before his father. When their wish was complied with, they sang songs of praise to the king. But he rebuked them, saying: Not unto me, but unto my son belongs your thankfulness; for were it not for his sake, my wrath would have destroyed you.—*Midrash Tillim*, fol. 4, col. 2.¹

¹ Not only the ancient Synagogue, but also the rabbis of the middle ages interpreted the second Psalm of the Messiah. Thus *Rashi* († 1105) said: "Our rabbis have explained this psalm with respect to King Messiah." *David Kimchi* († about 1240) says: "Some interpret this psalm of Gog and Magog, and the Messiah is the King Messiah; thus our forefathers have explained this psalm. . . . The Christians interpret it of Jesus, and for this they refer to 'The Lord hath said unto me, Thou art my son.'" *Aben Ezra* († 1167), who gives a double interpretation, applying either to David or to the Messiah, evidently prefers the Messianic application, and says, "but if it be interpreted of the Messiah, the matter is much clearer."

XVIII., 50. "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

Rabbi Jehuda, the son of Simeon, said in the name of Rabbi Samuel, the son of Rabbi Isaac, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma said, I give the reason: it is not written "great deliverance giveth he to his king, and sheweth mercy to his anointed and David," but "to David, and to his seed for evermore."—*Midrash Echa or Lamentations* i., 16.

The rabbis say, The King Messiah, whether he belong to the living or to the dead, his name is to be David. Rabbi Tanchuma proves this from Ps. XVIII., 50. Rabbi Joshua said, Tsemach (i. e., branch) will be his name; Rabbi Judan, the son of Rabbi Ibu, said, Menachem (i. e., comforter) will be his name. Rabbi Hanina, the son of Abahu, said, One must not think that they contradict each other, since both names are one and the same thing. The following, narrated by Rabbi Judan, the son of Rabbi Ibu, will prove it: A certain Jew was engaged in ploughing. His ox bellowed. An Arab passing, and hearing the ox bellow, said, Son of a Jew, son of a Jew, loose thy oxen, and loose thy ploughs, for the temple is laid waste. The ox bellowed a second time. The Arab said to him, Yoke thine oxen, and fit thy ploughs, for King Messiah has just been born. The Jew said, What is his name? Menachem (i. e. comforter). He asked further, What is the name of his father? Hezekiah, replied the other. Whence is he? asked the Jew. From the royal palace of Bethlehem-Judah, replied the Arab. At this the Jew sold his oxen and his ploughs, and became a seller of infants' swaddling-clothes. And he went about from town to town till he reached Bethlehem. All women bought of him; but the mother of Menachem bought nothing. When the other women said to her, Mother of Menachem! mother of Menachem! come and buy something for thy son, she replied, I would rather strangle the enemy of Israel, for on that same day on which my son was born, the temple was destroyed. They replied, We hope that as the temple was destroyed for his sake, it will also be rebuilt for his sake. The mother said, I have no money. The Jew replied, What matters it? Buy bargains for him, and if you have no money to-day, after some days I will come back and receive it. When he came back and inquired of the mother after the welfare of the child, she replied: After the time you saw me last, winds and tempests came and snatched him away from me.—*Jerus. Berachoth*, fol. 5, col. 1.¹

XX., 7 (AV. verse 6). "Now know I that the Lord saveth his anointed."

Targum: Now I know that the Lord redeemeth his Messiah.

XXI., 2 (AV. verse 1). "The king shall rejoice in thy strength, O Lord."

Targum: The King Messiah shall rejoice in thy strength, O Lord.

¹ A parallel passage is in *Midrash on Lamentations* i., 16, which see further on.

XXI., 3. "Thou settest a crown of pure gold on his head."

An earthly king does not suffer another to use his crown. But in the future God will set his own crown on King Messiah, as it is said: "His head is as the most fine gold, his locks are bushy, and black as a raven" (Song of Sol. v., 11), and "thou settest a crown," etc.—*Midrash on Exodus*, sec. 8.

XXI., 5. "Honor and majesty thou hast laid upon him."

God covers the King Messiah with his garment.—*Bemidbar Rabba*, or *Midrash on Numbers*, sec. 15.

XXI., 7. "For the King trusteth in the Lord."

Targum: For the King Messiah trusteth in the Lord.¹

XXII., 7. "All they that see me laugh me to scorn, they shoot out the lip, they shake the head."

Our rabbis have handed down: At the time when Messiah comes, he will stand on the roof of the temple and will call to the Israelites, saying: Ye pious sufferers, the time of your redemption is at hand, and if you believe, rejoice over my light, which rises upon you, for it is said: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. LX., 1). And upon you alone it rises, for it is said: "For behold, the darkness shall cover the earth, and gross darkness the people" (verse 2). In that same hour, the Holy One, blessed be he! will make rise his light, which is the light of the Messiah and of the Israelites, and all will walk to the light of King Messiah and of Israel, as it is said: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (verse 3). They will come also and lick up the dust under the feet of King Messiah, as it is said: "And lick up the dust of thy feet" (Isa. XLIX., 23). They will come and fall upon their faces before Messiah and before Israel and exclaim: We will be thine and Israel's servants, and each Israelite will have 2800 servants, as it is said: "In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. VIII., 23). Rabbi Simeon ben Pasi said: In that hour, the Holy One, blessed be he! lifts up the Messiah to the highest heavens and spreads over him the splendor of his glory before the nations of the world and before the impious Persians. The Holy One then said to him: Ephraim,—Messiah, our righteousness! judge them and do as thy soul pleaseth; for were it not for my compassion which I have shown unto thee in such a degree, they would have soon killed thee at once, as it is said: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. XXXI., 20). Why

¹ That this Psalm was interpreted by the rabbis of the Messiah, is also admitted by Kimchi in his commentary on verse 1.

does he say: I will surely have mercy? It is written: "I will have mercy," because at the time when he was bound in prison they gnashed with their teeth and twinkled with their eyes and shook their heads and opened their mouths, as it is said: "All they that see me laugh me to scorn, they shoot out the lip, they shake the head," etc. (Ps. xxii., 7). It is written, "I will surely have mercy" because at the time when he goes forth from prison, not only one kingdom or two kingdoms will surround him, but one hundred and forty kingdoms. But the Holy One, blessed be he! says to him: Ephraim, Messiah, my righteousness! be not afraid of them, for all they will die by the breath of thy lips, as it is said, "And with the breath of his lips shall he slay the wicked" (Isa. xi., 4). The Holy One, blessed be his name! at once made seven baldachins of precious stones, pearls and emeralds, and through each baldachin flow four streams of wine, milk, honey, and pure balm. The Holy One, blessed be he! embraces him then in the presence of the righteous, and leads him to the baldachin, and all the righteous see him. The Holy One, blessed be he! then speaks to them: Righteous ones of the world! Ephraim, the Messiah, my Righteousness, has not received half of his pains, there is yet *one* measure which belongs to him, and which no eye in the world has seen, as it is said: "An eye hath not seen, O God, beside thee" (Isa. lxiv., 4). In that hour, the Holy One, blessed be he! calls the North and South and says to them: Accumulate and gather before Ephraim the Messiah, my Righteousness, all kinds of spices of the garden Eden, as it is said: "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out," etc. (Song of Sol. iv., 16), and "Arise, shine, for thy light is come" (Isa. lx., 1). In that hour, the Holy One, blessed be he! says to Zion: Arise. It answered before him: Lord of the Universe! Stand thou at the head, and I behind thee! He said: Thou hast spoken very well, for it is said: "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Isa. xxxiii., 10).—*Yalkut on Isa. lx.*, fol. 56, col. 4.

XXII., 15. "My strength is dried up like a potsherd."

When the Son of David will come, they will bring iron sticks and place them on his neck, till his stature is pressed down and he cries and weeps and, lifting up his voice, says: Lord of the Universe! how much strength have I still! how much spirit have I yet! how much breath is still in me, and how many members are there yet! Am I not of flesh and blood? At that hour the son of David weeps and says: "My strength is dried up like a potsherd." The Holy One, blessed be he! then says to him: Ephraim, Messiah, my Righteousness! Thou hast already taken upon thee this (suffering) since the days of creation; let thy suffering be like mine which I felt at the time when Nebuchadnezzar, the impious, went up and destroyed my house, and burned the temple, and has banished me and my children among the nations of the world.

By thy life and the life of my head! ever since I have not returned to my throne. And if thou wilt not believe this, behold the dew which is upon my head, as it is said: "For my head is filled with dew" (Song of Sol. v., 2). In that hour Messiah says to him: Lord of the Universe! now my mind has become easier within me, for it is sufficient for the servant to be like his master. — *Yalkut on Isa. LX.*, fol. 56, col. 4.

XXIII., 5. "Thou preparest a table before me in the presence of mine enemies." God said to the Israelites: In the days of the Messiah, I will prepare before you a table, and the Gentiles, by seeing this, will be confused, as the psalmist says: "Thou preparest," etc., and as the prophet says: "Behold my servants shall drink, but ye shall be thirsty" (Isa. LXV., 13). — *Midrash on Numbers*, sec. 21.

XXXVI., 9. "In thy light shall we see light."

What is meant here? No other light than the light of the Messiah. — *Yalkut II.*, fol. 56, col. 3.

XLV., 2. "Thou art fairer than the children of man."

Targum: Thy beauty, O King Messiah, is superior to that of the sons of men.

L., 2. "Out of Zion, the perfection of beauty, God hath shined."

There are four appearances. The first in Egypt, for it is said: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth (Ps. LXXX., 2). The second, at the giving of the law, for it is said: "He shined forth from Mount Paran" (Deut. XXXIII., 2). The third is in the time of Gog and Magog, for it is said: "O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself" (Ps. XCIV., 1); and the fourth is in the time of the Messiah, for it is said: "Out of Zion," etc. — *Siphre* (ed. Friedmann) p. 143a.

LXI., 6. "Thou wilt prolong the king's life."

Targum: Thou wilt prolong the days of King Messiah.

In *Pirke Elieser*, c. 19, Adam is thus introduced: God shewed to me David, the son of Jesse, who was to rule in the future; at this I took seventy years of my years of life and gave it to him, as it is said: "Thou wilt prolong the king's life."

LXI., 8. "That I may daily perform my vows."

Targum: And in the day when the King Messiah will be magnified to reign as a King.

LXVIII., 31. "Princes shall come out of Egypt."

Egypt will bring presents to the Messiah. Lest it be thought that he (Messiah) would not accept them from them, the Holy One, blessed be he! said to Messiah "Accept them, for they prepared a reception to my children in Egypt." — *Talmud Pesachim*, fol. 118, col. 2.¹

¹ A similar statement is given in the Midrash on Exodus, sec. 36.

LXXII., 1. "Give the king thy judgments, O God, and thy righteousness unto the king's son."

Targum: O God, give the decrees of thy judgments to the King Messiah, and thy righteousness to the Son of David the king.

The Midrash on the Psalms refers this to the Messiah, with reference to Isa. xi., 1. 5 (fol. 27, col. 4).

LXXII., 10. "The kings of Tarshish and of the isles shall bring presents," etc.

One of the common people said to Rabbi Hoshaya: In case I tell you a nice thing, would you repeat it in the college in my name? What is it? All the presents which our father Jacob gave to Esau the nations of the world will once return to the King Messiah, as it is said: "The kings of Tarshish," etc. It is not written "they shall bring" (יביאו), but "they shall return" (ישבו). Truly, said Rabbi Hoshaya, Thou hast said a nice thing, and I will publicly repeat it in thy name.—*Midrash on Genesis* or *Bereshith Rabba*, sec. 78.

LXXII., 16. "And there shall be an handful of corn in the earth upon the top of the mountains."

When will this be? In the days of the Messiah.—*Tanchuma*, fol. 79, col. 4.

As the first redeemer fed the people with manna (cf. Exod. xvi., 4), so too will the last Redeemer send manna down, as it is said: "And there shall be," etc.—*Midrash on Ecclesiastes* i., 9.

The Talmud refers to our passage in the following manner: Rabban Gamaliel was sitting one day explaining to his disciples that in the future (i. e., Messianic days) a woman will give birth every day; for it is said: "She travails and brings forth at once" (Jer. xxxi., 8). A certain disciple sneeringly said, "There is no new thing under the sun" (Eccles. i., 9). "Come," said the rabbi, "and I will show thee something similar, even in this world;" and he showed him a hen which laid eggs every day. Again Gamaliel sat and expounded that in the future world the trees will bear fruit every day; for it is said: "And it shall bring forth boughs and bear fruit" (Ezek. xvii., 23). As the boughs grow every day, so will the fruit grow every day. The same disciple sneeringly said: "There is nothing new under the sun." "Come," said the rabbi, "and I will show thee something like it even now, in this age;" and he directed him to a caper-berry which bears fruit and leaves at all seasons of the year. Again, as Gamaliel was sitting and expounding to his disciples that the land of Israel in the Messianic age would produce cakes and clothes of the finest wool, for it is said: "There shall be an handful of corn¹ in the earth." That disciple again sneeringly remarked: "There is nothing new under the sun."²—*Talm. Shabbath*, fol. 30, col. 2.

¹ He translates פֶּתַח clothes from פֶּתַח in Gen. xxxvii., 3, 23, and בָּר he takes to mean food, cake.

² A parallel passage is found *Kethuboth*, fol. 111, col. 2

LXXII., 17. "His name shall endure for ever; his name shall be continued as long as the sun."

The application of this verse to the Messiah is very often found in the Talmud. Besides the passage already quoted to Gen. XLIX., 10, we read: Seven things were created before the world. These are the Law, for it is said "The Lord possessed me in the beginning of his ways, before his works of old" (Prov. VIII., 22). Repentance, for it is said: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world... thou saidst: Return, ye children of men" (Ps. xc., 2, 3). The garden of Eden, for it is said: "And the Lord God planted the garden before (מִקְדָּשׁ)" (Gen. II., 8). Hell, for it is said: "For Tophet is ordained of old" (Isa. xxx., 33). The glorious throne, and the site of the sanctuary, for it is said: "The glorious throne called from the beginning, and the place of our sanctuary" (Jer. xvii., 12). The name of the Messiah, for it is said: "His name shall endure for ever, before the sun (existed) his name was Yinnon."¹—*Talm. Pesachim*, fol. 54, col. 1; *Nedarim*, fol. 39, col. 2.

LXXX., 17. "And upon the son of man whom thou madest strong for thyself."

Targum: And upon King Messiah whom thou hast strengthened for thee.

LXXXIV., 9, "And look upon the face of thine anointed."

Targum: And look upon the face of thy Messiah.

LXXXIX., 27. "And I will make him my first-born."

I will make the King Messiah my first-born, for it is written "And I will," etc.

LXXXIX., 51. "Wherewith they have reproached the footsteps of thine anointed."

Rabbi Jannai said: If you see one generation after another blaspheming, expect the feet of the King Messiah, as it is written, "Wherewith they have," etc.—

Midrash on the Song of Solomon II., 13.

XC., 15. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

This passage is quoted twice in *Talmud Sanhedrin*, fol. 99, col. 1, with refer-

¹ In one of the prayers for the day of atonement we read the following concerning Yinnon, showing that the Synagogue always regarded Yinnon as the Messiah: "Before He created anything, He established His dwelling and Yinnon the lofty armory He established from the beginning, before any people or language. He counselled to suffer His divine presence to rest there, that those who err might be guided into the path of rectitude. Though their wickedness be flagrant, yet hath He caused repentance to precede it when He said: "Wash ye, cleanse yourselves." Though He should be exceedingly angry with His people, yet will the Holy One not awaken all His wrath. We have hitherto been cut off through our evil deeds, yet hast thou, O our Rock! not brought consummation on us. Messiah our Righteousness is departed from us; horror has seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression, He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound, at the time that the Eternal will create Him as a new creature. O bring Him up from the circle of the earth, raise him up from Seir, to assemble us a second time on Mount Lebanon, by the hand of Yinnon."

ence to the Messianic age, in the following manner: A certain Sadducee came to Rabbi Abahu: When will the Messiah come? He replied: When darkness covers this people. He said to him: Will you curse me? He replied: The Scripture writes "For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. LX., 2). Rabbi Elieser says: The days of the Messiah are forty years, because it is said: "Forty years long was I grieved with this generation" (Ps. XCV., 10). Rabbi Eleasar, the son of Asariah, said, Seventy years, for it is said: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of a king" (Isa. XXIII., 15). Who is that strange king? Answer, It is the Messiah. Rabbi says, Three generations, as it is said: "They shall fear thee as long as the sun and moon endure, from generation to generation" (Ps. LXXII., 5). Rabbi Hillel said: There will be no Messiah for Israel, because they have enjoyed him already in the days of Hezekiah. Said Rav Joseph: May God pardon Rabbi Hillel. When was Hezekiah? During the first temple; and Zechariah prophesied during the second temple, and said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. IX., 9). We have the tradition that Rabbi Elieser said: The days of the Messiah will be forty years. It is written in one place: "And he humbled thee, and suffered thee to hunger, and fed thee with manna" (Deut. VIII., 3), and in another place: "Make us glad according to the days" etc. (—showing that the blessedness under the Messiah must be in exact compensation for previous misery). Rabbi Dosa said, Four hundred years, because in one place it is written: "They shall afflict them four hundred years" (Gen. XV., 3), and in another place: "Make us glad according to the days," etc.

Rabbi Berachya said in the name of Hiya: The days of the Messiah will be six hundred years, for it is said: "For as the days of a tree are the days of my people" (Isa. LXV., 22). The root of a tree lasts 600 years. Rabbi Elieser says, One thousand years, because it is said: "The day of vengeance is in my heart" (Isa. LXIII., 4). A day of the blessed God is a thousand years. Rabbi Joshua says, Two thousand years, because the Scripture teaches: "Make us glad according to the days," etc. The word "days" signifies at least two days of God.—*Yalkut on Psalm LXXII., 5.*

XCV., 7. "To-day if ye will hear his voice."

Rabbi Acha said in the name of Rabbi Tanchum, the son of Rabbi Hiya: If the Israelites would only repent one day, the son of David would soon come; this is the explanation of "To-day if ye will hear," etc.—*Jerus. Taanith*, fol. 64, col. 1.

Rabbi Jochanan said: God said to the Israelites, Though I have fixed a certain time for the coming of the Son of David, he will come at that time, whether they repent or do not repent. But when they repent only one day, I will bring him even before that time. This is the meaning of the words: "To-day, if you will hear," etc.—*Midrash on Exodus*, sec. 25.

Rabbi Levi said: If the Israelites would only repent one day, they would be redeemed and the Son of David would immediately come. Why? "For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice."—*Midrash on Song of Solomon* v., 2.

Rabbi Joshua, the son of Levi, once found Elijah standing at the door of the cave of Rabbi Simon, the son of Yochai, and said to him: Shall I attain the world to come? Elijah replied: If it pleaseth to thee, Lord. Rabbi Joshua, the son of Levi, said: I see two, but I hear the voice of three. He also asked: When will Messiah come? Elijah replied: Go and ask himself. And where does he abide? At the gate of the city. And how is he to be known? He is sitting among the poor and sick, and they open their wounds and bind them up again all at once; but he opens only one, and then he opens another, for he thinks, perhaps I may be wanted, and then I must not be delayed. Rabbi Joshua went to him and said: Peace be upon thee, my master and my Lord. He replied, Peace be upon thee, son of Levi. The rabbi then asked him: When will my Lord come? He replied, To-day. Rabbi Joshua went back to Elijah, who asked him: What did he (Messiah) say to thee? He replied, Peace be upon thee, son of Levi; to which Elijah said: By this he has assured thee and thy father of the world to come. Rabbi Joshua said: He has deceived me, for he said to me that he will come to-day, and yet he did not come. Elijah said to him: He said to thee "to-day," that is "to-day if ye will hear his voice."—*Talmud Sanhedrin*, fol. 98, col. 1.

CX., 1. "Sit thou at my right hand."

In the future God will seat the King Messiah at his right, for it is said: "The Lord said unto my Lord, Sit thou at my right hand," and Abraham will be seated at the left. And Abraham's face will become pallid and he will say: The son of my son sits at the right and I sit at the left. But the Holy One, blessed be he! will appease him, saying: The son of thy son sits at my right, and I sit at your right hand.—*Midrash on Psalm* XVIII., 35 (36 in Hebrew).

CX., 2. "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies."

In a very curious and mystic interpretation of the pledges which Tamar had, according to Rabbi Hunya, by the Holy Ghost, asked of Judah, our passage and Isa. XI., 1 is referred to. Thus the "seal" is interpreted as signifying the kingdom, as it is said, "Set me as a seal upon thy heart" (Song of Sol. VIII., 6), and "Though Coniah, the son of Jehoiakim king of Judah, were the

signet upon my right hand, yet would I pluck thee thence" (Jer. xxii., 24). The "bracelets" denote the Sanhedrim, which is marked by a lace of blue, as it is said: "A lace of blue" (Exod. xxxix., 31), and "thy staff;" this denotes the King Messiah, for it is said: "And there shall come forth a rod out of the stem of Jesse" (Isa. xi., 1), and "The rod of thy strength shall the Lord send out of Zion."—*Midrash Bereshith* or *on Genesis*, sec. 85 (on chapter xxxviii., 18).

On Num. xvii., 6, 8, the Midrash remarks that Aaron's rod was in the hands of every king till the destruction of the temple, when it was hid. This same rod will in the future be again in the hands of the Messiah, as it is said: "The Lord shall send the rod of thy strength," etc.—*Midrash Bemidbar* or *on Numbers*, sec. 18.

CXVI., 9. "I will walk before the Lord in the land of the living."

Why did all the fathers wish to be buried in the land of Israel? Rabbi Eleazar said: There is some mystery about it. Rabbi Joshua the son of Levi referred to "I will walk before the Lord," etc. Our rabbis said in the name of Rabbi Chelbo: There are two reasons why the fathers wished to be buried in the Holy Land, 1) because the dead of this land will rise first to a new life in the days of the Messiah, and 2) because they enjoy the years of the Messiah.—*Midrash Bereshith Rabba* or *on Genesis*, sec. 96 (on chapter XLVII., 29).

CXVI., 13. "I will take the cup of salvation."

In the future God will give the Israelites to drink from four cups, as it is said: "The Lord is the portion of mine inheritance and of my cup" (Ps. xvi., 5); "I will take the cup of salvation," and "Thou preparest a table before me in the presence. . . my cup runneth over" (Ps. xxiii., 5). It is not written (Ps. cxvi., 13) "cup of salvation," but "cup of salvations,"¹ which means one cup in the day of Messiah and one in the day of Gog and Magog.—*Midrash Bereshith Rabba* or *on Genesis*, sec. 88 (on chapter XL., 9 seq.).²

CXXXII., 17. "There will I make the horn of David to bud; I have ordained a lamp for mine anointed."

¹ In the Hebrew the word "salvation" is in the plural.

² The Talmud quotes our passage in the following manner: "The Holy One, blessed be He! will make a banquet for the righteous, on the day when He will accomplish His loving kindness to the seed of Isaac. At the close of the banquet, they will give the cup of blessing to Abraham to bless. No, he will say, I begat Ishmael. They will hand it to Isaac saying, Take and bless it. No, he will say, I begat Esau. Take and bless it, they will say to Jacob. No, he will say to them, because I married two sisters simultaneously, which the law will afterwards prohibit. Take and bless it, they will say to Moses. No, he will say, I was not found worthy to enter the land of Israel either alive or dead. Take and bless it, they will say to Joshua. No, he will say, I was not found worthy to leave behind a son, as it is written: "Nun his son, Joshua his son" (1 Chron. vii., 27). Take and bless it, they will say to David. I will do so, he will say, and it becomes me to do so, for it is said: "I will take the cup of salvation, and call upon the name of the Lord." The same we also find in the *Yalkut* on our passage, fol. 96^o, col. 1.—*Pesachim*, fol. 119^o, col. 2.

Rabbi Hanina said: Since you keep a continual lamp, you will be found worthy to receive the light of the Messiah, as it is said: "There will I make the horn," etc.—*Vayikra Rabba* or *Midrash on Leviticus*, sec. 31 (on chapter xxiv., 3).

CXLII., 5. "I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living."

It is written "I cried unto the Lord," etc., but is there another land of the living besides Tyre and her surroundings, because there is every thing in abundance, and you (David) say: "My portion is in the land of the living?" But the meaning is, there is a land whose dead will rise at first in the days of the Messiah.—*Bereshith Rabba* or *Midrash on Genesis*, sec. 74 (on chapter xxxi., 3).

THRONE-INSCRIPTION OF SALMANASSAR II.

(860-824 B. C.)

BY J. A. CRAIG, LEIPZIG, GERMANY.

[illegible]

¹ Restored by comparison with Salm. Ob. l. 74 and Salm. Mon. obv. 22.

10. *Col. I.* *2nd*
 5. *Col. II.* *1st*
 10. *2nd*
 5. *3rd*
 10. *4th*
 5. *5th*
 10. *6th*
 5. *7th*
 10. *8th*
 5. *9th*
 10. *10th*
 5. *11th*
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 5. *13th*
 10. *14th*
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 5. *91st*
 10. *92nd*
 5. *93rd*
 10. *94th*
 5. *95th*
 10. *96th*
 5. *97th*
 10. *98th*
 5. *99th*
 10. *100th*

TRANSLITERATION.

- Col. I. 1. m. Šulmân-ašârid šarru dan-nu šar kiššati
 šarru lâ ša-na-an ú-šum-gal-lu
 ka-ba-nit-tú kib-ra-a-tê ša-bir
 mal-kê ša kul-la-tê ša kul-la-at
 5. na-ki-ri-šu ki-ma ḥa-aṣ-ba-tê
 u-da-ki-ku zikaru dan-nu lâ pa-du-ú

- lâ ga-mil tu-ku-un-tê mâr Ašûr-našir-apal
 šar kiššati šar *mat*¹ Aššûr mâr Tukulti-Adar
 šar kiššati šar *mat* Aššur-ma ka-šid ištu tam-di êlit
10. a-di tam-di šaplit *mat* Hat-ti *mal* Lu-ḥu-tê
mat Ad-ri *mal* Lab-na-na *mat* Ku-i
mat Ta-ḥu-li *mal* Mê-li-di a-lak-ma
 ê-na-a-tê ša *nar* Idiglat u *naru* Pu-rat-tê
 a-na tu-ur gi-mil-li ša *m.* Marduk-šum-iddin
15. a-na *mat* Ak-ka-di-i lu a-lik
- Col. II. 1. [*m.* Marduk]-bêl-u-sa[-tê] âḥû du-bu-us-su abikta-šu
 am-ḥa]aš a-na Kûtu *ki* Bâbilu *ki* Bar-sip *ki*
 êru-ub *immeru* nikê-ja a-na ilânê ma-ḥa-zi
 ša *mat* Ak-ka-di-i ak-ki a-na *mat* Kal-di ú-rid ma-da-tu
5. ša šarrâ-ni ša *mat* Kal-di kâli-šu-nu am-ḥur
 ê-nu-ma dûru rab-a ša âli-ja Ašur ũ dûru šal-ḥu-šú
 ša šarrâ-ni âbê-ja âbê-ja a-lik maḥ-ri-ja
 ina pa-ni ê-pu-šu dūrâ-ni šu-nu-ti ê-na-ḥu-ma
 la-bi-ru-ta illi-ku ištu abulli êri....a-di
10. êli *naru* Idiglat kî mê-li-šu-nu a-na êšt-ên
 ni-ki-ja aš-bat a-šar-šu-nu lu-ma-si
 dan-na-su-nu lu ak-šú-da ina êli kî-šir
 šad-i dan-ni uš-ši-šú-nu a-di
 taḥ-lu-bi-šu-nu ar-šip ú-šak-lil narâ
15. narâ ša šarrâni abê-ja a-na aš-ri-šu-nu ú-tir
- Col. III. 1. ina um-mê-šu-ma *ilu* Ki-du-du ma-šar dûri
 it-ti dûri-ma šú-a-tu 'a-a-bit a-na
 êš-šu-tê êpu-uš rubu-u arku-u an-ḥu-ut
 dūrâ-ni lu-ud-diš šuma šaṭ-ra a-na aš-ri-šú
5. lu-tir Ašur ik-ri-bi-šú i-šê-im
 šum dûri rabi-ê ša mê-lam-mu-šu mâta kat-mu
 šum dûru šal-ḥi-šu Mu-nir-ri-ṭi—kib-ra-a-tê
ilu U-la-a ma-šar âli-šu *ilu* Ki-du-du ma-šar abulli-šu
 šum abulli êri....ša dûri dan-ni ni-rab kâl mâtâtê
10. sa-ni-ka-at mal-kê abulli êri....(?) ga-at
 êli um-ma-ni ša abulli ni-rab šarru muš-tê-šir
 mu-šar-ši-da....rat-tê-ê abulli si-kur-ra-a-tê Ašur
 mu-i-niš šab-šu-tê abulli Ašur ba-na-at.....
 dûru rabû uš-šib Šamaš ni-ir mul-tar-ḥi abulli Šamaš
15. ra(?)—si-mat ku-ru-nu ilâni abulli ma-gal-a.....
 ik-kib-ša lâ ma-ḡa-ri abulli ti-sir(šir(?))

¹ In all the italicized words *a* and *e* stand for â and ê.

TRANSLATION.

- Col. I. 1. Salmaneser, the powerful king, the king of multitudes,
 the king without a rival, the monarch (?)
 the subduer (?) of the four regions, who breaks (the might)
 of princes, who crushed the totality of all his enemies like vessels,
 6. the manly, the mighty, who neither spares
 nor favors in battle, the son of Asurnazirpal,
 king of multitudes, king of the land of Assyria, son of Tiglathadar,
 king of multitudes, king of the land of Assyria. The con-
 10. queror from the upper sea to the lower sea. The lands of Chatti, Luḫuti
 Adri, Lebanon, Kūi
 Taḫuli, Mytelene I traversed, and
 to the sources of the Tigris and Euphrates.
 To the help of (or, to avenge) Merodach-sum-iddin
 15. to the land of Akkad I went.
- Col. II. 1. Merodach-bêl-usate, his step-brother (?), I
 defeated. Into Cutha, Babylon, Borsippa
 I entered. Sacrifices to the gods of the cities of
 Akkad I sacrificed. To the land of Chaldea
 I descended. Tribute from all the princes of the land
 5. of Chaldea I received.—At that time
 the great wall of my city Ašur and its (outer) wall, which
 the kings, my forefathers, who preceded me, formerly
 had built—these walls were fallen down and
 had become old. From the bronze . . . (?) gate of the city
 10. as far as to the river Tigris, during high water, for the first time,
 I brought my sacrifices. Their places I cleansed,
 their foundations I reached. With huge mountain stones
 from their foundation to their top
 I built them. I prepared a tablet.
 15. The tablets of the kings, my fathers, I restored to their place.
- Col. III. 1. In those days the god Kidudu, the guardian of the wall,
 together with the wall itself, had become ruined. I made it
 anew.—May a future prince renew the walls
 (when) fallen, (and) return the inscription to its place.
 5. Ašur shall hear his prayer.
 The name of the great wall (is) Ša-Melammušu-Mata-Katmu
 The name of its (outer) wall, Munirriṭi-Kibrâtê [gate
 The god Ulâ (is) the guardian of its city, the god Kidudu the guardian of its
 The name of the bronze gate of the city which belonged to the great wall is
 Nirab-Kâl-Mâtâtê-Sanikat-Malkê.

The doubtfulness of the signs so indicated in the remaining lines makes the translation difficult, inasmuch as the construction in itself is peculiar. I shall, therefore, offer only a few notes by way of explanation.

NOTES.

For convenience sake I have denominated the above inscription the Throne-Inscription of Salmaneser II., the name being suggested by the throne-like seat upon which a life-size figure of the king is sculptured. The stone, which is of dark granular basalt, in consequence of which the writing is somewhat indistinct, was found by Sir A. H. Layard about fifty miles below Nimroud on the Tigris in the great mound of Chalah-Shergat, which is supposed to have been the site of the Aššur, the primitive capital of Assyria. It is now in the British Museum, where, during my visit in the summer of '85, I made the above copy, which may be compared with that published in Layard's "Cuneiform Inscriptions," pp. 76, 77.

COL. I.

1. The remaining traces of the last sign in Salmaneser are of šak, riš, not bar, maš, as in Layard.

2. *ušumgallu*.—I have translated this word "monarch(?)," regarding it as the same word which occurs in *Sb* 125 (Del. AL. 3) where the sign tak, šum is written, and the whole equated with the non-Semitic *ušumgal*. The ideogram equals bul (pul)+gal. Now gal equals rabû *great*, and bul equals u-šum = êdiššu, *Sb* 171, cf. *Sc* 17. The word would, according to this, mean "the one great (one)" = "monarch," "supreme ruler," etc. In *Asurnaz. I.* 19, we find, *ušumgallu êkdu kâšid âlâni u ħuršâni*, i. e., "the powerful *ušumgallu* the conqueror of cities and mountains." Lhotzky, "Inaugural Dissertation," translates without remark "eine jugendkräftige Hyäne(?)" etc. This meaning seems to agree better with the passage *II R.* 19. 62. *b: kakku ša kîma ušumgalli šalamba ikkalu*, i. e., "the weapon which, like an *ušumgallu*, devours the dead body." In view of this passage, the latter sign of the ideogram may be better explained through *Sb* 172, where, in the non-Semitic column, *pur* is given, and in the Assyrian column *pašaru set loose, free*, the original idea being doubtless that of the Aramaic פשר *divide, separate*.

3. *ka-ba-nit-tu*.—Unknown. I have translated "subduer(?)," the context requiring some word like "overcome" or "crush."

4. *kullâtê ša kullât*.—For this double construction cf. *I R.* 68, col. I., l. 29: *šar ilâni ilâni ša ilani* equals "the king of all the gods."

5. Cf. *Khorsabad Inscription*, l. 14: *mâtâlê nakirê kâlîšun karpaniṣ uḥappî all hostile lands like pots I broke to pieces*. Oppert translates *karpaniṣ uḥappî* by "terrore implevi," which is altogether wrong. Cf. also *Sargon I R.* 36. 9: *mâtâtê kališina kîma haṣ-bat-ti (= haṣbâtê) udakkiku*. Cf. further *Botta* 164. 10, and see *Lyon's Sargon*, p. 60. Cf. Aram. תִּבּוּבָה *tub, pot*, and Syriac ܬܒܒܬܐ.

6. *udakḳiku*.—II, from *dakâku* = Heb. and Aram. דַּקַּק to *break to pieces*. From this stem comes the abstract noun *dukkakûtu*, a syn. of *sihḫiritu*, etc., explained through the Sum. *tur+tur* = *small small* or *very small*. See Del. in Lotz Tig. p. 149.

10. *Luḫutê*.—This country, or rather mountainous district, is also mentioned by Asurnazirpal in connection with Lebanon, he having sacked the country and harvested its crops: Šê'am u šinnu ša *mat* Luḫuti êṣidi, I R. 25. 82.; l. c. 83, âlâni ša *mat* Luḫuti aktašad. Norris, Dic., p. 664, referring to this passage, says it is "a district upon the Orontes;" but he reads it falsely *Lahuti*.

11. *Kui*.—In south-east of Cilicia.

COL. II.

Marduk-bel-usate.—According to the "synchronous history," etc. (II R. 65; II. 50 seq., and Salm. Ob. 74 seq., etc.), after Merodakšumiddin, the king of Kardunias (i. e., Babylon), had ascended the throne of his father, Mardukbêlusatê (i. e., Merodak is the lord of help) revolted against him. Salmaneser descended from the north to the assistance of Merodakšumiddin, and put to death his rival brother and those who rebelled with him.

5. *šarrâni....kâlišunu*.—Cf. the Heb. construction with כָּלָם, e. g., Ps. VIII., 8: צִנְהָ וְאֶלְפִים כָּלָם.

9. *abulli êri(?)*.—The sign following *abulli* is rendered, Sb 114, by *êrû bronze*; but whether it is to be taken alone here, and the following sign likewise to be regarded independently as an additional defining word, perhaps equal to *rapšu* (*šal* = *rapašu*, e. g., V R. 30, 73, a. o., and the sign in question is evidently composed of *šal+u*) *wide*, or whether both signs form one ideogram, is not certain. They are, however, usually combined. Cf. V R. 33; II. 24, and further, l. c., IV. 88, and VI. 39.

COL. III.

1. *ilu Kidudu*.—Otherwise unknown in the Assyrian Pantheon. Likewise *ilu Ulâ* (l. 8).

6. *ša-melammušu-mata-katmu*—i. e., "the one whose splendor covers the land."

7. *dûru*.—Here determinative before *šalḫu*. The *dûru* proper was the wall inside of the moat; *šalḫu*, the one on the outside. See Lyon's Sargon, p. 77.

Munirriṭi-kibrâtê the one who causes the (four) regions to tremble.—*narâtu* means "to wage war," V R. III. 58; VI. 72; also "to waver," "give way:" Sm. Asurb. 125, 19, *uliniruta šêpaka thy feet shall not give way, shake*. Lay. 33. 9, etc.

9, 10. *nirab-kâl-mâtâtê-sanikat-malkê* the entrance of all lands, the oppressor of princes.

11. *ummânu*.—There are two words: 1) "army," "host;" 2) "skill," "art." *muš-tê-šir*.—Part. III₂ from שִׁיר direct, be right, III₂, rule.

13. *muiniš-sabṣûtê the one who weakens the powerful.*—*muiniš* II, from *anâšu* to be weak; II, weaken; root **שני**. *šabṣu*, syn. of *dannu* strong; cf. *Asum.* II. 106; *Del. Lotz Tig.* 224; cf. also II R. 29, 10, c, d; V R. 20; *Rev.* 14, 6; V R. 28, 12, e, f; II R. 29, 10, c, d; V R. 9, 106, etc., etc.

14. *uššib.*—Probably a *Přēl* form from **ישב** *sit, dwell.*

nîr multarḫi the subjugator of the powerful.—Equals *mustarḫi*.

16. *ikkibša lâ magari the merciless punishment.*

It is to be noted further, that, in the last three lines, the names of the gates occur, though the usually accompanying *šumu* name is omitted:—

14. *abulli Šamaš door of the Sun-god.*

15. *abulli Magal nâri(?) door of the river Magal.*

16. *abulli ti-sir(?) (Lay. ri(?)) door of ti-sir(?).*

"THE SEMITES."

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We first meet with this name in the table of nations in Gen. x. While this table traces the totality of the nations existing at the time of the author to the sons of Noah, in verse 22 it designates Sem (see art. Noah. vol. X., page 618) as the progenitor of the nations called Elam, Asshur, Arphaxad, Lud, and Aram. Conformable to the interpretation of eastern nations and to the biblical use of words, as also to the geographical situation of the countries, Elam is the people and land east of the lower Tigris, south of Assyria and Media, answering nearly to the later Susiana and Elymais; Asshur the province of Assyria, in the original sense the province situated east of the Tigris with its capital Nineveh opposite to the modern Mosul; Arphaxad Ἀρραπαχίτι (?), according to Schrader, Babylonia. But according to the table of nations, Hebrews and Arabians are also to be considered as descendants of Arphaxad. For Eber, from whom Joktan and Peleg spring, is represented as a grandson of Arphaxad. The Joktanites are Arabians, although by Arabian genealogists Joktan is regarded as the ancestor of the pure Arabians in Arabia proper under the name قحطان; from Peleg, however, Terah springs, the father of Abraham, the ancestor of the Hebrews in the stricter sense of the word, and of the Arabians sprung from Ishmael and Keturah. The name Aram designates, according to the Old Testament use of terms, the peoples dwelling in Syria, in Mesopotamia as far as the plains of the Upper Tigris and in the valley districts within the Taurus, the Aramæans or Syrians; finally under Lud, judging from the resemblance between the names, from the geographical situation and the old authorities, we generally think of the Lydians of Asia Minor.

These nations comprehended under the name Sem, whose enumeration begins, as we see, in the south-east extends northwards, then turns from the North to the West, in order to terminate south of this Northern range, are regarded according to the table of nations as genealogically related. Is now this genealogical relationship confirmed by a lingual affinity? A certain group of languages, closely related by their rich stock of words and by their grammar, is called *Semitic*. What languages are thus designated?

The Semitic stock of languages branches out in two main divisions: the North Semitic and the South. To the first belongs (1) the Aramaic, which again divides into East and West Aramaic. (The language of the Babylonian Talmud,

the so-called Syrian written language, the Mandaic and certain still spoken dialects are to be reckoned as East Aramaic; on the other hand, the Biblical Aramaic, commonly (yet improperly) called Chaldee, the language of the Targums and of the Jerusalem Gemara, the Samaritan language and that of the Palmyrene and Nabatæan inscriptions pertain to the West Aramaic.) (2) The Canaanitish, namely, the Phœnician (and Punic) and the Hebrew of the Old Testament which agrees with it, with unimportant exceptions. (3) The Assyro-Babylonian, which forms by its grammatical peculiarity the bridge between the North Semitic languages and the South. To the South Semitic belong (1) the Arabic, that is, the Koranic dialect, the language of the Koran, the Arabic written language; (2) the Southern Arabic (Sabaitic and Himyaritic); (3) the Ge'ez or Æthiopic and the Amharitic. Thus the languages of the Hebrews and Phœnicians, of the Aramæans, of the Babylonians and Assyrians in the North and North-east, of the Central and Northern Arabians, of the Southern Arabians and of the Abyssinians in the South, are designated Semitic. But though the statement of the table of nations in regard to the relationship of Assyrians, Babylonians, Aramæans (?), Hebrews and Arabians is also confirmed by their language, the case is different with the Elamites and Lydians on the one hand, and with the Phœnicians on the other. From a very ancient time, as the inscriptions which have been discovered show, the Elamites have spoken a language related neither to the Semitic idiom nor to the Indo-Germanic, but to the Sumero-Akkadian; and as to the Lydian language, on both ethnographical and geographical grounds it is highly improbable that it was Semitic. Moreover, the Phœnicians, who spoke a Semitic language and, as already remarked, a language nearly related to the Hebrew, are according to the table of nations as Canaanites descendants of Ham, and on other grounds were not certainly of Semitic nationality. Here an exchange of languages took place; whether also in the case of the Elamites and Lydians, who, if of Semitic origin, exchanged their language for a non-Semitic one, we leave undecided. How unfitting in this state of the case is the term *Semitic* languages, which came into use after the time of Eichhorn and Schlözer, and from deference to them became so general that, so far as was then known, the nations descending according to Gen. x., 21 seq. from Sem were regarded as speaking languages resembling the Hebrew, will now appear. Other designations have been proposed. Renan would call this group of languages Syro-Arabic. But that this name is better than the other may be considered doubtful.

That all these languages termed Semitic by us and also the nations speaking them formed at one time a unity and then first through emigration began to divide themselves into new families with new dialects, in order finally to become new nations with new languages, appears from a comparison of these languages in respect of the copiousness of their words and their grammar. They all exhibit

the same type,* and are perceived to be daughters of one mother, of one primitive Semitic language. We understand by this term the language of the Semites in the last stage of its division. For in the form in which the Semitic languages lie before us in various literatures, no single one can claim to represent the primitive Semitic, to constitute the Semitic language from which all the others could have been developed, not even the Arabic which some would identify with the original Semitic. But there exists no doubt, that in the Arabic the type of the Semitic standing nearest of all to the primitive Semitic is to be sought. But if the case stands thus with the Arabic, the conclusion is obvious that Arabia was the original seat of Semiticism; that from this place it diverged ray-like North, East, South, and West. Only the ancient purity of the Arabic language—it has been justly replied—points no more to this conclusion, than the fact that the language of the Greeks and Indians from being most closely related to the Indo-Germanic primitive language, warrants the conclusion that India or Greece was the original seat of the Indo-German. If the part of the Semites called the later Arabians immigrated into Arabia not till after the Semitic division of language, this alone—the entrance into this wonderful land, closed on three sides by water and on one by the desert for thousands of years from all intercourse with the nations—would determine the character of the language to all later times, and it would maintain itself as pure and unchanged as possible. The old Hebrew tradition points to Mesopotamia—the land of the two rivers—as the starting-point of all the Semites. And, indeed, that their original seat in the stage immediately preceding their division is to be sought, not in Arabia, but in the deep Mesopotamian plain, is confirmed on unassailable grounds. A. von Kremer and recently Fritz Hommel have the merit of pointing out these grounds. They indicate them from a comparison of the different names of animals and plants in connection with the study of the fauna and flora of the lands under consideration and of their historical development in the same. The existence of animals for the early Semitic fauna has been shown, which appear not at all in Arabia, or at least only sparsely. Thus there is wanting in ancient Arabic (1) the early Semitic word *dubbu* "bear." That this word is really primitive Semitic, is shown by the Æthiopic *debb*, the Hebrew בָּר, the Aramaic *dabba*, and the Assyrian *dabu*, with which agrees the real appearance of the bear in Habeshah, Palestine, Syria and Mesopotamia, while by the natural condition of Arabia the appearance of this animal is excluded. The word بَر "bear," which the Arabic lexicons give, appears first in Moslem authors and poets, when long since the intellectual centre of gravity no longer lay in Arabia. (2) There is wanting in Arabic the primitive Semitic word *ri'mu* (Heb. רִמָּה, Assyrian *rîmu*) signifying in Northern Semitic "the wild

* Stade has given in his compendium of Hebrew grammar the peculiarities of the family of Semitic languages (Part I. Leipzig, 1879).

ox," whose real appearance in the Northern Semitic lands is confirmed by the symbolical representations of the Assyrian Monuments, while wild oxen were never in Arabia and are not to be found there at the present time. The Arabians have indeed this word also, but they designate thereby the Antelope leucoryx, to which they have transferred the term. (3) Hommel calls attention to the very seldom appearance of the early Semitic word for panther (Æthiopic *namr*, Heb. נִמְרָא, Aramaic *nemra* and Assyrian *nimru*) in the ante-Mohammedan poetry: an animal seldom found at the present time in Arabia, though it must have been there in early times. On the other hand there are names of animals which are alone peculiar to the Arabian fauna, and for which the various other Semitic languages have either no names at all, or no modern ones. This second kind of proof serves to confirm the first named conclusion, that the abode of the primitive Semites is not to be sought in Arabia. It shows by lingual evidence that before the division and formation of dialects the Semites had knowledge of the camel but not of the ostrich. They abode thus not in Arabia, where the ostrich is indigenous, and Arabia cannot consequently be regarded as the original place of the camel. The statement of Kremer, that before the formation of dialects the Semites could not have known the palm-tree and its fruit, that the oldest true expression for the date-tree is found in the language used by the Aramaic peoples inhabiting the Babylonian valleys—this statement Hommel feels compelled to question, and affirms that the tree must certainly have been known to the Semites, although its artificial fructification and production took place first only in historic times and indeed in Babylonia, the true seat of Semitic husbandry, in the Assyrian as also later in the Aramaic time. We conclude, then, that the abode of the primitive Semites shortly before their division cannot possibly be located outside the later Northern Semitic provinces; for in the old time the district in which the date-palm spread itself did not extend beyond the chain of mountains terminating the Semitic lands in the North and North-east. And since the oldest native soil of the date-palm is the region of the middle and lower Euphrates and Tigris, and moreover since the tradition of the Semites from time immemorial has placed it there, we find ourselves referred again to that part of the land of the two rivers lying between Assyria and Babylonia. There the last station of the Semites before the division should be sought. The common primitive home of the Semitic as well as of the Aryan peoples is assigned by Kremer to High Asia. In the High Turan, west of Bolartag and of the high plain of Pamir, the primitive Semites could have dwelt in close contact with the Aryans, whence, following the course of the great water-courses, especially of the Oxus, the migration of the Semites might have taken place first towards the West and then round the southern shore of the Caspian sea and ever further towards the South-west. Thence they might have pressed their way through one of the Elburz-passes into the mountainous coun-

try of Media, and then through those old invasions from and towards Media, through the rocky defile of Holman, the entry in the deep basin of the Assyro-Mesopotamian low country might have taken place. We pursue these conjectures of Kremer no further. We content ourselves with the result, that the Mesopotamian plain was the abode of the Semites before that last migration which resulted in the form of the Semitic group of nations known to us and meeting us from the beginning of history. According to Hommel's conjecture, already before Media and Elam a part of the still united Semites (namely, those who afterwards became Babylonians) could have separated in order to migrate through the narrow Holman pass into the land of the Euphrates, while the remainder on and past the southern shore of the Caspian sea and then more northerly from above down over Mesopotamia could have occupied the later Semitic lands, then dwelling together here still a long time, they could have become one after another by further migrations and separations the different Semitic nations (Aramæans, Hebrews, Arabians). Again, there are lingual grounds which favor this view, just as there are lingual grounds which necessitate the conclusion, that the Semites who afterwards broke up into Northern and Southern Arabians (Sabæans), from which last again the Abyssinians branched off, must have been after their separation from the rest, and even in Central Arabia, somewhat longer together. On good grounds we are admonished against further attempts at reconstructing from the greater or less number of affinities between these or those of the Semitic languages the succession of the divisions and particular migrations of the Semitic peoples.

In the earliest historical time, to which we now turn, the eastern spurs of the Taurus mountains form the boundary of the Semitic nations on the North, the Zagros chain (from Lake Urmiah southerly to the Persian Gulf) on the North-east, the Persian Gulf on the East, the Arabian Sea on the South, the Red Sea, the Isthmus of Suez and the Mediterranean Sea on the West. With the individual nations dwelling in ancient times within these bounds in mind, we direct our attention in the first place to Babylonia, the mother-land not only of the Babylonio-Assyrian, but also of the whole Northern Asiatic civilization in general. By Babylonia we understand the country on the lower course of the Euphrates and Tigris, from the place where the two streams approach each other to the Persian Gulf. When in the cuneiform inscriptions the kings of Babylon bear the title "king of Sumir and Akkad," these names designate South and North Babylonia, in the latter of which the city of Babylon lay. The cuneiform inscriptions enable us to discern in the Sumero-Akkadians the original (not Semitic) inhabitants of the land and the real founders of its civilization. Their language on account of its agglutinated character is counted to the so-called Turanian family. They were also the inventors of the cuneated letters. These, originally hieroglyphics, were gradually transformed into a writing by syllables, only without

ever losing their hieroglyphical character. With that non-Semitic element the Semitic element coming in by immigration now associated itself, which, first establishing itself in Northern Babylonia and then in South, contended a long time with the former for the mastery, until by degrees it triumphed and more and more impressed its stamp upon the country, only without being able ever completely to efface the traces of the non-Semitic element. From the Sumero-Akkadians the Semitic Babylonians obtained writing, religion and other elements of civilization which deeply impressed their national life, and which they themselves still further improved. As to Babylon, as a city, it is indeed a beginning of the Semites. Its history begins towards the last third of the third thousand years before Christ. Over a thousand years it was the metropolis of the country. Then it falls behind the newly flourishing daughter-city of Nineveh, which for over half a thousand years (from Tiglath-pileser I. to Assurbani-pal) maintains the ascendancy, till for Babylon under Nebuchadnezzar a last and indeed only short continuing prosperity begins, when it becomes "the capital city not only of Babylonia with Assyria but also so to speak of half the world." In 538 B. C. Cyrus brought the Babylonian kingdom to an end. The Babylonio-Assyrian language yielded to the Aramaic. (See art. Babylonia, vol. II., p. 42.) In regard to the Assyro-Babylonian religion, different articles of this work deal with the same, to which we must here refer. We remark only here—and this is of the highest importance in forming a judgment of Semiticism—that most of the gods supposed till now to be of purely Semitic origin, are not of Semitic, but, as can be shown, of Sumero-Akkadian origin. But not only religious considerations, but, as already remarked, other elements of civilization carried the Babylonians over in part from the Sumero-Akkadians, such as we perceive in the accurate astronomical annotations which we meet with in the old clay-tablets found in the ruins of Nineveh and Babylon, in the strict regulations for money, measure and weight in Babylon, and in the habitable structures and other things. We possess a number of epic and lyric poems which were translated from the Akkado-Sumerian into the Semitic idiom, together with poetic productions of Semitic origin. As to the Assyro-Babylonian literary works held by us, three epochs are to be distinguished: (1) The Old-Babylonian (from about 2000 to 1500 years B. C.) to which pertain the oldest Semitico-Babylonian royal inscriptions, the so-called legends of Izdubar, the great national epic of the Babylonians, which celebrates the deeds of King Izdubar of Erech, etc.; (2) the Assyrian, with the longer historical royal inscriptions (from about 1200 to 600 years B. C.); (3) the New-Babylonian, to which the inscriptions of Nebuchadnezzar and his successors, then the Assyrian translation of the tri-lingual Achæmenidæan inscriptions are to be assigned. If it is asked finally, what place is occupied among the Semitic languages by the Assyro-Babylonian, which has disclosed to us the cuneiform inscriptions, we reply, as already remarked, that it forms the bridge between the Northern Semitic and the Southern.

If the Arabic, in the antiquity and primitiveness of its forms, stands in the first place, the Assyro-Babylonian stands in the second. While the Assyrian strongly reminds us of the Hebrew in the sounds of its consonants, its pronouns are of the nature of the Hebrew, its numerals with their *istin* (comp. עֶשֶׂתִּי) and *ihit* show a near relation of the Hebrew to the Assyro-Babylonian, just as the Niphal structure, closely joined on the other side with the Aramaic, shows such near relation through its predilection for reflexive forms, for the absence of an article, and the paraphrastic expression of the genitive through the relative pronoun and otherwise. Again the Assyrian shares with the Northern Arabic as well as with the Southern the vocalic termination of the nouns, the nasalizing of the pronunciation at the end of the same, especially with the Southern Arabic (Æthiopian) in the forms terminating in â for expressing tense, and in the form for expressing person in the Imperfect, etc. The Assyrian has conformed its reflexive forms to those found otherwise only in the Arabic and marked by an inserted *t* (iktatala).

We have above particularly indicated the districts of country which the Aramæans possessed in early times. If קִיר occurring in Amos ix., 5 is the region on the river Kur, the *Kipos* of the Greeks, which flows between the Black and Caspian seas and, uniting with the Araxes, discharges itself with the latter, then we get the idea that the immigration of the Aramæans to the territory afterwards occupied by them was from the country lying north of Armenia. Though considerable objections stand in the way of this supposition. (See art. Aram, vol. I., p. 600.) Looked at from the passage in Gen. x., 22 seq. (see vol. V., p. 601) אֲרָם is never used in the Old Testament as a collective name, but for designating particular races, provinces and kingdoms; consequently, when it is more accurately read, an appositional word is added, as אֲרָם דְּמֶשֶׁק 2 Sam. viii., 5 seq.; 1 Chron. xviii., 5 seq., as by the Israelites before the Exile by far the greatest part of the Aramaic district is often simply called אֲרָם. Under Tiglath-pileser Aram, especially Damascus, whose last prince was Rezin, who combined with Pekah of Israel against the kingdom of Judah, was conquered by the Assyrians and made a dependent province. Later it was under Babylonian, then under Persian rule, till after the death of Alexander the Great it constituted a kingdom of Syria under the Sileucidæ and thus embraced Judea also. After Pompey (B. C. 64) it came under Roman sway. The religion of the old Aramæans has its roots in Babylonia. As to the language, the Aramaic dialects referred to above stand as far from that which we call primitive Semitic, as the Arabic stands near to it. Concerning the peculiarities of Aramaic see vol. I., p. 603.

Finally, the Aramaic language and writing were really long ago the commercial language and writing of anterior Asia, and filled nearly the place which possibly the English or French fills at the present time. After the fifth century B. C. not only the Assyro-Babylonian in Babylonia, but also the Hebrew in Palestine

yields to it. To the Aramaic pertain the "Chaldaic" portions of the Old Testament, which are better known as West or Biblical Aramaic. The principal part of Aramaic literature possessed by us begins, however, with the Syro-Christian literature, which embraces Biblical Interpretation, Dogmatics and Polemics, Martyrology and Liturgies. The oldest Syrian document still extant is the translation of the Old and New Testaments, which belongs probably to the last part of the second century after Christ. In the old Aramaic districts dialects of the East-Aramaic are still spoken, as in Tûr Abdîn on the upper Tigris. The so-called New Syrian is the present written language of the Nestorian Christians near Lake Urmiah and in Kurdistan (see art. "Aram").

Passing to the Hebrews in a narrower sense we take our starting-point again from the ethnological table of Genesis x., as supplemented by chapter xi. In Gen. x. we see the genealogy which, in the enumeration of the descendants of Japheth and Ham, gave names to most of the races and countries, as they were seen at the time of the narrator, with Arphaxad, the ancestor of the Abrahamites and Joktanites who appear as persons. For the names Arphaxad, Salah, Eber and the sons of Eber are names of persons. Then the younger branch of Eber's posterity diverges and is continued (Gen. x.) in the great number of peoples which sprang from him, while the other branch (Gen. xi.) proceeds in the patriarchal line till it comes to the sons of Terah: Abram, Nahor and Haran. For the history is intended to be a record of the descendants of Abram. The house of Terah was still a family when Abram was born, and not a tribe, but a family with numerous servants. It lived among growing and extending clans, which became nations which warred with one another, so that slaves came of prisoners of war. The place where the family of Terah lived is called in Gen. xi., 28 אֱוֹר כַּשְׂדִּים, Ur of the Chaldees, the present El-Mugheir, south of Babylon on the right bank of the Euphrates. Terah left his native country after the death of his son Haran and migrated further north with Abram and with his grandson Lot. The termination of his wandering is called the land of Canaan. But the course his journeying took appears from the circumstance that Terah remained on the way in Haran, the subsequent *Kárhai*, and thus in the neighborhood of the later Edessa. We see that Terah ascended the Euphrates, in order to come to a place where he might more easily cross over. That he really had such place before him, appears from the fact that in the direction in which he approached the Euphrates, the later Thapsacus (Heb. תַּפְסַח = passage, ford) lay. What could now induce him to journey to the land of Canaan, lying between the Jordan and the Mediterranean Sea? He went thither in order to widen the sphere in which up to this time the descendants of Sem had spread abroad. From the land in which the Semitic races had already extended themselves, he went forth into one not yet Semitic, perhaps into one not yet generally occupied. It is worthy of notice, as appears from Gen. x., 18, how the narrative proceeds after speaking of

the descendants of Canaan: afterwards the families of the Canaanites were spread abroad, and even southwards to Gaza and even to Lasha, which probably lay at the entrance into the vale of Sodom, and thus in the Jordan valley. Could now this spreading abroad of the Canaanites, since it is expressly indicated as occurring afterwards, not have taken place at the time when Terah left his home, so that he might seek out a yet uninhabited land? Then would Gen. XII., 6 be more intelligible, where it expressly declares that at that time, when Abram came into Canaan, the Canaanite was in the land. Terah himself, however, abandoned his project of continuing his journey to Canaan, and remained on the other side of the Euphrates, probably because he perceived that in the mean time the Canaanites had spread themselves abroad from the Sidonian coast over the land into which he would migrate. Then Abram would be drawn to Canaan under altogether different circumstances from those under which his father Terah formed the purpose of migrating thither. The latter had himself chosen the land to which he would go, and then of his own accord gave up the design of going thither. Abram received a divine revelation, which summoned him to finish the migration which his father had given up. According to the representation of Genesis, great importance attaches to the fact that it was not Abram's own decision, but a divine manifestation made directly to him, which lead him to leave his father's house and, accompanied only by the son of his deceased brother, further to journey into the country which was already occupied by strangers. In a country where, severed from connection with the Semitic race, he ran the risk of losing his own and his nephew's posterity among a strange people, he should—so ran the promise—become a great nation. His descendants, and he in and through them, should become a blessing to all the nations of the earth, that is, should be the medium of the realization of that salvation which, according to Genesis, had been revealed from the beginning to mankind as the goal of their history. Abram, believing the promises which had been spoken to him, obeys the divine command and journeys to Canaan. With this act of obedient faith on his part begins the history of that people of Semitic lineage, whom we call the people of the history of salvation, because to them was made the revelation of the living God touching the salvation of the world,—the revelation which issued in the coming of Jesus Christ, the Saviour of Israel and of the world. In this place we pursue no further the history of this people, which, as appears from its own testimony, is not to be placed on the same line with the history of the other Semitic nations. Nor as we here combat the modern view of the history of Israel as it is set forth in the Reuss-Wellhausen criticism of the Pentateuch. The newly deciphered Assyro-Babylonian and Egyptian monuments lend substantial support to the credibility of that history, not only as it pertains to a later period, as the time of Israel's sojourn in Egypt, but also to the time of the patriarchs, especially the time of Abram. Recently an attempt has been made to show traces also of a non-Semitic

(Sumero-Akkadian) influence in the language and civilization of the Hebrews. Such traces are indisputably present. Since the Assyro-Babylonian antiquity has been disclosed, an agreement has been pointed out between its traditions and the history contained in the Sacred Scriptures. We call to mind among others an account of the flood in the cuneiform inscriptions forming an episode in the so-called Izdubar-legends, which strikingly reminds us of the biblical account. Here manifestly we have a common tradition. But as with every thing that is common, we must not forget the distinction, which is perceptible here and there in the estimate of such traditions, and we must especially guard against extending in a manner to the Semitic generation generally that which constitutes Israel's religious peculiarity, and thus consider a development which characterizes Israel as a development peculiarly Semitic. The Old Testament religion is unique, in that it rests upon the revelation of the living God and demands as such an unique history—a history not to be estimated in the same manner as profane history. As opposed to the conclusions of the negative criticism, which certain Assyriologists have attempted to draw from the close connection of the Mosaic with the Babylonian ancient traditions, the high age and the original and significant character of the tradition of the creation, of paradise, of the fall, and of the deluge, have been pointed out and defended, so that instead of seeing in them a later plagiarism, we may rather see an old monotheistic parallel to the succeeding polytheistic Izdubar-legends of the Babylonian literature. Here, however, we pursue these thoughts no further; but this is the place to consider the influence which Egypt has had upon the development of Semiticism. Manifold relations always existed between Egypt and the Semites. The Old Testament tells us of a journey to Egypt twice made by Abram, and of Israel's sojourn in Egypt of four hundred years; and we know of the expeditions of the Pharaohs to Syria and Mesopotamia for plunder, made two thousand years before Christ. Semites, the so-called Hyksos, ruled a long time in the eastern part of the land of the Delta, adopted the manners and customs, the language and writing of the subdued Egyptians, but impressed their own stamp—a stamp never more to be entirely effaced—upon the entire civilization, the religion and art, and even upon the language of the Nile Land. The time of the Hyksos was the occasion of the influence of that Egyptian civilization upon Phœnician antiquity, whose first and most important expression was the borrowing of the Phœnician writing from the Sacerdotal, which became the mother of all the Semitic alphabets.

In regard to the language spoken by the descendants of Abram, the Hebrew, much may be said for the opinion that it was first received from immigrants to Canaan coming from an old Aramaic land, from western Mesopotamia, and thus originally speaking Aramaic. In Isa. xix., 18, the Hebrew is designated as שִׁפְתֵי כְנָעַן. That the Canaanites spoke a language related to the Hebrew, appears from the names of races, provinces and places in Canaan, which for the most part

are older than the Israelitish migration; moreover the old Canaanites stood in close relationship to the Phœnicians; and that their language was closely related to the Hebrew has already been remarked. But how came these peoples with a Semitic language, if they, as the ethnological table declares, belonged to the Hamitic race? In the first place there is the assumption of an exchange of languages. The only question is, whether such exchange took place. Have we to assume an original Semitic population in Canaan, from whom the Semitic idiom passed over to the immigrating Canaanites, or had there been a long and close living together of the Hamites and Semites in the southern districts of the Euphrates and Tigris, before the former journeyed westward? For the latter supposition there are weighty reasons. In its favor it may be said, that the Sacred Record indicates a future important position to the Hamitic race on the Euphrates, since it (Gen. x., 8 seq.) refers the founding of the Babylonian empire to the Hamitic Nimrod; that otherwise an ascendancy of the Hamites in the land of the Euphrates, before the Semites came upon the scene, would be out of the question; that the manifold contact of the civilization and religion of the Phœnicians, among others, with those of the Babylonians proclaim also the eastern descent of the former. Be this, however, as it may: that an exchange of language took place with the Terahites in their migration, is evident from the testimony of Gen. xxxi., 48. Jacob and Laban have each the same family origin, and still the latter called the heap of stones, which they erected, שְׁהַרְיָתָא (Aramaic), and the former גִּלְעָד (Hebrew). The only explanation of this is the supposition that Abram adopted the dominant language of the country, into which by divine command, he journeyed. While we refer the reader for information concerning the Hebrew language and its history to the article of this work which deals with the subject, we only remark further, that the Old Testament exhibits dialectical differences of the Old Hebrew, especially a Northern Hebrew, influenced by the neighboring Aramaic, in distinction from the pure Judean Hebrew, whose classic representatives appear in Micha and Isaiah; perhaps also a Southern or Eastern Hebrew which approaches the Arabic. The old Hebrew was spoken not only in Canaan, but also in the country east of the Jordan, particularly in Moab, with unimportant dialectical deviations. This last has been shown by the successful finding in 1868 of the Moabite stone among the ruins of old Diban. After the fifth century before Christ the Hebrew in Palestine yields to the Aramaic. The Phœnician, according to all those inscriptions and particular words, which have been correctly read, agrees, with unimportant exceptions, with the Hebrew; only as correctly written it has this peculiarity, that in it the vowel-letters (ָ and ִ) are usually omitted where they quiesce, which may be regarded as a remnant of the old orthography. Finally, the greater number of existing monuments are not really old. Comparatively speaking the more important inscriptions belong to the time immediately before Christ, the coins to the period of the Seleucidæ and

the Romans, the inscription of Marseilles made known in 1846 to the fourth century before Christ, while the Phœnicians of Ipsambul are considerably older. Upon the soil of North Africa the Phœnician got its peculiar character. The Pœnulus of Plautus and Inscriptions make us acquainted with the New Punic.

Touching the Arabic group of languages, of which it can be said that they are strongly marked by the genuine Semitic type, we would refer our readers for a discussion of most questions which here come under consideration to the article "Arabien" (vol. I., p. 589), where also an explanation is given of the words of Holy Writ concerning the descent and ramification of the Arabians. We confine ourselves to the following observations. We distinguish between the Central and Northern Arabians, usually simply called Arabians, and the Southern Arabians or Sabæans (Himjarites) (Heb. שְׁבָא); also the Abyssinians who wandered from Southern Arabia into the mountainous regions of Africa. While the Northern Arabians were only first at a late date, indeed only first by Mahomet formed into one great, well arranged commonwealth, the Southern Arabians had already in a more ancient time distinguished themselves not only by the building of great cities, but also by the founding of great States, and generally by a stable civilization. According to the Old Testament the Sabæans were celebrated for their wealth in frankincense, spices, gold, and precious stones (1 Kgs. x., 1 sq.; 2 Chron. ix., 1 sq.; Isa. lx., 6; Ezek. xvii., 22 sq.; xxxviii., 13; Ps. lxxii., 14), and at the same time greatly by their trade (Ps. lxxii., 10; Job vi., 19). Indeed in early times they were, next to the Phœnicians, the most important commercial people of anterior Asia. According to the tradition of the Arabians, the great grandson of Kachtan, the ancestor of the Southern Arabians, built Abd-Schams, equivalent to Saba, the capital of Sabæa, which the ancients called sometimes Saba (since they applied the name of the people to the city), and sometimes Mareb (upon inscriptions Marjab, by Arabian geographers مَرْجَب), and which was discovered again in 1848, east of the present San'â. In the first century before Christ, Harith, a descendant of Himjar, gained the ascendancy over the kingdom of the Sabæans. Since then the Himjarites have been the ruling people in Yemen. In Gen. x., 28; 1 Chron. i., 22, the שְׁבָא appear as the sons of Joktan, a descendant of Eber, as also in the Arabic traditions; in Gen. xxv., 3; 1 Chron. i., 32, as a descendant of Abraham by Keturah, in both cases thus as Semites; whereas in Gen. x., 7; 1 Chron. i., 9, the שְׁבָא are Cushites, and thus Hamites, like the סְבָא, with whom they are named in Isa. xliii., 3; xlv., 14; Ps. lxxii., 10. By סְבָא we are to understand according to Josephus (Ant. 2, 10, 2), Mæræ, a province of Æthiopia enclosed by the White and Blue Nile (the present Sennâr) with a similarly named capital. If we assume—and we have seen above that much may be said in favor of the supposition—that the Hamites, crowded from the lands of the Euphrates to the south-west, mingled with the Semites in Southern Arabia, whence then followed their migration to Habesh, it becomes clear on the

one hand that the table of nations recognizes Cushites also in Arabia (שְׁבָא and יִדִּי), on the other hand that the same races are represented as Abrahamitic, doubtfully Joktanitic, and thus as Semites, just as the table of nations names the Havilæans and Sabæans (Gen. x., 7, 28 seq.) as Cushitic and thus as African, also as Joktanitic and thus as Semitic. That the African Sabæans are fundamentally identical with Arabians, cannot be doubted. The Æthiopians stood in close contact with the Sabæans. The commercial relations of the two peoples are old, their languages strongly resemble each other; the Æthiopic writing originated in the Sabæan. We know the Southern Arabic from numerous Himjaritic and Sabæan inscriptions, some of which date back even to the 8th century before Christ. The Æthiopic or Ge'ez (that is, the language of the free) exhibits a literature from the time when the Æthiopians went over to Christianity (third century after Christ). It is closely related to the Northern Arabic as well as to the Southern, is not less rich and improved than the latter, and has moreover a considerable number of words common to the Hebrew and Aramaic, which are not found in the Arabic. It differs also still further from the latter, for example, in the formation of the Imperfect and case-endings (excepting the accusative). In many respects it has preserved an ancient type as have all the Semitic languages, among which it stands alone and peculiar through the development of the *u* having the guttural and palatal sound.

In the fourteenth century after Christ this language, by a change of dynasty, was displaced by the Amharic dialect which is still spoken in Habesh, while the Ge'ez language remained only for sacred and ecclesiastical uses. The present dialects, the Tigre and Tigrina, are to be regarded as a dialectical development of the Ge'ez, with which the Amharic stands in remote relationship.

The Arabic, which has most faithfully preserved the Semitic type, is one of the richest and most polished and, by its diffusion and importance for literary and historical purposes, one of the most remarkable languages of the world. What we call the Arabic is the northern—the chief dialect spoken at Mecca, the language of the Koran, and which was made by Mohammed the language of literature and general intercourse. The Arabic literature and, of course, our knowledge of the language begins shortly before Mohammed with numerous poems of diverse character, followed by the Koran. After the first Abbasides and the building of Bagdad (in the ninth century), besides being used in the national literature, it flourished also indeed on foreign soil and was employed in treating of scientific subjects, as philosophy, mathematics, and the natural sciences. The true national literature of the Arabians consists in an important succession of poets, grammarians and rhetoricians, historians and geographers, which closes only with the fourteenth century after Christ. A language like the Arabic could hardly be wanting in dialectical variations, and it is worthy of note that many of its dialectical peculiarities agree more with the Hebrew than does the common

written Arabic language. This is true especially of the so-called vulgar Arabic. This exhibits again various dialects, as at the present time an Algerian, an Egyptian, a Maltesian, and a Syrian.

We have already remarked that in the fifth century before Christ the Babylonio-Assyrian and the Hebrew yielded to the Aramaic. With the advent and diffusion of Islamism the Arabic became the dominant language not only in the old Semitic lands, but also beyond these, not only in Middle and Northern Arabia, in Palestine, Syria and the Euphrates region, but also from the north-west of Africa along the entire northern coast to Egypt inclusive, small tracts of country excepted, where at the present time the Aramaic still prevails, or where, as in Abyssinia the Amharic, or, as in Southern Arabia, a daughter-language of the Sabæan—the Machri, is spoken.

If we consider the age of the literary works preserved to us in the different Semitic languages, we meet with this peculiar phenomenon, that the literature of that Semitic people whose language is marked by the greatest antiquity of forms, namely, of the Arabian people, is in respect of age the youngest. After this, going backwards, we should first meet the Æthiopic, then the Aramaic, then the Phœnician monuments which have been preserved to us. Then would follow the New Babylonian and the oldest Southern Arabic inscriptions, then the Assyrian. Next following would be the oldest portions of Old Testament literature, as the song of Deborah, parts of the Pentateuch, etc. The highest age would be adjudged to the Old Babylonian monuments, to the oldest Semitico-Babylonian royal inscriptions, to the so-called Izdubar-legends, etc. There lies then between the oldest assignable date of the Assyro-Babylonian literature and that of the oldest Arabic a period of more than 2000 years.

We have now, having attempted a survey of the Semitic races and languages, to pass to the question of the character of the Semites, and to point out what part they have accomplished in the general work of civilization as in contradistinction from the Indo-Germans. In the first place, the keen dialectics of the understanding, the aiming above every thing at logical separation and analysis, has been pointed out as characteristic of the Semites in contrast with the comprehensive intuition and thought of the Indo-Germans. With the latter there is a tendency from the particular to the general under which it is comprehended, while with the former it is from the general to the particular into which it is analyzed. Accordingly the Semite, especially the Hebrew, has no word for world. He designates the same—and we find this in the first verse of the Old Testament—by the two-fold name of Heaven and Earth. And as illustrative of the peculiarities of Semitic grammar as contrasted with the Indo-German: the blending into unity of the diverse elements of the latter, is wanting in the former. The Semitic, with the exception of proper names, knows nothing of compounding, nothing of arranging matter in periods; the thoughts follow each other without connection.

If now we must concede to the Semites greater gifts of reasoning, greater consistency of thought, and also greater energy of action and feeling than those which characterize the Indo-Germans, on the other hand we must grant to the latter greater diversity of talent, greater originality, which has fitted them for performances in which they stand incomparably higher than the Semites, with whom at the same time the undiminished merit will ever remain, that they—we speak here of the civilization derived from Babylon—mediately transmitted the elements of civilization, important to the Indo-Germans and first borrowed indeed by other nations, and that later, as this was done through the Arabians, they then appropriated for half a thousand years the culture created by the Indo-Germans, and so saved the western lands.

A natural disposition for monotheism has been ascribed to the Semites, and it has been asserted that this is the original form of religion with all the Semites. But proof of this assertion has not yet been produced. The religion of the people passing for the oldest civilized Semitic nation, is in its first and oldest phase polytheistic. As regards the Israelitish nation, we find indeed monotheism with them; but this was not developed in a natural way from their history. There is no stronger argument against the assumption of a natural disposition to monotheism on the part of this people, than is furnished in their own history, which shows us what sorrows befel them, till they learned, immovably to hold by one God, who had revealed himself as their Redeemer. Finally, in regard to the Arabians, the religion of the old pre-Islamitish Arabians is fundamentally a star-worship, and the monotheism introduced by Mahomet is no product of an Arabian Semiticism, but flowed from the two monotheistic religions, the Jewish and the Christian, which already at the time of Mohamet had gained a strong footing on the Arabian peninsula.

THE HEBREW SYNONYMS בָּקַשׁ AND דָּרַשׁ.

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The difference in meaning in these verbs is so slight that they are generally used indiscriminately to express the idea of seeking or searching. The primary meaning of בָּקַשׁ seems to be *to cleave*, with the purpose of penetrating a thing to ascertain its contents. It does not designate a searching with the hands, i. e., a *feeling, groping* after something, as the habit of the blind is, which idea is expressed by גָּשַׁשׁ, מָשַׁשׁ, or חָפַשׁ (ψηλαφάω). On the contrary, it presupposes the power and use of vision, viz., *to look into* a thing, or *to look after* something not in sight, hence to seek. דָּרַשׁ reaches a similar idea of seeking from the primary meaning of *rubbing*, or wearing off the surface, and so of penetrating, breaking in, for the purpose of finding something.

From their common relation to material things ("The asses which thou wentest to seek," לבקשׁ, 1 Sam. x., 2; "And Moses diligently sought, דָּרַשׁ דָּרַשׁ, the goat," Lev. x., 16), both words pass into higher spiritual relationships; but, while still almost parallel in meaning, we perceive a tendency to differentiation. דָּרַשׁ develops a spiritual meaning more frequently and profoundly than בָּקַשׁ. The latter even in its higher application to prayer or supplication, whether offered to an earthly monarch (Esther iv., 8; Neh. ii., 4), or to God (Ezra viii., 23), looks more to the external act, while the former looks more to the internal state or attitude of the suppliant. בָּקַשׁ, accordingly, is used in the common phrase *to seek the face of Jehovah*, a theocratic expression for appearing before him in his temple, the place where his "face" or presence is revealed, and where he enters into intercourse with his people (Ps. xxiv., 6; xxvii., 8, etc.). In the simpler phrase, לבקשׁ את־יהוה *to seek the Lord*, this term still preserves its outward, theocratic aspect toward the worship centering in Jerusalem, as in 2 Chron. xi., 16, "Such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice;" xx., 4, "Out of all the cities of Judah they came to seek the Lord;" Zach. viii., 22, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem." But when, on the contrary, Jehovah is approached, not for the purposes of ordinary worship, but with an anxious desire to obtain his help in some personal (Gen. xxv., 22), or national (2 Chron. xxxiv., 21) danger, or to ascertain his will in respect to any contemplated enterprise (1 Kgs. xxii., 5), דָּרַשׁ is invariably used, for this directs attention to the inner condition of the mind or heart, rather than to the mere outward act. This distinction is very apparent in such a passage as Deut. iv., 29, "If from thence ye shall seek, בקשתם, the Lord

thy God, thou shalt find him, if thou search, תִּדְרֹשׁוּ, for him with all thy heart and all thy soul." That the condition implied in בָּקַשְׁתֶּם was regarded as literally as circumstances permitted after the people had been carried into captivity, we learn from Dan. ix., 3. The exiled prophet could not present himself before Jehovah in the temple, for it lay in ruins. But he who habitually prayed with his windows "open toward Jerusalem," would certainly not neglect to do so when on an occasion of supreme importance, he "set his face unto the Lord God, to seek, לְבַקֵּשׁ, prayer and supplications, in fasting, and sackcloth, and ashes." Here the preponderating reference in the word plainly is to the external, elaborately formal aspect of the seeking, while the burdened spirit of the suppliant is sufficiently indicated in the prayer itself.

Far more than בָּקַשׁ, דָּרַשׁ points to a real trouble or concern of the soul that exhibits itself in an active striving after the person or thing which is sought. Hence it becomes the most appropriate, as it certainly is the most frequent, term used to denote the soul's seeking after God. When used in connection with the law of the Lord, it points to a seeking for that which does not lie upon the surface, but which can only be attained by a deeper penetration into its spirit. "I have sought, דִּרְשֵׁתִי, thy precepts," Ps. cxix., 94; "Ezra prepared his heart to seek, לְדַרֵּשׁ, the law of the Lord," Ezr. vii., 10, i. e., to study it so as to master its contents. Hence מְדַרְשׁ, a study or commentary on an inspired writing, a search into its deeper sense. But when a mere outward, superficial knowledge of the law is spoken of, such as the people received from the priests, Mal. ii., 7, בָּקַשׁ is the word used.

In many, perhaps most, occurrences, these words may be rendered, as in fact they are, by *seek*, *querere*, *ζητεῖν*; yet in many places the inclination of the one toward the outward, formal act, and of the other toward the inner spiritual process, is quite manifest, even when it may not be possible to carry this distinction into a translation, as in Ps. cv., 4, דִּרְשׁוּ יְהוָה וְעֻזּוֹ בִּקְשׁוּ פָנָיו תְּמִיד, where the A.V. renders both verbs by *seek*, the Vulg. by *querite*, and the LXX. by *ζητῆσατε*.

HEBREW POETRY.

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At the request of Prof. W. R. Harper I propose to give a series of articles upon Hebrew Poetry, in order to set forth the doctrine of its structure. Those who desire information with regard to the history of the discussions on this subject will find it briefly set forth in my *Biblical Study* (pp. 255 seq.). It is sufficient to state here that the statements of Josephus, Eusebius and Jerome that Hebrew Poetry is composed of hexameters, pentameters and trimeters are essentially correct. But we must banish from our minds any measurement of the feet such as we find in Greek, Latin and Arabic poetry. Moreover, we cannot agree with Dr. Bickell that Hebrew poetry is measured by syllables, without regard to quantity, as in Syriac poetry, so that there is a constant succession of accented and unaccented syllables, and hence either iambic or trochaic feet. Hebrew poetry is at a still earlier stage of development than Syriac poetry. It does not count the syllables or measure the feet; but it counts the words and measures by the beats of the accent.

The Māqqēph is used in the Massoretic system as a guide to cantillation. It is frequently placed where the rhythm requires it. But cantillation is very different from the proper rendering of poetry. It is necessary, therefore, to disregard the Massoretic Māqqēphs. However, the use of the Māqqēph for cantillation rests upon an older use for the rhythm. The Māqqēphs must be inserted, therefore, wherever the rhythm requires it, for this is a device whereby two or more words are combined under one rhythmical accent.

I. THE HEBREW TRIMETER.

The simplest and earliest form of Hebrew verse is the trimeter, measured by three rhythmical accents. There are dimeter lines, but there is no piece of poetry in the Hebrew Bible that is constructed of dimeters. They are used merely to give variation to the trimeters, especially at the beginning or close of a strophe, or where it is important that there should be a pause in the movement of the thought or emotion.

The Book of Numbers has preserved for us several pieces of poetry that are ascribed to Balaam. These all have the trimeter movement. We shall use them as illustrations, and from them, by induction, describe the several kinds of parallelism.

מִן-אֶרֶץ יִנְחֵנִי בָּלָק
מִלֵּךְ-מוֹאָב מֵהָרִי קָדִים

לכה ארה-לי יעקב
ולכה זעמה ישראל
מה-אקב לא-קבה אל
ומה-אזעם לא-זעם יהוה
כי-מראש צרים אראנו
ומן גבעות אשורנו
הן-עם לבדר ישבן
ובנוים לא יתחשב
מי-מנה עפר יעקב
ומי-ספר את-רבע ישראל
תמת נפשי מות-ישרים
ותהי אחריתי כמהו

Numbers xxiii., 7-10.

Every line has the three rhythmical accents except the eighth, which is a dimeter. Such lines frequently occur in the trimeters. They were often designed by the poet; but there are instances in which we may doubt whether the Massoretic text has preserved the original line of the poem. There are also examples where the secondary accent of a long word has the power of a rhythmical accent. It is our opinion that line 8 of our poem, in its original form, read—

ומן גבעות אשורנו

There is no consistency of usage in the Massoretic text in the use of the preposition מן. Sometimes it is separable and at other times inseparable, and again it is separable and combined by a Măqqēph. Mistakes of copyists were so easy here that we cannot be sure, in many cases, in which way the original text existed. And in the lines of poetry, where there is no clear reason for departing from the rhythm, the prepositions should be separable or inseparable, as the rhythm requires. In this piece we have removed one Massoretic [Măqqēph in line 2, where it combines two words of four syllables under one accent and reduces the line to a dimeter. We have inserted the Măqqēph in four cases, in no instance making more than three syllables. We have corrected the text of line 12 after Orelli, in accordance with the parallelism, so as to read מי ספר instead of מספר. We translate this piece into English prose, preserving the parallelisms:—

1. From Aram Balaq brings me,
2. The King of Moab from the mountains of the East:
3. "O come, curse for me Jacob,
4. And O come, execrate Israel."
5. How can I denounce whom 'El doth not denounce?
6. Or how can I execrate what Jahveh doth not execrate?
7. For from the top of the rocks I see him,
8. And from the hills I spy him.
9. Lo, a people alone, he dwelleth,

10. And he reckons himself not among the nations.
11. Who hath numbered the dust of Jacob?
12. Or who hath counted the fourth of Israel?
13. Let me, myself, die the death of the upright,
14. And let my last end be like his.—(Num. xxiii., 7–10.)

There are several fine specimens of parallelism in this piece. Lines 5 and 6 give us a complete synonymous distich in which the three terms are synonymous with each other, "denounce" with "execrate," twice, and "'El" with "Jahveh." Lines 11 and 12 are synonymous in two terms, "counted" with "numbered," and "Israel" with "Jacob," but there is a progress in the third term from "dust" to "fourth part." Lines 1 and 2 are synonymous in "King of Moab" with "Balaq" and "mountains of the East" with "Aram," but the third term of line 1 does not appear in line 2; it is implied, however. Lines 3 and 4 give the second and third terms as synonymous, but the first term is identical. Lines 9 and 10 are synonymous in thought, but there is no close correspondence of the terms. Lines 13 and 14 give the synonymous parallels in the single term "last end" and "death," but in other respects the thought is synonymous without exact correspondence of terms. Thus this poem is composed of seven couplets all synonymous and yet varying, so that sometimes the correspondence is in a single term, and then it extends to two or three terms, and then again it is general and without correspondence of any one term with its mate.

The second poem of Balaam (Num. xxiii., 18–24) has the same trimeter movement, but it extends to twenty-two lines. There is but one short line (l. 20). But this may be explained in the same way as in the previous poem, by making the preposition separable (cf. Exod. xv., 5). We remove the Māqqēphs in three instances and insert them in four cases:—

1. Rise up, Balaq, and hear thou,
2. O give ear unto me, son of Zippor.
3. 'El is no man that he should lie,
4. Neither a son of mankind that he should be sorry.
5. Hath he said and will he not do it?
6. Or hath he spoken and will he not establish it?
7. Lo, to bless I have received (commandment);
8. And if he bless I cannot reverse it.
9. He doth not behold trouble in Jacob,
10. And he doth not see misery in Israel.
11. Jahveh his God is with him,
12. And the shout of a king is in him.
13. 'El has been bringing him out of Egypt,
14. As the swiftness of the yore-ox has he.
15. For there is no magic in Jacob,

16. And no divination in Israel ;
17. At the due time it will be said of Jacob,
18. And of Israel, what hath 'El wrought !
19. Behold, the people rises up as a lioness,
20. And as a lion lifts himself up :
21. He will not lie down until he devour prey
22. And drink the blood of the slain.—(Num. xxiii., 18-24.)

There is synonymous parallelism of three terms in lines 5 and 6, 9 and 10, 15 and 16; of two terms in lines 1 and 2, 3 and 4, 19 and 20, 21 and 22; of one term in lines 7 and 8, and 11 and 12. There are several distichs that present new features. Lines 13 and 14 give progressive parallelism, in that line 14 is a complement of 13. "'El has been bringing him out of Egypt," and in this bringing up he is like the gigantic ox of ancient times. The progression here is in the form of a simile. Lines 17 and 18 give a specimen of the marching parallelism. The R.V. mistakes it by attaching "of Israel" to the previous line, destroying the rhythm of both lines and the parallelism at the same time. The first member of line 18 is synonymous with the last member of line 17, and from this as a base the line advances to the climax "What hath 'El wrought!" Lines 7 and 8 give a specimen of mixed parallelism. There is the identical term "bless" which serves to emphasize the antithetical parallelism in the single term "reverse" with "received."

The third poem of Balaam (Num. xxiv., 3-9) has exactly the same structure and length as the second poem. We remove two Māqqēphs and insert three. We amend the text by omitting the relative pronoun of line 4, as a prosaic addition to the text. It is not common to use the relative pronoun in Hebrew poetry. No poet would destroy his rhythm by using it where it is unnecessary. We change the Massoretic accents of verses 6 and 7 so as to read—

משכנתך | ישראל | כנחלים
נמיו | כננות | עלי-נהר

The text of verse 8 is corrupt and the versions differ in their renderings. The Massoretic חץ = arrow, is against the context, which refers to the yore-ox and the lion, and the use of arrows is inappropriate to these animals. It seems to us that the original reading of line 18 was

ועצמתיהם | יגרם | ומחץ

The Massoretic מחץ has arisen by a mistake in rewriting the end letters ח and צ. There are three dimeter lines, e. g., 14, 21 and 22, where the variation seems to be intentional.

1. The oracle of Balaam, son of Beor ;
2. Yea, the oracle of the man with closed eyes,
3. The oracle of one hearing the sayings of 'El,
4. Who beholds the vision of Shadday

5. Fallen down and with eyes uncovered.
6. How excellent are thy tents, Jacob,
7. Thy tabernacles, Israel, as vales,
8. Spread forth as gardens by a river,
9. As lign-aloes which Jahveh planted,
10. As cedars beside waters.
11. May water flow from his buckets,
12. And his seed be on many waters,
13. And may his king be higher than Agag,
14. And may his kingdom exalt itself,
15. 'El has been bringing him forth from Egypt,
16. Yea, as the swiftness of the yore-ox has he.
17. He eateth up the nations his adversaries,
18. And their bones gnaweth and crusheth,
19. He doth couch, doth lie down as the lion,
- [20. And as a lioness; who would stir him up?
21. Blessed be those blessing thee,
22. And cursed be those cursing thee.

This poem gives additional features of parallelism. The poem opens with a pentastich describing the condition of the prophet under the influence of the prophetic mania. The first three lines begin with an identical term, "oracle." The second line has its second term synonymous with the second term of the first line, but its third term is a new idea, "with closed eyes." The third line has its second term synonymous, but its third term is new, "sayings of 'El." The fourth line gives three terms which are synonymous with the second and third terms of the previous line. The fifth line is progressive to the fourth, presenting a new thought in the climax of the pentastich.

We then have a second pentastich. Lines 6 and 7 have two terms in synonymous parallelism, but the third term of line 7 is progressive in the simile "as vales." This is followed by three other similes in steady synthesis of the lines.

We have next two tetrastichs, the first composed of two synonymous couplets. The second begins with a tetrastich in which Israel is compared with a yore-ox. Line 16 is progressive to line 15. Lines 17 and 18 are synonymous, save that the object is emphasized in line 17, "nations, his adversaries;" but the verb is emphasized in line 18, "gnaweth and crusheth." We next have a distich which is synonymous in the terms "lion" with "lioness," in order to the strong antithesis of "doth couch, doth lie down" with "who will stir him up?" The poem closes with an antithetical distich.

The fourth poem of Balaam is composed of a longer piece and several short ones (Num. xxiv., 15-24). The larger poem is composed of sixteen lines describing the subjugation of Moab and Edom to Israel. The oracle against the Ama-

lekites is a distich, and those against the Kenites and Assyria, tetrastichs. We remove one Māqqēph and insert five. We change the text by transferring "his enemies" to line 16. It is a plural and inappropriate, where it is, both to the structure of the line and the sense. It is, moreover, needed in line 16 to supply the verb with an object and complete the line. Furthermore, the line to which it is attached is a repetition of the previous line, with the single exception of the use of Seir for Edom, and it should be stricken out. We also change the meaningless מעיר into שער in line 17. There is but one dimeter in this poem and it is where we would expect it, at the beginning of the oracle against the Kenites.

1. Oracle of Balaam, son of Beor,
2. Yea, oracle of the man with closed eyes,
3. Oracle of one hearing the sayings of 'El,
4. And of one knowing the knowledge of 'Elyon,
5. Who beholds the vision of Shadday,
6. Fallen down and with eyes open.
7. I see it, but it is not now ;
8. I observe it, but it is not near ;
9. A star doth advance out of Jacob,
10. Yea, a sceptre doth arise out of Israel,
11. And it doth smite through the corners of Moab,
12. And it doth break down all the sons of tumult.
13. And Edom has become a possession.
14. Yea, Israel is a doer of valient deeds,
15. Yea, let one out of Jacob have dominion over his enemies
16. And destroy the remnant of Seir.

The parallelisms of this piece present few additional features. The poem opens with a hexastich. It differs from the first pentastich of the previous poem only by the insertion of an additional line (l. 4) which is entirely synonymous with the previous line. This hexastich is followed by another hexastich which is composed of three synonymous couplets. These three couplets are completely synonymous within themselves, but are each progressive to its predecessor. The poem concludes with a tetrastich of introverted parallelism, that is, the last line of the four is in synonymous parallelism with the first line. The middle lines are also in synonymous parallelism, save that the third line has an additional term defining more closely the dominion.

The oracle against Amalek is an antithetical distich :

First of the nations was Amalek,
But his last end (extends) unto one ready to perish.

The oracle against the Kenites is a tetrastich composed of antithetical couplets :

Strong is thy dwelling-place,
 And set in the rock thy nest :
 Nevertheless Kain will be for wasting ;
 How long ere Asshur carry thee away captive ?
 The oracle against Asshur is a progressive tetrastich :
 Alas, who can live when 'El establishes it ?
 But ships will come from the coast of Kittim,
 And afflict Asshur and afflict Eber,
 But he also shall go on unto one ready to perish.

These four poems of Balaam illustrate the regular flow of the trimeter movement in Hebrew poetry and the great variety of parallelisms. I give a reproduction of the Hebrew trimeter in English poetry by my pupil George H. Gilbert, Ph. D., who has succeeded in reproducing the sublime Poem of Job in English poetry of the same movement.

If I with falsehood have walked,
 And my foot hasted after deceit—
 Let Him weigh me in righteous scales,
 That Eloah my virtue may know !
 If my step turned aside from the way,
 And my heart followed after my eyes,
 And a blemish did cleave in my palm :
 Let me sow, and another one eat,
 And my shoots, let them be rooted up.—(xxxī., 5-8.)
 If gold I have made my support,
 And to fine gold have said, O my trust !
 If I joyed that my wealth was great,
 And my hand had acquired much goods ;
 If I saw the light when it shone,
 And the moon in majesty moving ;
 If my heart became foolish in secret,
 And my hand did cleave to my mouth :
 This, too, were a crime for the judges,
 For to God above I had lied.—(xxxī., 24-28.)

In our next article we propose to present some specimens of the strophical organization of the trimeters and also examples of the use of rhyme, assonance and alliteration.

MISCELLANEOUS NOTES.

BY JOHN P. PETERS, PH. D.,

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Nebuchadrezzar I.—In *HEBRAICA*, January, 1885, I called attention to certain difficulties in the way of attributing to Nebuchadrezzar I. the Boundary Stone Inscription (V. R. LV.—LIX.). Further consideration has induced me to suppose that the inscription is in reality an historical inscription of Nebuchadrezzar son of Nabopolassar (cf. *Proceedings of Soc. Bib. Arch.*, Jan., 1886). So far as I know no reason has been assigned for attributing the inscription to Nebuchadrezzar I., 1150 B. C. (cf. *HEBRAICA*, Oct., 1884, p. 118). We know nothing about this monarch, except what we learn from the Synchronous History (II R., LXV.), that he was defeated by Aššurešiši, father of Tiglath-pileser I. of Assyria. This inscription was assigned to Nebuchadrezzar I. without argument, and has been accepted apparently without demur. I must, therefore, imagine the arguments which I shall endeavor to answer.

(1) The characters used are archaic. This, as all know, is something very common in the inscriptions of Nebuchadrezzar son of Nabopolassar. The characters used in the Boundary Stone can be matched almost character for character from a Nebuchadrezzar inscription in the Metropolitan Museum, New York (*HEBRAICA*, Jan., 1885, p. 185), and my chief aid in deciphering the latter was Hilprecht's edition of the former. The characters on the Boundary Stone are not unlike the archaic script of the great East India Company Inscription (I R., LIII.—LXIV.).

(2) The titles given to Nebuchadrezzar. Other Nebuchadrezzar inscriptions agree in celebrating that monarch as a great builder, more particularly as "the restorer of E-saggil and E-zida," and in adorning him with a number of religious titles. The Boundary Stone Inscription, on the other hand, ascribes to its Nebuchadrezzar chiefly warlike titles. In explanation of this difference it must be remembered that the other Nebuchadrezzar inscriptions are all of them votive and architectural, the Boundary Stone alone is military and administrative. We should expect different titles. For example, the titles given to Ašurbanipal in the barrel cylinder from Aboo-Habba (V R., LXII.; cf. *HEBRAICA*, Jan., 1886) are so colored by the votive and architectural character of the inscription, that we can scarcely recognize the war-waging monarch familiar to us elsewhere. The character of titles to be used is largely determined by the contents of the inscription to follow. This will explain the absence of the customary votive and architectural titles from a military and administrative inscription. The method of titu-

lation in this inscription is, however, singularly like that employed in the well-known Nebuchadrezzar inscriptions. The great inscription, above referred to, spends twenty-two lines in heaping up titles appropriate to a devout temple-builder. Out of a total of 100 lines the inscription in the Metropolitan Museum devotes sixteen to a similar accumulation of religious and architectural titles (HEBRAICA, April, 1885). In a precisely similar manner the Boundary Stone inscription opens with eleven lines in which titles appropriate to a warrior and fixer of boundaries are heaped one upon another (Proceedings Soc. Bib. Arch., April, 1884). But besides the general resemblance of style and method, there are, further, several specific points of resemblance. Rubu nâdu "prince glorious," narâm Marduk "favorite of Marduk," šar kinâti ša dîn mišari idinnu "king of justice who judges righteous judgment" have identical or similar parallels in almost every Nebuchadrezzar inscription of any length.

(3) The Nebuchadrezzar of the Boundary Stone does not call himself son of Nabopolassar, whereas in the votive and architectural inscriptions, and on the stamped bricks, of which we have so many, the great Nebuchadrezzar always so calls himself. This does, of course, establish a negative presumption against the Boundary Stone Inscription. But, assuming Nebuchadrezzar son of Nabopolassar to be the author, an exact parallel can be found in the inscriptions of Tiglath-pileser I. of Assyria (Lotz, Tig. Pil.). The stamped bricks of that monarch, and the inscription found at the source of the Tigris, call him the son of Aššurešiši, but in the great prisma inscription his father's name is not mentioned. Similarly in the Bavian and prisma inscriptions Sennacherib omits all mention of his father. It should be said further that, if the Nebuchadrezzar of the Boundary Stone does not call himself son of Nabopolassar, neither does he call himself son of any one else.

But there is, also, a strong positive argument in favor of ascribing the Boundary Stone Inscription to Nebuchadrezzar son of Nabopolassar. As soon as the recitation of titles is completed (l. 12) Marduk is introduced as inspiring Nebuchadrezzar to act. This, even to the phraseology used, is a genuine finger-mark of Nebuchadrezzar son of Nabopolassar (cf., in addition to the inscriptions above cited, the Borsippa and Senkereh cylinders, I R., LI., the Philipps' barrel I R., LXV., etc.).

In the Boundary Stone Inscription (col. I., 10) Nebuchadrezzar calls himself kašid mat aharri "subduer of the West-land." Now a comparison of the Synchronous History and the Hebrew records seems to justify us in affirming with a fair degree of positiveness that a king of Babylon did not subdue Phœnicia or Palestine in 1150 B. C. On the other hand, we have evidence that Nebuchadrezzar son of Nabopolassar did subdue those countries.

In the Boundary Stone Inscription (col. I., 43) Nebuchadrezzar claims to have conquered Elam. Both Jeremiah and Ezekiel testify that Nebuchadrezzar son of

Nabopolassar conquered that country (Jer. xxv., 25; XLIX., 84 seq.; Ezek. xxxii., 24).

These are the reasons which oblige us to attribute the Boundary Stone Inscription to Nebuchadrezzar son of Nabopolassar. The references in Jer. XLIX., 24 seq., and Ezek. xxxii., 17, 24, fix the date of the events narrated in this inscription between 595 B. C. and 585 B. C.

Eine unedirte Nebukadnezar-Inscription.—Under this title Dr. Bezold publishes in the January number of the *Zeitschrift fuer Assyriologie*, from three small cylinders in the British Museum, a short inscription of Nebuchadrezzar, consisting of thirty-six half lines in all, regarding the restoration of the temple of NIN MAG in Babylon. In his *Expedition en Mesopotamie*, i., 237, M. Oppert published the same inscription from a cylinder in the collection of the Duc de Luynes; and, if I remember aright, he mentions three other identical cylinders, one in the Louvre, and two in Berlin. There is another specimen of the same cylinder in the Metropolitan Museum, New York. This latter is not so well preserved as those of which Dr. Bezold made use; but fortunately it is entirely legible in one half-line (34), where Dr. Bezold has been forced to resort to conjecture. It does not confirm his conjecture.

The Date of Sargon of Akkad.—In the Proceedings of the Society of Biblical Archaeology, Nov., 1882, appeared Mr. Pinches' notice of the famous cylinder of Aboo-Habba (V R., LXIV.), in which Nabonidus tells of his discovery of "the cylinder of Naram-Sin, son of Sargon, which for *three thousand two hundred years* no king before me had seen." This would make the date of Naram-Sin 3750 B. C., and that of Sargon about 3800 B. C. Since Mr. Pinches' discovery, these dates seem to have been universally accepted. Now it seems to me that, tested in the same way in which we test Hebrew numbers, the number 3200 can not be maintained, on present evidence at least. In 1 Kgs. vi., 1, we are told that Solomon began to build the temple in the 480th year from the exodus. Most scholars, I suppose, regard this, not as an accurate number, but as the Hebrew way of expressing "twelve generations." Forty years is their reckoning of a generation, as in the wanderings in the wilderness, and more than once in the Book of Judges. The writer of those words in 1 Kgs. vi., 1, simply counted up twelve generations of names, and expressed the result, after the Hebrew idiom, as stated above. The number 3200, of which Nabonidus makes use, is a round number, divisible by forty. I think the scribes of Nabonidus have reckoned after the method just outlined. They counted up eighty names between Nabonidus and Naram-Sin, and expressed that number of generations by the proper multiple of forty, which is 3200. The number 3200, then, means nothing more than eighty generations. Now, in actual practice a generation, particularly a royal generation, is much less

than forty years. The eponym canon gives the average length of reign of the Assyrian kings as nineteen years. In Judah, taking the Bible numbers, from David to Josiah inclusive, the average length is twenty-seven years. In Israel, taking the Bible numbers from David to Jeroboam II. inclusive, twenty years. Averaging these, then, we should have twenty-two years for a royal generation. The Babylonian canon of Ptolemy, from *Κινηλαδάνον* to *Ἀρωγοῦ* inclusive, gives the same average. Multiplying twenty-two by eighty we obtain 1760 years, in place of Nabonidus' 3200. This would place Naram-Sin about 2400 B. C., and Sargon about 2450 B. C.; dates not far removed from those conjectured for the earliest Babylonian monarchs before this discovery was made. The dated tablets noticed in the Proceedings of the Soc. Bib. Arch. for May, 1884, and the astronomical argument with reference to the Izdubar epic and the precession of the equinox both seem to me to harmonize better with the later than with the earlier date.

Hebrew Use of Numbers.—The use of forty as a round number, and of forty years for "generation" has been often commented upon, but I do not think attention has been sufficiently directed to an analogous use of certain other numbers. So "five" is often used as we use "few" or "half-a-dozen," and "two" as we use "couple."

"FIVE:" Gen. XLIII., 34; XLV., 22; XLVII., 2; Lev. XXVI., 8; Judg. XVIII., 2; 1 Sam. XVI., 20 (for חמור substitute המשה), XVII., 40; XXI., 3; XXV., 18, 42; 2 Kgs. VII., 13; XVIII., 19; XXV., 19; Isa. XVII., 6; XIX., 18; XXX., 17; Matt. XIV., 17; 1 Cor. XIV., 19.

"TWO:" Gen. IV., 24; XXII., 22; Deut. XVII., 6; Judg. V., 30; XI., 37; 1 Sam. XXV., 18; 1 Kgs. XX., 27; 2 Kgs. II., 24 (?); V., 22 (?); Isa. XVII., 6; Hos. VI., 2; Amos IV., 8; Matt. XIV., 17.

This use of "two" involves a somewhat analogous use of "three" as its complement, as in Hos. VI., 2. Compare, for example, the Hebrew idiom "yesterday the third day," etc., Deut. XIX., 4; 1 Sam. IV., 7; XIX., 7; 2 Sam. III., 17; XIII., 4; and the corresponding idiom for future time, Luke XIII., 32.

Numbers II., 1, 17, etc., give us an example of the literalizing and rendering accurate of this general and indefinite use under the influence of a precise ritual. The origin of this use of "five," as also the similar use of "ten" as a round number, like our "dozen," is to be found, presumably, in finger counting (cf. Proceedings Soc. Bib. Arch., May, 1883.)

The use of the numbers "ten" and "seven" has received more or less attention. The multiple of those two numbers is used in Hebrew to indicate indefinite extent, Gen. IV., 24; Judg. IX., 56; 2 Kgs. X., 1; Jer. XXV., 11; XXIX., 10 (cf. 28); Matt. XVIII.: 22. Also, as a variation from the above, "seventy years" is used to indicate the period of a long, or full life, Isa. XXIII., 15, 17; Ps. XC., 10, and, perhaps, Gen. V., 12; XI., 26; Exod. I., 5.

Amos VI., 2.—In his KAT. (444 seq.), Prof. Schrader calls attention to the historical references in this verse as indicating a date as late as 711 B. C. He also quotes Prof. Bickell to show that grammatically and metrically the verse bears every mark of being an interpolation. Any one who will read Amos VI., 1-7, in the original, omitting the second verse, and then read it supplying that verse, will need, I think, no further argument to convince him of the correctness of Prof. Bickell's view. But the same thing occurs in at least one other passage in the same book. In IV., 13, a song is commenced, and at once dropped, to be resumed again in the same meter in V., 8, 9. In this case the inserted matter is itself of a poetical character, and seems to be of the nature of a discursive comment, suggested by the first verse of the song. In the former case the inserted matter, which is prose, is also of the nature of a comment in support of the first verse of the song. On merely metrical grounds it is impossible to affirm that such comments do or do not come from the hand of the prophet. As to the historical references, it must not be forgotten that it is quite possible for Amos to have been alive in 711 B. C. The earliest reference in his book which we can date is, apparently, the reference to the eclipse of 763 B. C. (VIII., 9). The date 711 B. C. for Amos VI., 2, agrees in a very interesting manner with Prov. XXV., 1. Putting the two together, we see that Hezekiah did not merely cause a collection of the proverbs of Solomon to be made, but that that was a part of a collection of writings to constitute a library. Presumably the idea of a library, like the step-clock of Ahaz (2 Kgs. XX., 11), was due to Assyrian influence. Amos VI., 2 is a finger-mark, showing the book to have been edited, whether by the prophet himself or by royal scribes, for the library of Hezekiah. The Book of Hosea seems to me to bear, but less distinctly, marks of a similar editing.

Amos V., 6.—כְּרִיךְ in this verse seems to be a metrical error. The word belongs neither to the first half of the verse, nor to the last half. It is a gloss of the simplest character like אֶת מֶלֶךְ אֲשׁוּר וְאֶת-כָּל-כְּבוֹדוֹ in Isa. VIII., 7.

Isaiah VII., 14.—There is a striking resemblance between this verse and Gen. XVI., 11.

(Isa. VII., 14.).....הָרָה וּלְדַת בֵּן וּקְרָאתָ שְׁמוֹ עֲמֹנִי אֵל

(Gen. XVI., 11.)...הָרָה וּלְדַת בֵּן וּקְרָאתָ שְׁמוֹ יִשְׁמַע אֵל

Is there any proper ground for translating the tenses differently in the two verses?

THE WORD "KIDRON."

BY REV. THOS. LAURIE,

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The New Revision, in a marginal note opposite John xviii., 1, gives, as the interpretation of the name Kidron, "of the cedars." I hardly dare to question the interpretation of such learned men, and yet I am perplexed by it. It is very true that *κέδρος* in Greek means "cedar tree," and of course *κέδρων* would mean "of the cedars." But then the question arises, Was Greek the language our Savior spoke? The words *Talitha kumi*, *Ephphatha* and *L'ma Sabacthani* would seem to indicate that, at least in ordinary intercourse, he spoke Aramean; so that the name of a place, or, as in this case, the glen of a winter torrent, would not be likely to be derived from a foreign language, but from the vernacular. Add to this the fact that here we have a word familiar to all Arabs, who speak, in the language of common conversation, of *Moi Kidder muddy* (or, as a Scotchman would say, *drumlie*) *water*; just as the opposite is *Moi Safie clear water*. In written Arabic it is *مَا كَدَر* (*Ma Kadara*).

In the Hebrew, Gesenius gives *כָּדָר* to be *turbid*, and, as *כ* and *ק* are often used interchangeably, *קָדָרִין* *The Turbid*, and says expressly, it is the proper name of the brook or torrent flowing in winter through the valley between Jerusalem and the Mount of Olives. A full description of it is given in Robinson's, *Palestine*, I., pp. 396-402, 1st ed. On this last page he tells us that—

"It is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here now except during the heavy rains of winter. Yet even in winter there is no constant flow, and our friends (missionaries), who had resided several years in the city, had never seen a stream running in the valley."

Of course such a stream, when it did flow, would be very *drumlie*, or, as the Arabs would say, *kidder*, and what name more fitting for such a *n äḥāl* than the Hebrew form of it, *Kidron*,—not the wady of the cedars, but the wady of muddy, turbid water.

It may be said that Westcott and Hort's Revised Text of the Greek New Testament settles the question in favor of the rendering of the New Revision. But that is fairly open to question, on the following grounds:—

1. The MSS. on which that Revision rests for authority were not the original MSS. of the inspired writers, but copies made at many removes from the originals, and some of them as near to our own date as to that of the original writing.
2. These MSS. differ among themselves, and, in some passages, more recent transcripts seem to be more correct than older ones. Moreover, the selection

made between different readings is made on grounds not absolutely certain, but only probable, and in some cases the degree of probability is less than others.

3. Many transcribers of the New Testament have dealt less scrupulously with their MSS. than the Jews did with those of the Old Testament, and have ventured to alter and amend the text, sometimes bringing in a sentence from another place that seemed to guard the text from misconception, or make it plainer, and sometimes adding what in their estimation rounded out the narrative.

4. Many of these emendations had reference to names. Hebrew names were made to wear a Greek dress, e. g., *Elias* for *Elijah*, *Eliseus* for *Elisha*, and *Esaius* for *Isaiah*.

5. Many copyists were Greeks, without any knowledge of Hebrew; and nothing would be more likely than that they should change the Hebrew form of the proper name before us into the form which to them would be more intelligible.

6. Josephus began to decline the name in his writings,—*κέδρων*, —ος, —ω, —ον, etc.,—and so laid a foundation for the change in question. But,

7. The LXX. always give it as an indeclinable proper name, e. g.: *Ac.* τὸν *χ. κέδρων* (2 Sam. xv., 23; 2 Chron. xxix., 16; xxx., 14; 2 Kgs. xxiii., 6); *Dat.* τῷ *χ. κέδρων* (2 Kgs. xxiii., 6); *Gen. Pl.* ἐν τῷ *χ. τῶν κέδρων* (2 Sam. xv., 23; 1 Kgs. xv., 13). If this had been *κεδρώνων*, it would have favored the rendering of the New Revision; but as it is, it is only the same indeclinable proper name unchanged.

It may be asked, Why put it in the plural, as well as Genitive? The answer is much more likely to be, because the Heb. **כִּיָּדְרוֹן** is never used in the singular. And so the Hebrew writer would naturally use *τῶν* in the Greek to express what we in English express by the singular, *muddy* or *turbid water*. This at least is much more probable than *cedar trees*, which, both in Hebrew and Aramean, are called *Arz* or *Erez*, Heb. **אֲרֶז**, Syriac or Aramean **ܐܪܝܝܐ** (*Arzo*).

NOTES FOR BEGINNERS.

BY WILLIAM R. HARPER.

In General.—It is the purpose of the writer to furnish under this head in successive numbers of *HEBRAICA*, some material which, it is hoped, may prove to be interesting and profitable to that large class of the journal's constituency, those who are *beginners*. The word *beginner* is not, however, in this connection taken in its literal sense. While some of the suggestions made, and some of the hints offered may be of value only to those who are actual beginners, the material, in general, will be intended for those who have made at least some progress in the language. The "Notes" will be varied in their character, and designed to stimulate study in lines which perhaps the student, if left to himself, might overlook.

Origin of Various Vowel-sounds.—In the study of Hebrew the greatest difficulty experienced is the mastery of the principles which regulate the use of the various vowel-points. The question which one must ask and answer, several times perhaps in the case of every word, is this: How does there come to be here a *š'wâ*, or a short vowel, or a long vowel? And in this question there are implied many subordinate questions. E. g., if it is a *š'wâ*, it must be known (1) whether it is silent or vocal; (2) if vocal, from what earlier full vowel-sound it is derived; and (3) why it was changed from this original sound to a *š'wâ*. If the vowel under consideration is *long*, the questions are: (1) What kind of a syllable is this? (2) Is the vowel tone-long or naturally long? (3) If naturally long, has it arisen from contraction, or in compensation, or because it is characteristic of a nominal form? (4) From what original sound or sounds has it come?

These questions can *always* be answered; and the man who has studied his Hebrew grammar through without learning the principles which furnish the answers, has studied it in vain. It is to be remembered, that a knowledge of the Massoretic system of vowel-points lies at the basis of all truly accurate and scientific knowledge of Hebrew. With this once mastered, the remaining work is comparatively easy.

Relative Occurrence of Vowel-sounds.—It may be of interest to know the relative frequency of occurrence of half-, short and long vowels in Hebrew. There is given below a table from which a reasonably accurate idea may be gained. The first four chapters of Genesis have been taken as a basis for calculation. This table shows that the average word has 2.76 vowel-sounds; that of a hundred vowel-sounds nearly sixteen are half-vowels, twenty-nine are short.

vowels, fifty-five are long vowels. The long vowels are nearly twice as numerous as the short vowels, and three and a half times as numerous as the half-vowels. In this calculation no account has been taken of Pāthāh-furtive, and no distinction made between simple (vocal) and compound Š'wā.

	Verses.	Words.	Vowel-sounds.	Half-vowels.	Short vowels.	Long vowels.
Chapter I.	31	363	1042	173	316	553
Chapter II.	25	283	769	124	217	428
Chapter III.	24	298	821	117	225	479
Chapter IV.	26	290	784	121	240	423
Total		1234	3416	535	998	1883

The Nominative Absolute.—A construction not sufficiently emphasized in most grammars, and one worthy of careful study is that of the *Nominative Absolute*.¹ Consider the subject in the following way: (1) Note the use of הָאֵרֶץ in Gen. xxviii., 13, and find a similar construction in Gen. xxvi., 15; Deut. ii., 23; xiv., 27; Josh. ix., 12. (2) Note the use of שָׁכֶם in Gen. xxxiv., 8 and find a similar construction in Deut. xxxii., 4; xxxiii., 17; 1 Sam. iii., 11. (3) Note the use of הָאִישׁ מִיכָה in Judg. xvii., 5 and find a similar construction in Lev. vii., 7, 33; Job xxii., 8. (4) Note the use of אֲנִי in Gen. xvii., 4 and find a similar construction in Gen. xxiv., 27; xlii., 11; Deut. xviii., 14.

Now study the phrases הוּא הָאֱלֹהִים *Jehovah, HE (is) the God*; הָדָם הוּא הַנֶּפֶשׁ *the blood, THAT is the life*. What is called the copula in these phrases, viz., הוּא, is really the subject of which הָאֱלֹהִים in one case and הַנֶּפֶשׁ in the other is the predicate; while the first word in each phrase is strictly speaking a nominative absolute, although logically the subject of the sentence. Compare with this similar cases in Gen. ii., 14, 19; ix., 18; xv., 2; Isa. ix., 14; xxxiii., 6.

The following statement will serve now as a summing up of the matter: For the sake of emphasis and for the avoidance of unwieldy sentences a noun or pronoun is frequently placed at the beginning of the sentence with, strictly speaking, no grammatical relation to the other words of the sentence, but represented in the body of the sentence by a pronominal suffix. This noun or pronoun may be *logically* the object of the sentence, or its subject, or the object of a preposition; or standing as the logical subject, it may be resumed by the pronoun הוּא which then, though really the grammatical subject of the following predicate, is equivalent, or nearly so, to a copula.

Other particulars might be noted, but for the first study, this is sufficient.

The Word לֵב or לֶבֶב.—Many students never take up their dictionary except to examine it with reference to something which has come up at the very

¹ See, however, Appendix V. 1, *The Casus Pendens* in Driver's *Use of the Tenses in Hebrew*, upon which this is based.

moment of examination. To read a dictionary, to study a word in all its various usages, without having at the time any particular purpose in view, is, in the opinion of this class, a sheer waste of time. But the fact is, these men make a great mistake. He who would know a language, must study its words one by one, and exhaustively. As an exercise of this kind let us take the Hebrew word for "heart" **לֵב** or **לִבָּ**. Take it up as follows :

(1) Ascertain from the lexicon the various forms of the word which it assumes in inflection.

(2) By means of a concordance, study up the occurrence of the word. How often does **לֵב** occur? How often **לִבָּ**? In what books is either form most common? Where is the phrase *my heart, his heart* found most often?

(3) Ascertain its fundamental meaning. Does the root from which it comes mean *to cover, to envelop, or to be fat*? Are there any roots of similar form and meaning?

(4) So far as you may be acquainted with the cognate languages, search out the words which correspond etymologically to that which is under consideration.

(5) Ascertain also, if you are able, the words generally used to translate the word **לֵב** (and **לִבָּ**) in the Septuagint, the Targums, the Peshitto, and the Vulgate.

(6) Look up any synonyms of this word which occur, noting particularly, by means of a concordance, any other words or expressions for which the translation "heart" is given in the English Bible.

(7) Now study the *usage* of the word, noting (a) its use in a physiological sense; (b) its use in the sense of *self*; (c) with the signification *midst*; (d) its use in the sense of *life*; (e) as the seat of the *affections* and *emotions*, and so of love, sorrow, confidence, contempt, despair, bitterness, etc.; (f) as referring to *disposition, character*, and so described as high, great, double, crafty, froward, contumacious, sincere, upright, faithful, clean, perverse, etc., etc; (g) as referring to *will, purpose*, and so in the sense of *desire, determination, pleasure*; (h) as referring to *intelligence, wisdom, understanding*.

(8) Collect any idioms containing the word, which are worthy of special note; e. g., *speak upon the heart, place upon the heart, pour out the heart, a heart and a heart, a fat heart, the heart knoweth, steal the heart*.

In this work observe two general rules, viz. : (a) study closely and classify the largest possible number of texts; (b) constantly compare with the usage of **לֵב** in Hebrew the corresponding usage of "heart" in English.

Circumstantial Clauses.—It often takes the beginner a long time to appreciate what grammarians call the circumstantial clause or sentence. This kind of

sentence is, however, very common, and also idiomatic. An understanding of it will do away with the difficulty which in many cases attends the use of the conjunction ׀.

1) Note the following examples of this sentence :

Gen. XVIII., 12, **ואדני זקן** *And my lord is old = seeing that my lord is old.*

Deut. XXXII., 31, **ואיבנינו שפטים** *And our enemies are judges = our own enemies admitting it.*

Ruth I., 21, **ויהוה ענה בי** *When Jehovah hath testified against me.*

Gen. XI., 4, **וראשו בשמים** *With its top in the heavens.*

Ps. XXVIII., 3, **ורעה בלבכם** *Though evil is in their hearts.*

Gen. XVIII., 1, **וירא אליו . . . והוא יושב פתח האהל** *and Jehovah appeared unto him while he sat at the door of the tent.*

Ps. VII., 3, **ואין מציל** *Without any one to deliver.*

1 Sam. IV., 18, **וימת . . . והוא שפט את ישראל ארבעים שנה** *And he died after having judged Israel forty years.*

Gen. XXXVII., 2, **והוא נער . . . היה רעה** *He was tending the sheep, being a boy.*

2) Note also the following examples which have no conjunction ׀ :

Gen. XII., 8, **בית-אל מים והעי מקים** *Bethel (being) on the west and Ai on the east.*

Ps. XXXII., 8, **איעצה עליך עיני** *I will give counsel with my eye upon thee.*

Num. XVI., 27, **יצאו נצבים** *They came forth stationed.*

Ps. VII., 3, **פרק ואין מציל** *Rending with no one to deliver.*

3) Note the following negative clauses :

Lev. I., 17, **לא יכריל . . . ושסע אתו** *And he shall cleave it . . . without dividing.*

Isa. XLVII., 11, **שאה לא תדעי . . . ותבוא עליך** *And destruction shall come upon thee . . . without thy knowing it.*

Gen. XLIV., 4, **הם יצאו את-העיר לא הרחקו** *They went out of the city without having gone far.*

4) Note the following cases in which the circumstantial clause precedes the principal clause : □

Gen. XLII., 35, . . . **ויהי הם מריקים שקיהם והנה** *And it came to pass, as they were emptying their sacks, that behold, etc.*

Gen. XV., 17, . . . **ויהי השמש באה** *And it came to pass, the sun having gone down, that, etc.*

5) Now sum up the case in the form of a few general statements :

a. The circumstantial clause generally *follows* the principal clause, and is joined to it by a conjunction ; yet cases are quite numerous in which the conjunction is omitted, and other cases occur in which the circumstantial clause *precedes*.

b. In the circumstantial clause the subject, either a noun or pronoun (though sometimes the latter is implied in the verb) stands *first*, because there is always

a contrast between this subject and the subject of the principal clause, or between this predicate and the predicate of the principal clause referring to the same subject.

c. The verbal form employed is chosen with reference to the kind of action described.

d. The circumstantial clause "describes the *condition* or *circumstances* in which the person or thing denoted by the noun or pronoun was at the time of the principal action."

e. In the translation of these clauses, it is impossible to be literal; conjunctions, determined by the context, are to be employed, such as, *while*, *as*, *though*, *seeing that*, etc.

UNIVERSITY NOTES FROM ABROAD.

BY IRA M. PRICE, M. A.,

Leipzig, Germany.

The opportunities of study afforded the Semitic and Old Testament Professors of America by the long summer vacation, are every year coming more into prominence. Many will perhaps during the coming summer spend several months on the continent of Europe, getting acquainted with the men and work in their particular lines. Germany will be, undoubtedly, the point visited by some. As it is not always an easy matter for all to learn where they could best occupy their time, I give in outline here the Semitic and Old Testament lectures to be delivered in the German Universities during the summer Semester, beginning about May 1st, and closing August 15th.

BERLIN: *Dillmann*, 1) Isaiah, 2) Smaller Exilic Portions of Isaiah. *Strack*, 1) Old Testament Introduction, 2) Psalms, 3) Proverbs xx.-xxiv. *Kleinert*, Ecclesiastes.——*Schrader*, 1) Assyrian, selected inscriptions, 2) Ethiopic. *Sachau*, 1) Syriac, selected writers, 2) Modern Hebrew Grammar, 3) Arabic Syntax according to Mufaṣṣal. *Dieterici*, 1) Quran and Arabic Syntax, 2) Treatise "über die Anfänge," 3) Thier und Mensch. *Barth*, 1) Arabic Syntax and Quran according to Beidhâwi, 2) Dillmann's Ethiopic Chrestomathy, 3) Reading of Targum and related Aramaic Texts. *Jahn*, 1) Hamasa with Introduction in Arabic Poetic Literature, 2) Arabic exercises. *Erman*, 1) Egyptian Writing and Language, 2) Coptic Grammar.

BONN: *Kamphausen*, 1) Job, 2) Outline of History of Israel. *Budde*, 1) Genesis, 2) Hebrew Exercises. *Kaulen*, 1) Biblical Archæology, 2) Psalms. *Reusch*, Selected Portions of Prophetical Old Testament Books.——*Gildemeister*, 1) Arabic, continued, 2) Arabic Writers, 3) Zamakhshari's Mufaṣṣal. *Prym*, 1) Beladhori's History of Moslem Conquests, 2) Tabari's Annals.

ERLANGEN: *Köhler*, 1) Old Testament Theology, 2) Minor Prophets, 3) In Seminar, Old Testament Introduction. *Caspari*, Deuteronomy.——*Spiegel*, 1) Arabic, continued, 2) Syriac Grammar.

FREIBURG: *König*, 1) Biblical Hermeneutics in connection with History of Exegesis, 2) Minor Prophets.

GIESSEN: *Stade*, 1) Minor Prophets, 2) History of the Messianic Idea, 3) In Seminar, Exodus. *Schuerer*, History of the Jewish People in the Time of Christ. **GRIEFSWALD:** *Giesebrecht*, 1) Isaiah, 2) Introduction to Daniel, 3) In Seminar, Selected Portions of Historical Books. *Bredenkamp*, Messianic Prophecies. *Meinhold*, Genesis.——*Kessler*, 1) Hebrew for Beginners, 2) Elements of Syriac, with Rödiger's Chrestomathy, 3) Arabic Grammar, with special reference to Hebrew, 4) Ibn Hishâm's Life of Mohammed.

HALLE: *Riehm*, 1) Psalms, 2) Isaiah XL.-XLVI. *Schlottmann*, 1) Job, 2) History of Israel, 3) Geography of Palestine, 4) In Seminar, Semitic Epigraphs.——*Gosche*, Quran. *Thorbecke*, 1) Hebrew or Arabic Grammar, 2) Comparative Hebrew Grammar, 3) Arabic Grammar, 4) Hariri.

HEIDELBERG: *Merz*, 1) Job, 2) Dogmatics of Post-exilic Jews to Time of Christ

- (II. Part of Biblical Theology). *Kneucker*, Historico-Critical Introduction into Canonical Books of Old Testament.—*Weil*, 1) Exercises in Reading Arabic MSS., 2) Gulistân. *Eisenlohr*, 1) Egyptian Texts, 2) Topographical Description of Egypt.
- JENA**: *Siegfried*, 1) Biblical Theology of Old Testament, 2) Psalms, 3) Pirke Aboth, *Schmiedel*, 1) Old Testament Exercises, 2) Elementary Hebrew Exercises.—*Stickel*, 1) Hebrew Exercises, 2) Arabic Grammar and Writers, 3) Chaldee, 4) Syriac.
- KIEL**: *Klostermann*, Genesis. *Baethgen*, 1) Psalms, 2) Chaldee in Old Testament, 3) Hebrew Exercises.—*Hoffmann*, 1) Syriac, Arabic, or Modern Persian, 2) In Seminar, Songs of Solomon.
- LEIPZIG**: *Delitzsch*, Frz., 1) Isaiah, 2) Old Testament Heilsgeschichte, 3) In Predigers Gesellschaft, Selected Portions of Leviticus, 4) Anglo-American Exegetical Gesellschaft, Relation of Ezechiel to the Mosaic Law. *Hölemann*, Gen. I.—III. *Baur*, Psalms. *Guthe*, 1) Old Testament Introduction, 2) Job, 3) In Old Testament Gesellschaft, Giving of Laws of Deuteronomy. *Ryssel*, Genesis. *König*, 1) Hebrew Grammar, 2) Exegetical Gesellschaft.—*Krehl*, 1) Syriac Grammar and easier texts, 2) Arabic Chrestomathy of Arnold, 3) Mu'allakat of Tarofa. *Delitzsch*, Frdr., 1) Assyrian, easier texts, 2) Quran, reading continued, 3) Gulistân, continued.
- MARBURG**: *Graf von Baudissn*, 1) Isaiah, 2) "Opferdiensten" in Old Testament. *Cornill*, 1) Old Testament Introduction, 2) Old Testament Exegetical Exercises.—*Ley*, 1) Hebrew Grammar with Exercises, 2) Meter of Hebrew Poetry. *Wellhausen*, 1) Arabic, continued, 2) Elements of Syriac.
- MUNICH**: *Schönfelder*, 1) Job, 2) Syriac, continued, 3) Exercises in Hebrew.—*Hommel*, 1) Mu'allakat, continued, 2) Persian Grammar, with Reading of easier passages, 3) Arabic Literature of first three hundred years after Mohammed's Flight, 4) Religion of the old Babylonian and Assyrian. *Lauth*, 1) Elements of Egyptian, 2) Coptic Reading, 3) Geographical Texts. *Bezold*, 1) Arabic, continued, 2) Syriac or Ethiopic, 3) Assyrian.
- STRASSBURG**: *Nowack*, 1) History of Israel, 2) Minor Prophets. *Reuss*, Job.—*Duemichen*, 1) Introduction into Hieroglyphic Writing with Exercises in Translating Hieroglyphic Inscriptions, 2) Selected Hieroglyphic and Hieratic Texts, 3) The Biblical Representations and the same as found in the Sepulchres of the Memphitic and Thebic Necropolis. *Noeldeke*, 1) Hariris Durra, 2) Arabic Geography, 3) Syriac, 4) Ethiopic. *Euting*, 1) Semitic Inscriptions, Second half.
- TÜBINGEN**: *Kautsch*, 1) Isaiah, 2) Pirke Aboth. *Kuebel*, Most important Mes-sianic Prophecies of Old Testament. *Himpel*, 1) Isaiah XL.—LXVI., 2) Introduction into the Deutero-canonical Writings.—*Socin*, 1) Elements of Arabic, 2) Arabic Authors, 3) Oldest Hebrew and Phœnician Inscriptions.
- WUERZBURG**: *Scholz*, 1) Minor Prophets, 2) Arabic Grammar, with Exercises in Translation, 3) Exegetical Exercises.
- Prof. H. L. Fleischer, the Arabist, of University of Leipzig, has been freed from the responsibility of lecturing, on account of age.
- Prof. Geo. Ebers, the Egyptologist, has not lectured during the last two Semesters, nor will he lecture during the next Semester, on account of sickness.
- Dr. Wilhelm Lotz, author of "Die Inschriften Tiglathpileser I.," has been

made Prof. ordinary in the Protestant Theological Faculty of the University of Vienna.

Several valuable books are appearing, in which all Semitic scholars have a peculiar interest. "Josephi Flavi, Opera. Edidit et apparatu critico instruxit Benedictus Niese. Vol. II.," has just appeared, and will be made welcome by all students of history. This is a *critical* edition of the Greek original based on the best manuscripts. Where the manuscripts differ, the variants are indicated at the bottom of the page. The parallel passages of the Bible are also indicated. The text is broken up into small paragraphs, numbered on the margin. Vol. I. will appear later, and contain the Prolegomena to the entire work.

Gesenius' "Hebräischen und Chaldäischen Handwörterbuch über das Alte Testament" will appear in the *tenth edition* at Easter. It will be a thoroughly improved and enlarged edition, by the former editors, Professors Mühlau and Volek of the University of Dorpat.

"Zeitschrift für Assyriologie," is the new name for the journal hitherto called "Zeitschrift für Keilschriftforschung." It is edited by *privatdocent* Carl Bezold in University of Munich, in connection with Professors Oppert in Paris, Sayce in Oxford, Schrader in Berlin, and others.

The second part of De Sarzec's "Decouvertes en Chaldée" is announced for May.

"Kurzgefasster Ueberblick über die Babylonisch-assyrische Literatur" is the title of a book in press, by Dr. Carl Bezold, of Munich. A few words will show how invaluable this work will be to all Semitic scholars. It will contain a complete list of *all* inscriptions hitherto published. The first part of the work will contain an account of the historical inscriptions in chronological order. The second part will contain an account of the non-historical inscriptions, such as poetry and science. The book will also contain an index to 1500 tablets of the British Museum, published or captioned, translated or quoted in modern papers; also two indices, one for *all* plates of inscriptions published, the other for cuneiform proper names. Finally, a full list of abbreviations, both for the inscriptions and for modern books.

Vol. II., second edition, of the "Cuneiform Inscriptions of Western Asia," is announced for this month.

Probably the most epoch-making work of modern times in the matter of Old Testament Lexicography appears to-day. Its title is "Prolegomena zu einem neuen hebräischen u. aramäischen Wörterbuch Alten Testaments," by Prof. Friedrich Delitzsch, University of Leipzig. It is the product of about two years' work; and deals with 500 Hebrew and Aramaic words and roots, each of which receive either an entirely new or partially new explanation. These explanations are among the "things new and old," which this indefatigable delver has brought to light from the mines of lexicography in the languages of Babylonia and Assyria.

Leipzig, March 6th, 1886.

✧ EDITORIAL NOTES. ✧

THE thanks of the managing editor are due many friends of HEBRAICA for the words of appreciation and encouragement which have been received. It must be confessed that the task of making a scientific journal which will at the same time sustain itself and be satisfactory to all its constituents is no easy one. Again the kind consideration of those interested in the success of the effort is requested. There is a good basis upon which to rest the opinion that, if the undertaking can but be carried through the present volume and the succeeding one, its establishment is certain. We ask, therefore, for your continued forbearance, and for your hearty co-operation, and we promise you a journal which will, in time, accomplish much in the interests of a true scientific Bible-study.

THE readers of HEBRAICA are aware of the Schools of Hebrew to be conducted during the coming summer under the auspices of the Institute of Hebrew. Special attention is invited to the opportunities offered for becoming acquainted with the cognate languages. At *Philadelphia* those who desire to undertake or continue the study of Arabic will have the privilege of enjoying the instruction of Dr. Lansing, of New Brunswick, whose new Arabic Manual is almost ready for distribution. Dr. Peters, of Philadelphia, offers both elementary and advanced instruction in Assyrian. Provision also has been made for classes in Syriac, under Prof. Lovejoy, of Philadelphia, and in Aramaic, under Mr. Gurney, of Morgan Park. At *Morgan Park*, Arabic and Syriac will be taught by Prof. Wilson, of Allegheny, and Aramaic by Dr. Terry, of Evanston. At *Newton Centre*, Dr. Lyon, of Harvard, will have both elementary and advanced classes in Assyrian; Dr. Burnham, of Hamilton, will teach Syriac, and Prof. Brown, of Newton Centre, Aramaic. At *Chautauqua*, instruction in Arabic, Syriac and Aramaic will be given by Dr. Schodde, of Columbus, O. At the *University of Virginia*, Assyrian will be taught by Mr. James A. Craig, a graduate of McGill University and of Yale Divinity School, who is just finishing his doctorate course at Leipzig; Arabic and Syriac, by Mr. Robert F. Harper, who for two years has been studying at Berlin and Leipzig; and Aramaic by Dr. Foster, of Lebanon, Tenn.

Surely no better opportunities have in this country ever offered themselves in the line of Semitic study. Shall there not be many to avail themselves of this instruction?

NO PORTION of the Old Testament has been more sadly neglected than the "Minor Prophets." Yet no portion deserves greater attention. In the Schools to be held this summer these books are to receive special study. Under Dr. J. P. Peters, at Philadelphia, Dr. W. G. Ballantine, at Morgan Park, Dr. Francis Brown, at Newton Centre, Dr. W. J. Beecher, at Chautauqua, and Dr. Foster, at the University of Virginia, there will be done a work in this field, from which those who participate in it will derive a benefit that can scarcely be estimated. This subject, and these instructors, offer students in Hebrew a rich treat.

THE HEBREW students of America have reason to congratulate themselves that our Associate-Editor, Dr. Haupt, has finally decided to remain in this country. It was feared, for a time, that a tempting offer from a German university would draw him back to his native land. He will, however, continue his work in the Johns Hopkins University, at Baltimore. Among other things we have the privilege of announcing that Dr. Haupt will conduct a *Winter School* for the study, particularly, of Assyro-Babylonian and Sumero-Akkadian. This *Winter School* will be held in January next, and like our Summer Schools, will continue four weeks. During this time, Dr. Haupt's regular work in Hebrew, Syriac, Aramaic, Arabic and Ethiopic will be discontinued, and he, assisted by the two fellows in Semitic languages, will give instruction in the branches above named. A full programme will be announced later. Those who desire to attend are advised by Dr. Haupt to prepare themselves, so far as possible, in the Summer Schools of Hebrew. A knowledge of Hebrew will be required of those who take part, and a preparatory study of Arabic and Syriac, even though slight, will be of great advantage. We trust that the time is coming when the opportunities for the study of the Semitic languages shall be as numerous and as valuable in America as in Germany.

WE GIVE below an extract from a letter to Prof. Isaac Hall, Ph. D., of New York, by the celebrated scholar and author Prof. Th. Nöldeke, of the University of Strassburg. It is self-explanatory. We trust that the desire to preserve the good reputation heretofore enjoyed by the publishing firm referred to, may lead them to reconsider their decision in this matter.

"I have had it in mind to write to you concerning a matter which is of a very disagreeable character. A Mr. McDonald, M. A., of Westminster, England, undertook to translate my Syriac Grammar into English. When asked with reference to the matter two years since, I replied that I would be entirely satisfied. He made an agreement with T. & T. Clark, Edinburgh, and drew half of his pay in advance. He sent me a few samples of his work, and I at once became aware of the fact that he did not sufficiently understand either Syriac or German. I thoroughly corrected one printed sheet for him, but the task was too heavy a one. I wrote him that the matter could not thus go on. Whether he informed the publishers or not I do not know; but a letter written by them to Mr. McDonald shows them to be of such a character that I can have no further dealings with them. Since five years have passed since the publication of my book, my publisher cannot prevent the issue of this translation. T. & T. Clark, however, are determined to publish it in spite of my objections. In view of all this, I am taking steps to announce in England that the book, which would be a *monstrum*, is to be issued contrary to the wishes of myself and my publishers, and that the translation is of no value. Perhaps you will help me to announce the same thing in America. In the meantime, we must wait and see what Mr. McDonald and the Messrs. Clark will do."

AS WE go to press, a copy of Professor Friedrich Delitzsch's *Prolegomena** reaches us. An extended notice will be published in the July HEBRAICA. Two great works have been promised by Professor Delitzsch, a Hebrew lexicon which shall incorporate the latest results of Assyrian research, and an Assyrian lexicon. The first part of the latter is promised July 1st. Professor Delitzsch would

* PROLEGOMENA KINES NEUEN HEBRAEISCH-ARAMAEISCHEN WOERTERBUCHES ZUM ALTEN TESTAMENT. Von Dr. Friedrich Delitzsch, Prof. Ord. Hon. fuer Assyriologie und Semitische Sprachen an der Universitaet Leipzig. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1886. pp. 217.

change quite radically the arrangement of the Hebrew lexicon. He would, for example, place in separate lists the Aramaic words and proper names. He would arrange the words according to their roots and not alphabetically. These, in our estimation, would be decided improvements. The argument that for beginners the alphabetical arrangement is the better one has little to sustain it. We believe that the next decade is to witness a most remarkable advance in the methods employed and in the helps furnished in the department of Semitic languages.

IN A recent number of *HEBRAICA* a notice was published of an unpointed text of Genesis. Many inquiries were received as to the possibility of obtaining an unpointed edition of the entire Pentateuch. After some investigation, several editions have been found. Of these, one particularly pleases us. We give its full title-page:

תקון הסופר והקורא
כולל
חמשה חומשי תורה
גם
מגלת אסתר
כלי נקודות וכלי טעמים.
עם תוספות דינים ושאר ענינים
שהם
לעזרת הסופרים כותבי התורה
ולתועלת הקוראים בה בקהל.
הכל ערוך ומתוכן ומונה בעין היטב
על ידי
יצחק בן אריה יוסף דוב
S. Baer.
רעדעלהיים
צוויטע גענוי רעפֿדירטע אויזנאָבע.

RÖDELHEIM,
Druck u. Verlag von J. Lehrberger & Comp.
1875.

The paper is good, the type plain, the impression clear, and the book, taken as a whole, every thing to be desired. This statement is made for the benefit of those who desire such an edition, but have not known where to procure it.*

THE October *HEBRAICA* contained a complete list of the Old Testament and Semitic Professors in the United States and Canada. A similar list of English Professors was promised for the January number. It was not possible, however, to get the required material into proper shape at the date of issue of the January number. This list will be found in the present number. We shall give in the July number a similar list of Continental Professors, for which the material is already in hand. It will not be amiss for the world to know how many and who are engaged in this special work, and for them to know each other.

* Price, 75 cents; it may be ordered through the American Publication Society of Hebrew, Morgan Park, Ill.

➤BOOK NOTICES.◀

SOME NEWLY-DISCOVERED TEMANITE AND NABATEAN INSCRIPTIONS.

In a very excellent work "Studia Biblica, Essays in Biblical Archæology and Criticism and Kindred Subjects, by Members of the University of Oxford," recently published by the Clarendon Press, Dr. Ad. Neubauer publishes an interesting article under the above heading. The inscriptions are a very valuable lot, some of them having been translated by Nöldeke, Halevy, D. H. Müller and Clermont-Ganneau. To translate and comment upon such inscriptions requires a thorough and comprehensive knowledge of Semitic languages, ancient history and geography, and although the paper is extremely able, Dr. Neubauer is not equally strong in all the allied fields. The Assyriologist will observe not a few errors, the most glaring of these occurring in an attempted etymology of the name of a Temanite god—Sangala. We are treated to the statement that the name of the Babylonian god Nergal occurs in the form Sergal, and this is declared identical with Songala. Then in a note the conjecture is hazarded that *ner* in Nergal may be connected with *ner* in Abner and Neriah, while *gal* may be contained in the names Goliath and Abigail!

As a matter of fact the name of the god Nergal does not occur in the form Sergal. Nergal is Akkadian *ne-uru-gal* "lord of the great city," i. e., Hades. Another Akkadian word *negal* which means "ruler" and is connected with an Akkadian stem *ner* "to rule" occurs in Sumerian—the sister dialect—in the form *shermal*, and a half-knowledge of this fact is what led Dr. Neubauer to his absurd etymology.

Of a piece with the same is the explanation of the name Bildad "which cannot be any thing else but a compound of Bel and Dad." Proper names composed of the names of two divinities are extremely rare and scholars have some time since pointed out that the Benhadad of the Book of Kings the Bir-dada mentioned in the annals of Sardanapalus and Bil-dad the Shuhite in Job are variant forms of the same name and mean "son of Dadda," the Syrian god of the atmosphere.

CYRUS ADLER,

Johns Hopkins University.

BROWN'S ARAMAIC METHOD.*

The first part of this excellent Manual, embracing text, notes and vocabulary, appeared a little less than two years ago, and was favorably noticed in the October number of *HEBRAICA* for 1884. The second part now before us supplies the leading facts of the grammar of the Aramaic language, and occupies a supple-

* AN ARAMAIC METHOD. A Class-Book for the study of the Elements of Aramaic, from Bible and Targums. By Charles Rufus Brown. Part II. Elements of Grammar. Chicago: American Publication Society of Hebrew. Morgan Park. 1886. 96 pp. 12mo.

mentary and complementary position to the first. While it may offer little or nothing that is, strictly speaking, *novum*, it certainly treats the subject matter *novè*, i. e., in the field of Aramaic grammar. Its method is the inductive. From the selections given in the first part, and from other portions of the Targums where these selections did not suffice, the facts to be taken into consideration and of special importance to the student coming from Hebrew to the Aramaic are mentioned, and from these facts the underlying principles are drawn. Professor Brown has thus transferred to the Aramaic the method so successfully applied by Professor Harper to the Hebrew. In fact our author presupposes the grammar of Professor Harper in the hands of his pupils, and never repeats what may be found there. In the application of this method we think that Professor Brown has been very successful, and the result of his labors is quite a *multum in parvo*. It is only occasionally, as, e. g., in II. and VI., that the references of the grammatical statements to the examples placed above are not so clear as they might be, and here and at one or two other places that the grammar is not as transparent as it ought to be. In general, it might have been well to have increased the number of examples under many of the heads, and then by very direct and exact references of letters and figures between the examples and the principles adduced to have made perfectly clear to the beginner what the import and purpose of each example was. This would not have increased the bulk of the book, for the Paradigms could have been omitted, as they are already found in Part I., and the purpose of their repetition here is not quite clear. But taken as a whole, the Method is a manual of exceptional merit, and richly deserves the recognition and success the first part has secured and the second undoubtedly will secure. It is just the kind of a book we need for our seminaries, our summer-schools and for private study. The road from the Hebrew into the dialects naturally leads by the way of Biblical and Targumic Aramaic, and Professor Brown is entitled to the gratitude of teachers and pupils for having smoothed this way to a marked degree.

GEORGE H. SCHODDE,
Capital University, Columbus, O.

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HEBRAICA

A QUARTERLY JOURNAL IN THE INTERESTS OF HEBREW STUDY

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VOL. II.

JULY, 1886.

No. 4.

NOTES ON THE USE OF THE HEBREW TENSES.

BY WILLIAM HENRY BENNETT.

Fellow of St. John's College, Cambridge, England.

The work upon which these notes are based originated in a sense of dissatisfaction with the treatment of the subject in some of the best known elementary grammars, e. g., Davidson's Grammar¹ and Müller's Syntax. One would have been quite prepared to have found the treatment of so difficult a subject incomplete in parts and to have found points left uncertain. But statements as to the tenses have an air of completeness and symmetry and certainty which raises high expectations, and it seemed to me that these expectations were not realized and that the enquiring student does not derive from such works so much help towards comprehension as he might expect. I found also that these impressions were shared by others.

Probably the form in which ideas about Hebrew tenses first shape themselves in the student's brain is that, where possible, a Perfect is translated as a past tense and an Imperfect as a future, and that, if such translations are impossible, considerable latitude is allowed in translation and the best must be made of the verb in the interests of the sense. It is felt, however, that this theory of the tenses can be only temporary and the student turns to statements of the syntax of the verb in the hope of attaining a better and more permanent theory.

He finds a statement of this syntax which might be briefly represented by the following complete and symmetrical table:

Perfect = Imperfect with Waw Cons.		Imperfect = Perfect with Waw Cons.	
<i>Past</i>	I did	I was doing	
	I have done	I used to do	
	I had done		
<i>Present</i>	I do	I do	
<i>Future</i>	I shall have done	I shall do	

¹ This statement must not be understood as implying any want of appreciation of Davidson's Grammar as a whole. But having as a teacher some little experience of its use as a text-book, I have become more and more convinced that it must be the author's intention that it should be explained, supplemented or qualified by oral teaching; so that probably many of the criticisms in these notes would be obviated when the book is used by Prof. Davidson himself.

There is an air of mathematical accuracy about a statement of this kind. It suggests that, given your tense, the statement of the syntax thereof is a kind of function of the tense which can be obtained by a known process of expansion. Perhaps, however, an air of mathematical accuracy is a little suspicious in syntax. The student wishes to understand the principles that determine the occurrence and distribution of the several tenses, and to know why in any given case a particular Hebrew Imperfect is to be translated by one rather than another of its possible English equivalents. He feels that his first impression from the syntax is that there is still left a free choice without any special preference for past or future, or possibly any special attention to the sense. If his faith in the possibility of Hebrew syntax is not destroyed he is apt to feel dissatisfied with the present method of its exposition. These statements of syntax suggest a neat key of convenient size which can be inserted in a lock and turns right round in the lock, but unfortunately does not turn the lock.

It may, of course, be suggested that these impressions are due to the elementary state of the student's knowledge, but as elementary works are presumably written for elementary students, they ought to add to his comprehension of the subject even when his knowledge is in an elementary stage.

Moreover, it is still the case that the old theory of the tenses is maintained and taught, and that there are students whose first introduction to the subject has been through such teaching. These students, when told that their original teaching is not orthodox, would gladly find in the hand-books of the new school some statement of the difference between the two theories and especially of the practical result of the change of the theory on interpretation and translation. This statement seems as a rule not to be forthcoming. It stands to reason that a total change of theory is likely to affect translation, and if left without exact information the convert from the old theory to the new is apt to imagine almost all translation affected. If his reading is confined to historical portions and he finds that the translations suggested by his old theory still very largely hold good, he may become a little sceptical as to the importance of holding a correct theory. If the students of an ancient system of astronomy had been in the habit of calculating the date of eclipses under their ancient theory, conversion to the Copernican system might seem to them to involve the discarding of these dates; and if without previous explanation they were allowed to discover that after all the eclipses occurred on the dates calculated on the old theory, their views as to the relative merits of the two systems might again become unsettled.

There are other points, too, on which the student might reasonably look for clear statement, even if it were only of the fact that grammarians (if such be the case) have not yet completely mastered the subject. It is obvious at a very elementary stage that the conditions and methods of use of the tenses in poetical sections are very different from those in narrative sections; but beyond fragmen-

tary notices in the symmetrical expansion already referred to there is no plain statement of the main differences of poetic and prosaic style.

Again, we learn our Hebrew too much at second hand through German and, naturally, translations of a German syntax. Grammars that reproduce the phrases of Ewald are apt to forget to connect the usage of the Hebrew tenses with those of the English tenses.

As the standard text-books are supposed to state the current views clearly and concisely for the benefit of the student, it seemed that the next step might be to attempt to apply the results as given in these books to the reading of some considerable portions of the Old Testament, rather than to seek the further and more detailed exposition of them in larger grammars.

I was specially interested in trying to observe the amount of practical change involved in the substitution of the ideas of Perfect and Imperfect for those of Past and Future; it seemed simpler to begin with narrative portions of the Old Testament, and the Pentateuch together with Joshua seemed to present a fairly convenient whole.

Accordingly I read these books specially attending to the use of the Perfect and Imperfect tenses, and noting each occurrence of these tenses in a table of twelve columns arranged thus:

Perfect

1. Cases where the Hebrew Perfect may be translated as a Past Tense without any difficulty as regards context.
2. Cases where such a translation is difficult.
3. Cases where such a translation seems rendered impossible by the context.

Imperfect with Waw Cons.

- | | | |
|----|---|---|
| 4. | } | As in case of Perfect, substituting "Imperfect with Waw Cons." for "Perfect." |
| 5. | | |
| 6. | | |

Imperfect.

7. Cases where the Hebrew Imperfect may be translated by an English Future, Present, or Subjunctive, or by *may*, *can*, etc.
8. Cases where the Imperfect has a frequentative sense.
9. Cases where it seems necessary to translate the Imperfect by the English Past Imperfect or other past tense.

Perfect with Waw Cons.

- | | | |
|-----|---|--|
| 10. | } | As in case of Imperfect, substituting "Perfect with Waw Cons." for "Imperfect" |
| 11. | | |
| 12. | | |

It will be seen that the second and third columns under each tense will contain the cases which seem specially to strain the "Past and Future" theory and which seem to be more manageable under the "Perfect and Imperfect" theory.

They may be stated as those in which on the one hand a Perfect or Imperfect with Waw Cons. has to be translated as a Future, and on the other an Imperfect or Perfect with Waw Cons. as a Past. The use of either tense as present, and the Subjunctive, Potential Imperative and Optative uses of the Imperfect seem to give no special difficulty under either theory.

Before giving the results of this work, it may be as well to point out that it is not intended to imply that the results are due to careful and thorough consideration of difficult cases; these are simply noted as difficult. Moreover, many cases are put in the first column under each tense, which might possibly be assigned to the second. In this arrangement I have been guided by the possibilities of translation into English Pasts and Futures or allied tenses, and I have also followed recognized translations. However, something more will be said on this point below.¹

The results were as follows :

<i>Perfect</i>	1	2	3
	2827	5	1
<i>Imperfect with Waw Cons.</i>	4	5	6
	4829	2	—
<i>Imperfect</i>	7	8	9
	4116	51	33
<i>Perfect with Waw Cons.</i>	10	11	12
	2584	46	22

Neglecting for the present the extremely small number of instances in 2, 3, 5 and 6, we see that we may state the following approximate rules :

1. That the Perfect, or Imperfect with Waw Cons., may be translated as the English Perfect or Pluperfect.
2. That the Imperfect, or Perfect with Waw Cons., is only rarely used of the past.
3. That the Imperfect, or Perfect with Waw Cons., occurs very occasionally in a frequentative sense of past time.

It may also be noticed that 1, 4, 7, 10 contain the cases where translation is not affected by change of theory; and that the matter affording the chief ground for debate and some of the data for argument are comprised in the other columns; and that the debatable matter is extremely small in proportion.

It will be seen from the table and rule 1, that the cases where the Perfect,

¹ It will be obvious that to be perfectly sure that no errors from inadvertence have crept in would require much time, more time than I have had at my disposal. But this is perhaps less important than it would be in some other cases, as the proportion between the numbers in columns 1, 4, 7, 10 and those in the other columns is too great to be affected by mere inadvertencies.

etc., are used for prophetic perfect, strong affirmation, and where in English we use a present which implies a perfect, are included by a certain elasticity of interpretation in rule 1. The defence of this position is reserved for a section on the use of the English tenses as illustrating that of the Hebrew tenses.

If the cases mentioned in the last paragraph were separated from those in which the Perfect and the Imperfect with Waw Cons. are used as simple past tenses, it would be found that the former are few in comparison with the latter and that for the great bulk of occurrences of these forms the following rules might be laid down :

1. That in narrative the Perfect is used as the ordinary narrative tense when the verb is not immediately preceded by a Waw, i. e.,

a. In Oratio Recta.

b. In dependent, interrogative and negative sentences.

c. In cases where some emphatic word (or words) is placed before the verb.

It is, of course, to be understood that "narrative tense" is confined here to past tense used in narrative.

2. That in narrative the Imperfect with Waw Cons. is used as the ordinary narrative tense in independent sentences except in interrogative and negative sentences and where other words are placed before the verb for the sake of emphasis.

One or two limitations of the latter rule will be noticed further on. It is only attempted here to give such rough statements of usage of the tenses as might fairly be submitted to students with the caution that they might have to be somewhat modified.

The uses of the Imperfect and its allied Perfect with Waw do not readily lend themselves to wide and simple generalizations.

It now remains to notice briefly the cases not included in our rules, namely, those in 2, 3, 5, 6, 9 and 12.

2, 3. Gen. xviii., 12 **הִתְהַלֵּךְ לִי עֲדָנָה**. Both AV. and RV. translate as future, which is doubtless the most idiomatic English equivalent of the Hebrew ; but might not the literal meaning of the root and force of the tense be fairly represented by "Has pleasure come to me?"

Gen. xl., 14 **כִּי אִם יִכְרְתֵנִי**. Driver, p. 169 n., and Ewald as quoted by him, both treat this case as exceptional and reject the translation as imperative given by AV. and RV.

Exod. ix., 15 **כִּי עָתָה שְׁלַחְתִּי**. The RV. changes the future of the AV. into a past conditional, which removes all difficulty as to use of tense and context.

Exod. xxi., 37 **וּמָכְרוֹ אוֹ מִכְרוֹ**, xxii., 9 **וְנִשְׁבְּרָה אוֹ נִשְׁבָּה**, xxii., 13 **וְנִשְׁבְּרָה אוֹ מָת**. It might indeed be possible to translate the Perfects without Waw strictly, e. g., "and shall slay it or have sold it," but such a trans-

lation seems very awkward. Might not, however, the ין connect the latter verb with the former so closely as to bring the latter so to speak under the vinculum of the Waw?

5. These two cases are Imperfects with Waw, co-ordinate with the Perfect in Exod. ix., 15, already referred to, and may be similarly explained.

Thus the only case that presents any serious difficulty so far is that in Gen. xl., 14, and the amount of exception to the rule 1 on p. 196 is very slight indeed.

It will also be seen that of the cases included under 9 and 12 many might fairly be taken as frequentative.

9. In the first place, 24 out of the 33 occur in poetical sections, Exod. xv.; Deut. xxxii.; Exod. xxxiii., 8, 9. Two are frequentative, Exod. xxxvi., 29, Gen. vi., 4 (so Driver). One, Deut. xxxiii., 3, may without any great difficulty be taken as a future. There remain six cases which cannot be explained satisfactorily unless as referring to past time, and not frequentative; four of these, Gen. xxxvii., 7; Exod. viii., 20; Num. xxiii., 7; Deut. ii., 12, are taken by Driver as analogous to our Historical Present; and the other two, Gen. ii., 25 and xlviii., 10, are left as unsolved problems.

12. Of these 22, 12 might be taken as frequentative: Five, Gen. xxxi., 7; xxxvii., 3; Josh. vi., 8, 13; Exod. xxxvi., 29, are referred to by Driver as frequentative; five others, Exod. xxxvi., 30, 38; xxxviii., 28; xxxix., 3, are in a similar context to Exod. xxxvi., 29. The other two are Gen. xxi., 25; xlix., 23. One, Num. xxi., 15, might fairly be taken as a future;¹ one, Deut. xxxiii., 2, is in a poetical section. There remain *eight* which do not seem to yield to any satisfactory explanation, except as referring to past time and that not in a frequentative sense; one of these, Gen. xv., 6, Driver speaks of as an "isolated irregularity;" the others are, Gen. xxviii., 6;² xxxiv., 5; xxxviii., 5; xxxviii., 9 (two cases); Josh. ix., 12;¹ xxii., 4. One is naturally tempted to consider these as cases of the Perfect with weak Waw, and some of them are so taken by Driver. But perhaps it might be preferable to leave these eight cases all of them an "insoluble enigma," for the following reasons:

a. Because we have seen that similar cases occur in the Imperfect where we cannot resort to any change of force of the Waw.

b. Because these cases are so "exceedingly rare" in historical sections of the earlier books.

c. Because the change from the obsolete construction with Waw Cons. to the current construction with weak Waw was a species of error in the copying

¹ This list of eight would, according to Driver, have to be extended to fifteen. It is beyond the scope of these notes to enter minutely into individual cases; most of Driver's cases are included in those which seem to need translating by the Past Imperfect; and in the further analysis of this class I only attempt to show that in some cases there are plausible grounds for setting aside this seeming necessity. (Cf. Driver, p. 187).

² Cf. preceding foot-note and Driver, p. 186.

that scribes would be peculiarly liable to, and these cases may be cases of corrupt text.

Thus we see that out of nearly 7000 cases, rules 1-3 on p. 196 cover all but about 14. Hence we maintain that as far as the historical sections of the Hexateuch are concerned, it is misleading to co-ordinate the use of the Imperfect in the Past with its Present, Future and Subjunctive and kindred uses. Yet it is so co-ordinated in Davidson and Müller, and the student is left to gather from incidental remarks that even the frequentative use is comparatively rare and that in historical sections any other use of the Imperfect of past time is most exceptional. Surely, therefore, rule 2 on p. 196 would better help the student to a clear understanding of the usage; while the exceptional cases might be referred to or even enumerated in a note.

THE SEQUENCE OF THE TENSES.

The rules given on page 197 are not only empirical in form rather than scientific, but they omit and ignore the usual statement that the Imperfect with Waw Cons. depends on an initial Perfect. Now I do not in any way deny or even criticize the orthodox theory that the use of the Imperfect with Waw Cons. originated in such a construction, nor, of course, do I deny that a Perfect followed by Imperfects with Waw is a common construction. But I maintain that the usual statements on the subject are misleading, inaccurate and sometimes a trifle absurd. It would, of course, be utterly unreasonable to ascribe these characteristics to any want of knowledge or appreciation of the language on the part of the writers; it seems merely to be due to an enthusiasm of the scientific statement and elaboration of theory to which a clear statement of the actual usage of the tenses is altogether subordinated.

The following are some of the statements referred to:

1. Bickell's Outlines of Hebrew Grammar, § 152 Curtiss' translation: "If a narrative begins with the Perfect, it is continued in the apocópated form of the future with *va*."

This is the only reference in a very brief outline of syntax as to the use of the "future with *va*." Standing by itself it would certainly convey to the reader the idea that the "future with *va*" never occurred except under these conditions; or at any rate that this use of it was much more common than any other.

2. Davidson's Grammar, pp. 60, 61: "After a simple *perfect* events conceived as following upon this Perfect are expressed by the emphatic Vav joined with the *imperfect*."

This is given conspicuously in the largest type used in the book as "*the usage*;" at the bottom of the next page in a note dealing with two other points and printed in the smallest type used in the book, we read:

"The conversive tenses are properly used after simple tenses, but the usage has pervaded the language to such an extent that they may be employed when no

simple tense actually precedes; and in translating into Hebrew *and* with a verb may generally be expressed by the converse tense."

The impression obviously conveyed by words, position and type is that the construction spoken of as "*the usage*" is by far the most common, and that the construction which "*may be*" employed is infrequent, if not exceptional.

3. Müller's Syntax, Robertson's translation, pp. 13, 14: "The Imperfect with *ו* appears in its use as quite equivalent to the simple Perfect; and indeed even stands instead of it in all places where a discourse begun with the simple Perfect is carried on uninterruptedly in the context; it can, moreover, be used in continuation of other verbal forms instead of a simple Perfect wherever the latter would be admissible.

"Rem. a. As soon as a new order of thought begins, which is not to be taken as closely connected with what precedes, the Perfect is necessary."

This statement leaves us with more latitude; we should still suppose that the construction of Imperfect with *Waw* was usual and most frequent, but that it sometimes occurred after other verbal forms.

Later on this is modified in a guarded and limited fashion, but we are left to suppose that the use "*with any word whatever*" is entirely subordinate.

The lessons which the student would suppose intended to be taught by the above statements would be:

1. That the Imperfect with *Waw* is most commonly found after a simple Perfect; less frequently after other verbal forms and occasionally after "*any word whatever*."

[Müller indeed states that the latter construction or rather a large group of constructions of which this is one, is found "*very often*." But in a syntax "*very often*" at the head of a subordinate paragraph after the broad and general statement at the beginning of the quotation would only be understood to mean that the construction occurred often enough to be considered regular and not exceptional; apart from such a context we should use "*occasionally*" for what would here be understood by "*very often*."] .

2. That the Perfect is commonly found as the first verb of a paragraph and that the Imperfect with *Waw* is never found.

While the mode in which the construction of the Perfect and of the Imperfect with *Waw* is stated in Bickell and Davidson would suggest some such conclusion, Müller's statement that at the beginning of a new order of thought not closely connected with what precedes a Perfect is *necessary*, almost shuts the student up to such a conclusion. In fact the tendency of the student, accustomed in other languages to a syntax that deals chiefly with sentences, is to apply these statements to sentences. He has visions of a series of Hebrew sentences, each beginning with a Perfect and containing one or more Imperfects with *Waw* Cons. Müller's

"Remark" may suggest to him that sentences are often closely connected with each other and do not always begin a new order of thought; but he probably supposes that a new order of thought may be understood to begin with a new paragraph, a new chapter, when chapters are at all reasonably divided. One might suppose, for instance, that a new order of thought began at Gen. xxxviii., 1, where the story of Tamar interrupts the history of Joseph.

These then are the ideas that the student would derive from such works on Hebrew syntax as to the distribution of the Perfect and Imperfect with Waw Cons., and their relation to one another. The impression given by the actual reading of the Hexateuch is entirely different. Instead of a series of sentences, each beginning with a Perfect, he finds that the main verbs of the independent sentences are almost always Imperfects with Waw Cons. and that the occurrence of a Perfect in such a capacity is rare, the Perfects are mostly found in dependent sentences and oratio recta.

These Perfects being rare, it follows that the construction Perfect followed by Imperfect with Waw Cons. is also comparatively rare. Taking a few chapters or sections in which Perfects and Imperfects with Waw Cons. occur pretty freely we get such results as the following:

Gen. v.—vi., 8 ספר תולדת אדם. The construction occurs once, after the בראש of verse 2, the main verbs are Imperfects with Waw Cons. for *thirty-eight* verses.

The הֵי of vi., 4 is parenthetic and the וַיֵּרָא of verse 5 takes up the narrative from vi., 3.

Gen. x.—xi., 9. In verse 1, וַיִּלְדוּ following the bare names Shem, Ham and Japhet; then in verses 8 and 9 a series of three Perfects and then an Imperfect with Waw Cons. Though the section is rich in Perfects the construction in question is only found again in verses 11, 19 (though it seems strained to connect וַיִּקֶּן with either of the two preceding Perfects, 29; xi., 1, whence the series of Waw Cons. continues for eight verses, the הֵי in verse 3 is parenthetic.

Similarly in Exod. i. and ii., out of forty-seven verses this construction is found in *six* cases, i., 6, 7, 17; ii., 3, 19; in two of these, i., 17 and ii., 3, the use of the Imperfect is rendered impossible by the presence of לֹא and another, ii., 19, is in the oratio recta.

In Lev. ix., out of 24 verses this construction is found in verses 1, 11, 13, 21.

In Num. xvii., out of 28 verses this construction is found in verses 7, 12 and 23, in each case in a parenthesis, the main line of narrative consisting of a series of Imperfects with Waw Cons., and if we look for an initial Perfect, we have to go back to the preceding chapter.

Deut. xxxiv. Out of twelve verses the construction occurs *once* in verses 7, 8, and even there וַיִּבְנוֹ does not seem to connect with the previous Perfects.

Josh. ix. Out of twenty-seven verses the construction occurs in verses 8, 14, 18, 24, 27; in 18 the presence of the Perfect is due to the נָל, and in 14 and 27 the sequence seems doubtful.

It follows from examples like these that the cases in which the Imperfect with Waw Cons. occurs within reach, i. e., within two or three verbs of a simple Perfect, are rare. To use symbols, let P denote a simple Perfect, I an Imperfect with Waw Cons., then the combinations P+I, P+2I, P+3I, occur but rarely; when the Imperfects are traceable to any Perfect we find series of the type P+nI where n is large, and consequently the number of such series is in inverse ratio to the average value of n, and the number of series and number of Perfects occurring at the head of series are small. Hence in most instances the actual sequence in the case of Imperfects with Waw Cons. is that one such Imperfect follows another; by continuing the process you may ultimately get back without any serious break to an initial Perfect, or as we shall try to show, you may *not*.

The most crucial test of the actual dependence of Imperfects with Waw Cons. on preceding words will naturally be found by examining the beginning of paragraphs, and the same investigation deals with our second point as to the presence or absence of Perfects, and of Imperfects with Waw Cons. in such a position. If the Imperfect with Waw Cons. is always or most often in dependence on something else, and a series of such Imperfects must ultimately rest on a Perfect or its equivalent, then an Imperfect with Waw Cons. will never or only rarely be found at the beginning of a paragraph. As Müller says, it will only be found where a "discourse begun with the simple Perfect is carried on uninterruptedly in the context" and whenever "a new order of thought begins" the Perfect is necessary.

Unfortunately for the purpose of investigation, the process of division into suitable paragraphs is largely a subjective one. An author who has laid down the rule that whenever a new order of thought begins, the Perfect is necessary, will be apt to consider the presence of a Perfect a sufficient indication of a new order of thought. In criticizing such an author one is tempted to err in an opposite direction. However, to avoid this difficulty, I have followed almost exclusively certain recognized divisions, as follows:

1. The Hebrew divisions of the Pentateuch.
2. The chapters.
3. The books of the Bible (O. T.).
4. Kayser's Elohist sections of the Pentateuch.
5. The paragraphs of the Book of Joshua in the Revised Version.
1. The Hebrew divisions of the Pentateuch.
- a. The larger divisions. Of these a large majority begin immediately with an Imperfect and Waw Cons. in all the five books except Deuteronomy. In Deuteronomy two of these divisions begin thus, one begins similarly, namely, with a

Perfect and Waw Cons., one has a simple Perfect for its first verb and three others are irrelevant, since they contain exhortation and not narrative.

b. The smaller divisions. Here, too, there is a large majority of those beginning with an Imperfect and Waw Cons. over those in which such an Imperfect is introduced by a tense or phrase. Here also there is so little direct narrative in Deuteronomy that little evidence can be obtained thence.

2. The chapters. Here again, Deuteronomy being for the above reason excluded and Joshua being now included, the result is the same as in 1, only the preponderance of initial Imperfects with the Waw Cons. is greater.

3. The books of the Old Testament (historical, or beginning with a historical section).

Eleven, viz., Leviticus, Numbers, Joshua, Judges, 1 Samuel, 2 Samuel, 2 Kings, Jonah, Ruth, Esther and 2 Chron. begin with Imperfect and Waw Cons.

Six, viz., Genesis, Exodus, 1 Kings, Job, Daniel and Ezra have an initial Perfect.

Three, viz., Deuteronomy, Nehemiah and 1 Chronicles do not fall into either of the above classes.

The fact that some books now separated were originally combinations of others weakens but does not destroy the evidence given above.

4. Kayser's Elohist sections of the Pentateuch (as given in C. V. Rysell's *De Elohistæ Pentateuchi Sermone*).

I have used these, simply because it seems likely that where a writer selects passages of three or four or more verses and separates them from their context as belonging to a different author, he recognizes some break in the order of thought at the beginning and end, and such sections, as well as the sections left when these are taken away, are a kind of paragraph. In using these paragraphs we are following the independent judgment of a distinguished scholar.

Here again the sections beginning with Imperfects with Waw Cons. are in a great majority.

5. The paragraphs into which the Book of Job is divided in the RV.

The paragraphs in the Revised Version follow so closely the divisions of the Hebrew text that it did not seem worth while to investigate both sets for the same book. For the sake of variety, we have taken the paragraphs of the RV. in this one book with a very similar result to that obtained in all the other cases.

We may also notice that the Imperfect with Waw Cons. is often found after speeches, sometimes long speeches in the oratio recta. Here surely we can scarcely say that the original discourse has proceeded uninterruptedly, or that there is no break in the order of thought. Striking instances of this are: after the last charge of Jacob, Gen. XLIX., 33; after the Song of Moses, Exod. xv., 20; after the last prophecy of Balaam, Num. xxiv., 25; after the Blessing of Moses, Deut. xxxiv., 1.

We may also notice the sections beginning with **אלה תולדות** or similar words. With the exception of those in Num. III., 1 seq., Ruth IV., 18 seq., these are all found in Genesis. The presence of these initial words renders it impossible to have an Imperfect with Waw Cons. at the head of the section. In seven cases we have following this heading or title a Perfect followed by Imperfect and Waw Cons. In another case (Gen. II., 4), we have two verses with no main verb expressed, then an Imperfect in a frequentative sense, and somewhat later an Imperfect with Waw Cons. In five other cases an Imperfect with Waw Cons. follows a clause or clauses in which no main verb is expressed, and in Ruth I., 18 seq, we have a series of Perfects extending over five verses. One would scarcely expect the order of thought to change so constantly in the course of a genealogy.

Thus the result of this investigation is that so far from the Imperfect with Waw Cons. never or rarely occurring at the beginning of a paragraph, this construction occurs at the beginning of paragraphs much oftener than the simple Perfect, and is perhaps the most common beginning.

On the strength of these facts we maintain that there is no sufficient evidence in these six books of any conscious dependence of Imperfect with Waw Cons. on Perfects, other than the dependence always suggested by a Waw. If the writer had felt that grammar demanded a Perfect or its equivalent before an Imperfect with Waw Cons.; this feeling must have had a perceptible influence on the way in which paragraphs begin.

If it is said that in all cases where the Imperfect with Waw Cons. begins a paragraph, the division is so slight as to allow the connection to be carried back over the division to a preceding Perfect, we reply that the division in thought is often as great as it can be in a connected historical work, and that the breaks after which the Perfect is used are no more marked than those after which we have the Imperfect with Waw Cons.

As to the division in thought, we have already pointed out that this Imperfect is found when the narrative style is resumed after a long speech in oratio recta, and again where the scene and subject of a narrative suddenly change, as when the history of Joseph is interrupted by the episode of Tamar.

Then as to the occurrence of the Perfect after slight breaks, let us take the six Toledoth sections which have an initial Perfect; five of these sections, Genesis v., 1 seq.; VI., 9 seq.; XI., 27 seq.; XXXVI., 1 seq.; XXXVII., 2 seq., follow closely some mention of the subject of the Toledoth; in the case of Gen. XXV., 19, the Toledoth of Isaac naturally follow those of Ishmael.

We may also notice that Perfects like Imperfects with Waw Cons. have a tendency to run in series; for instance while the Toledoth Adam, Gen. v., 1, consists of an unbroken series of such Imperfects, in the Toledoth of the sons of Noah the main line of the genealogy is kept up by a series of Perfects. Compare also the genealogy which concludes the Book of Ruth; also in Gen. XIV., 2-5 there

is a series of five Perfects, in Gen. XIX., 23, 24 we have a series of three Perfects, and so again in Gen XXVII, 37.

The Perfects at the beginning of these Toledoth sections perhaps follow as marked a break in the narrative as any Perfects; while those within these sections follow as slight a break as any; and the range between these two extremes is about the same as that between the most and least marked break which is followed by an Imperfect with Waw Cons.

We are now in a position to recur to the case of a long series of Imperfects with Waw Cons. with an initial Perfect. We stated as a deduction from the frequency of such series that the tense most often preceding an Imperfect with Waw Cons. was a similar tense. It would have been scarcely worth while to notice this for its own sake; it might seem too obvious, and yet many less obvious facts are stated in grammars; and the fact that an indefinitely long series of such Imperfects may depend upon a single Perfect is sufficiently novel and striking to be explicitly stated. The ordinary student has forgotten all about the initial Perfect by the time he has had six or seven Imperfects, and if these tenses really are dependent on the initial Perfect, it is well that the student should be reminded of the fact.

But if we decide that the initial Perfect is not to be credited with this long line of Imperfects, then the series is chiefly important as illustrating the principle that the Imperfect with Waw Cons. is the ordinary tense in simple narrative. It not only illustrates the principle, but furnishes new evidence to establish it. We have pointed out that the Perfect of Gen. v., 2 is followed by a series of sixty-five Imperfects with Waw, a series unbroken except by Perfects in dependent sentences and parentheses. According to the ordinary statement of current syntax these can only belong to a discourse uninterruptedly following an initial Perfect or its equivalent, expressed or understood, and here the Perfect is expressed. Apart from the presence in this series of what seems to be an important break at VI., 1, the mind recoils from the supposition that the writer deliberately attached sixty-five Imperfects to one Perfect with the consciousness that the presence of the Perfect at the beginning was a necessary condition to the expression of past time by an Imperfect with Waw thirty verses further on. If it be said that, having once fallen into Imperfects with Waw, the same tense was used till something happened to break the even flow of the narrative, and that the writer used each particular Imperfect with Waw because he knew that the tenses immediately preceding it were the same; then, surely, as a matter of syntax each later Imperfect with Waw is due to the preceding ones, and the fact of such a dependence should have been so stated. But the number of instances in which such Imperfect is found with no very close connection with any previous Perfect or similar Imperfect seems to render even this modified statement of the usual theory unnecessary.

On these grounds we maintain that the two rules given on p. 197 fairly de-

scribe and account for the facts of the language. They need some little explanation and may perhaps be put on a fairly scientific basis. Thus we may lay down the following premises :

1. The ordinary style of Hebrew narrative consists of a series of co-ordinate sentences connected by the conjunction Waw, as against the more complicated constructions and greater variety of conjunctions in other languages.

2. That the verb is usually put first.

3. That instead of using for narrative the ordinary Waw and the Perfect, the Waw pointed as the article is used with the Imperfect.

Thus the ordinary narrative tense will be this Imperfect with Waw. Doubtless the origin of the usage was that which modern theory suggests; but we maintain that the origin had been forgotten. It now remains to account for cases in which this ordinary tense gives place to the Perfect.

As the connection of the Waw and Imperfect is an essential part of the construction, and the Imperfect is not so used without Waw. It will follow :

1. That the substitution of any other conjunction or of a relative for Waw will render it necessary to use the Perfect, hence the Perfect will be found in dependent, relative, interrogative sentences.

It is, of course, to be understood that this need only apply to the first verb in such a sentence; a second verb may be connected with this by Waw, and then the Imperfect may follow as usual. As a matter of fact such sentences do not very often contain more than one verb, and when they do, there is some tendency to follow up one Perfect by another, e. g., Gen. vi., 1.

2. Anything which alters the position of the verb will separate it from the Waw and cause it to fall into the Perfect.

Thus *a*, as the negative אֵין always precedes the verb, the Perfect is found in negative sentences.

b. Wherever some other word than the verb is placed first for the sake of emphasis, the verb will fall into the Perfect.

3. The oratio recta in its statement, as to past time may use either a narrative or a rhetorical style. In using a narrative style nothing more is intended than to state the facts to the hearer; when the style becomes rhetorical there is a conscious intention that the statement of facts should move the feelings or the will of the hearer. In the former case the Imperfect with Waw is naturally used, in the latter case the statements are rendered more emphatic by the use of the Perfect. It is chiefly in long speeches that the oratio recta becomes narrative.

Moreover, the principles laid down fully account for the feeling that an Imperfect with Waw is connected with something preceding. Naturally the use of a form, the first member of which is a conjunction, will suggest a connection with something preceding. Again it is natural that a series of Imperfects with Waw should have an appearance of smoothness and regularity; any unbroken series of

tenses has some such appearance; and in this case the fact that any departure from the usual order of the words renders it impossible to use this Imperfect implies that the presence of this Imperfect indicates an absence of emphasis. Thus also the Hebrew language gains an added emphasis of form from the fact that an unusual order of words must also be accompanied by a less usual tense. But the question as to the use of Perfect or Imperfect with Waw is not one of sequence or connection, but of emphasis; the unbroken series of these Imperfects implies continuity of style rather than of thought. For, while a change of thought may be indicated by a change of style, yet the different parts of a train of thought may be as closely connected as possible, and still their mutual relation and relative importance may give rise to a variety of construction. One might perhaps illustrate the theory that an Imperfect with Waw Cons. implies an initial Perfect by comparing a series of Imperfects to a straight line and a Perfect to a point, then in the nature of things every such series must begin with a Perfect; and the continuity of a narrative will be that of a straight line when Imperfects are used and as broken as a row of isolated points when we have Perfects. According to the view we have tried to maintain, the series of Imperfects may be compared to a gently undulating curve, and the Perfect to a loop; or where a Perfect interrupts a series of Imperfects there would be a loop among the curves. The continuity is the same in each case; there is no necessary sequence, but the change from wave to loop would arrest and detain the attention.

It surely follows that the methods of stating the use of the Imperfect with Waw Cons. are misleading; those of Bickell and Davidson, as being the whole of their statements on this head, would never lead the student to suppose that the facts were as they have been stated above. As to Müller it may be fairer to give a synopsis of his statements on the subject. According to him the Imperfect with Waw Cons. may follow—

1. A Perfect.
2. Any other tense used where a Perfect would have been admissible.
3. Another expression in a present sense instead of a Perfect.
4. Any word whatever, *which it in a manner elucidates*.
5. It may serve as apodosis to a preceding noun placed absolutely.
6. A simple Imperfect under certain conditions.

If it were not that Müller's anxiety to establish a connection in each case leads him to impose limitations on the use under each head, we might say that his statements might gain in clearness and conciseness if they were summed up in a statement in Gesenius, that the Future with Waw Cons. stands only in connection with something preceding. Even then Gesenius' statement is for most cases a truism, since, as we have pointed out, a form introduced by Waw naturally stands mostly in connection with something preceding; and in historical narrative most sentences stand in connection with something preceding. Doubtless,

however, Gesenius intends something more than a truism, as he guards this statement by saying that "If there be any connection with an earlier advent, the Fut. with Waw may even begin a narrative or a section of one." As, however, all narrative has a connection with earlier events, especially in sacred history, unless indeed it be the history of the Creation, this latter statement only removes the truism a stage further back. A single Perfect in the first verse of Genesis would justify Imperfects thence to the end of the Old Testament. In fact such a statement virtually amounts to saying that an Imperfect with Waw Cons. may occur anywhere, and so justifies the position that apart from the Waw there is no conscious dependence of this Imperfect on any previous tense.

In Müller, however, I cannot find any such admission that an Imperfect with Waw may begin a section. We might indeed apply the mathematical interpretation to "any word whatever," and understand it as including "nothing" or "no word at all;" but the limitation "which it in a manner elucidates" shuts us out from this refuge; a series of tenses can scarcely be intended to elucidate "nothing."

Again it is difficult to see how Müller's statements include the numerous instances in which an Imperfect with Waw Cons. resumes the narrative after a long speech in the oratio recta; though as this is virtually beginning a section, it might perhaps be left as another view of the difficulty stated above.

If, however, these gaps in Müller's statement were filled up, we see that they would amount to the elaboration of a truism, and to a virtual admission that the Imperfect with Waw Cons. may be used, whatever precedes. If Müller's statement were intended to show how the usage of this form, at a time when its origin in a dependence on the Perfect was forgotten, might be deduced from this origin, it would seem eminently useful and instructive; but an attempt to explain and describe the actual usage as if the authors of these books were conscious of an origin they seem to have entirely forgotten, is as mischievous and misleading as if we tried to make out that people were influenced in their use of a word by some long forgotten etymology.¹

¹ It may be noticed that this statement is almost identical with that by which Driver introduces his chapter on the "Imperfect with Strong Waw" (ch. VI., p. 83):

"By far the most usual method in which a series of events is narrated in Hebrew consists in connecting each fresh verb with the clause which precedes it by means of the so-called *waw conversivum* (') and the Imperfect."

Now it has been shown that this mode of describing the usage of the "Imperfect with Strong Waw" involves an important modification of the statements in such grammars as Bickell, Davidson and Mueller. But the student would understand from the general drift of the book that Driver was thoroughly at one with the current views on syntax and would not be likely to notice a modification unless it were dwelt upon as such. A student, for instance, who read Driver after Davidson would be apt to suppose that the words "clause which precedes" were to be understood in the light of Davidson's statement as to the usage of the Imperfect with Waw Cons.; and that some connected and preceding clause would contain the necessary simple Perfect.

Students would be more likely to profit by Driver's careful accuracy of statement, if the same characteristic prevailed in elementary works.

WRITING AMONG THE HEBREWS.

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I. BIBLICAL STATEMENTS.

There is no direct testimony that the Hebrews were acquainted with the art of writing before the time of Moses. It was not necessary that letters should have been engraved upon the signet ring of Judah (Gen xxxviii., 18); the record in Gen. xxiii. could even be urged as an *argumentum e silentio* for the time of Abraham; and the office of the שֹׁטְרִים, of whom Exod. v., 6 seqq., speaks, does not mean precisely "scribe," but "director, overseer." Nevertheless, it is evident from the way in which mention is made of the writing of Moses,¹ and at the same time of the writing of priests² and others,³ and also of the engraving of names and other words in stone and metal,⁴ that the art of writing was then somewhat diffused among the Hebrews, and was, therefore, no new discovery. In the Book of Joshua, we may compare viii., 32 (מִשְׁנֵה תוֹרַת מֹשֶׁה, written upon stones) and xviii., 6, 8, 9 (a description of Canaan drawn up with a view to disposing of it by casting lots). Even in the times of the Judges the knowledge of writing must have been widely extended; for (Judg. viii., 14) a boy of Succoth, accidentally captured, is able to write down the names of seventy-seven princes and elders of that city (cf. 1 Sam. x., 25). Songs, such as those in Num. xxi. and Judg. v., must have been recorded at an early age (cf. also Josh. x., 13, סִפְרֵי הַיָּשָׁר). Consequently the assertion of Hartmann, Vatke, and von Bohlen, that the art of writing could only have become known to the Hebrews shortly before or even after the time of Solomon, is indefensible. From the time of the kings there come to us numerous notices of the employment of writing in public as well as in private life, on the part of adults,⁵ and also of children (Isa. x., 19).

From Isa. viii., 1 (חֶרֶט אֲנֹשׁ) it may be concluded that, in the time of Isaiah, beside the customary script there was a somewhat more cursive, perhaps

¹ Legal, Exod. xxiv., 4, 7; xxxiv., 27; Deut. xxxi., 9, 24; historical, Exod. xvii., 14; Num. xxxiii., 2; Song of Moses, Deut. xxxi., 22; compare also Num. xvii., 18 [E. V. 3].

² Num. v., 23.

³ Only in Deut. vi., 9; xi., 20; bill of divorcement, xxiv., 1, 3.

⁴ Exod. xxviii., 9, 36.

⁵ 2 Sam. xi., 4; 1 Kgs. xxi., 8, 11; 2 Kgs. v., 5 seqq.; x., 1; Isa. viii., 1; x., 1, 19; xxix., 11 seq.; xxx., 8; xxxvii., 14; xxxix., 1; Jer. xxix., 1; Hos. viii., 12; Hab. ii., 2; Ps. xiv., 2; 2 Chron. ii., 10; xxi., 12; bill of purchase, Jer. xxxii., 10; judicial procedure, Job xlii., 26; xxxi., 35; the State Secretary, סֹפֵר, 2 Sam. viii., 17; xx., 26; 1 Kgs. iv., 3; 2 Kgs. xii., 11; xix., 2; xxii., 3; the king's annalist, מִזְכֵּיר.

smaller, script, which could be read only by the more learned. According to many 'ח'א denotes the ancient Hebrew writing in contradistinction to that which came into Palestine with the Aramaic language,¹ the latter being then indeed very similar to the former, but nevertheless already so different as not to be generally readable.

Ezra iv., 7 (כתוב ארמית) shows that the Hebrew script differed from the Aramaic at least in the time of Artaxerxes.

We must take it that paper (χαρτης 2 John, 12) was the material upon which persons ordinarily wrote. To be sure, this is not expressly affirmed in the Old Testament, but there is just as little indication in it that they used the prepared skins of beasts, though this is a common assumption. For the LXX. have rightly translated Jer. xxxvi. (Sept. xliii.) χαρτίον and χαρτης;² and as for Num. v., 23, we should take into account that fresh writing in ink can be washed from papyrus also. Papyrus grows abundantly in Palestine even now; for example, beside the sea of Huleh, in the plain of Gennesaret, and beside the Jordan in the vicinity of Jacob's Bridge. Parchment, discovered much later, is mentioned only in the New Testament (2 Tim. iv., 13, τὰς μεμβράνας).

The books were in the form of rolls (מגלה Jer. xxxvi.; Ezek. ii., 9; iii., 1 seqq.; Ps. xl., 8; Zech. v., 1, 2).

They wrote with a reed,³ cut to a point with the scribe's knife,⁴ and with ink.⁵ The writing utensils were carried in a girdle (Ezek. as cited above). For engraving on metal or stone, eventually also for carving in wood, an iron style⁶ was employed; because of a similar use the חרֵט (Isa. viii., 1) had its name (חרט, to carve, engrave.)

Beside the literature hereafter cited, we may name: E. A. Steglich, *Skizzen ueber Schrift- und Buechwesen der Hebräer zur Zeit des alten Bundes*, Leipzig, 1876, 4to, pp. 16.

II. HISTORY OF THE HEBREW SCRIPT.

A. The history of writing among the Hebrews is closely connected with that of writing in general, especially Semitic.

The ancient Semitic alphabet was not, indeed, originated by the Hebrews. The names of the letters are not pure Hebrew, neither is there any tradition or legend respecting it. The honor belongs to "a people speaking Canaanite and in intimate intercourse with the Egyptians;"⁷ the Hyksos or Shepherd Kings

¹ Isa. xxxvi., 11.

² "Despite his violent anger the king would not have thrown whole pieces of leather upon the open oriental fire-pan."—Schlottmann.

³ עט, Ps. xiv., 2; Jer. viii., 8; κάλαμος, 3 John 13.

⁴ תעור הפטר, Jer. xxxvi., 23.

⁵ דיו, Jer. xxxvi., 18; μέλαν, 2 Cor. iii., 3; 2 John, 12; 3 John, 13; Inkstand, קסת הפטר, Ezek. ix., 2, 3, 11.

⁶ עט ברזל, Jer. xvii., 1; Job xix., 24.

⁷ Schlottmann, p. 1430b.

have been suggested. The inventor was certainly acquainted with the hieroglyphs; but, despite their exterior similarity, it is very doubtful whether the Egyptian and the Semitic signs are identical, and the latter, therefore, derived [from the former].

In the Semitic script the principle of acrophony rules; that is, each letter is represented by the picture of an object whose name begins with the letter under consideration: for example, the letter *d* by Δ, the outline of a tent-door, dalth, deleth, dāleth. It is to be further noted, that all the letters are in the first place only consonants. Probably there were not twenty-two letters at the beginning: it is quite possible that ה, ו, ד, ז were developed later from ה, ח, ט, ע, through differentiation, and each of these last four represented two related sounds, as did י also later, similar to the Arabic ع and غ. At least the meaning of the names of ה, ו, ז, is entirely unknown; and ה and ז break into related groups of letters.¹ The order of the letters is shown to be very old by the alphabetical Psalms (ix. seq., xxv., xxxiv., xxxvii., cxl., cxli., cxlv.), by Prov. xxxi., 10-31, and by Lam. i.-iv., and still more certainly by the ancient Greek alphabet. It has no fundamental plan of arrangement; yet an intentional classification is evident in several places.

In the north-Semitic group of languages, if we except the Assyro-Babylonian cuneiform literature, a Western and an Eastern, or a Canaanitic and an Aramaic, development are to be distinguished. The same is true as to the characters used in writing.²

B. The oldest known witness, at present, to the development of the north-Semitic script is the thirty-four line inscription of Mesha', king of Moab, found in the year 1868, by the German minister, F. H. Klein, among the ruins of Dibon (Dhibān). It is of the ninth century before Christ (cf. 2 Kgs. iii., 4 seqq.). Concerning this inscription of which fragments, unfortunately incomplete, are now in the Louvre in Paris, see in particular: Th. Nöldeke, *Die Inschrift des Königs Mesa von Moab erklärt*, Kiel, 1870, page 38.; Const. Schlottman, *Die Siegestsäule Mesa's*, Halle, 1870, 51 pp.; *ZDMG.*, xxiv. (1870), page 253 seqq., 483 seqq., 645 seqq.; xxv. (1871), page 463 seqq.; L. Diestel, in the *Jahrb. f. Deutsche Theologie*, 1871, page 215 seqq.

Closely related are the characters of the Siloam inscription, discovered in June, 1880, and belonging probably to the time of Hezekiah. Cf. especially, A. Socin, *Zeitschr. d. Deutschen Palästina-Vereins*, iii. (1880), page 54 seq.; E. Kautzsch, *ZDPV.* iv., pages 102-114, 260-271 (with a lithograph); v., pages 205-218; H. Huthe, *ZDPV.* iv., 250-259; *ZDMG.* xxxvi. (1882), pages 725-750 (with a sun-print plate).

¹ Schlottmann is inclined also to strike י and פ from the oldest alphabet.

² The attempt made by W. Deecke (*ZDMG.* xxxi. 107 seqq.), to derive the ancient Semitic alphabet from the later Assyrian cuneiform writing, has not found anywhere a lasting endorsement.

Twenty seals with ancient Hebrew inscriptions belong probably to the period from the eighth to the seventh century B. C. See particularly M. A. Levy, *Siegel und Gemmen mit aramäischen, phönizischen, althebr., himjar.... Inschriften*, 1. c., 1869, pp. 55, plates 3.

Here we should place the Phœnician inscriptions, concerning which we are now receiving continuous disclosures, in a style worthy imitation, through the *Paris Corpus inscriptionum Semiticarum ab Academia inscriptionum et litterarum humaniorum conditum atque digestum. Pars prima inscriptiones Phœnicias continens*, of which the first two numbers (Tom. 1., fasc. 1, 2), have appeared (1881 and 1883). The epitaph of Eshmun'azar is to be especially noted in this connection. It is certainly of the first half of the fourth century B. C.: C. Schlottmann, *Die Inschrift Eshmunazars, Königs der Sidonier*, Halle, 1868, pp. 202, plates 3; C. J. Kämpf, *Phönizische Epigraphik. Die Grabschrift Eshmunazar's, Königs der Sidonier. Urtext und Uebersetzung*, Prag, 1874, pp. 83.

Essentially the same script is on all Hebrew coins, of which we have not a few, perhaps from the time of Simon Maccabæus (143-135),¹ safely from John Hyrcanus I. (135-105),² down to the time of Bar Cochba. Cf. especially Fred. W. Madden, *Coins of the Jews* (second volume of *The International Numismata Orientalia*), London, 1881, pp. xi, 329, large 4to, 279 wood-cuts and 1 plate.

This script was the one exclusively used by the Jews up to the time of Ezra. Then, as will hereafter be shown, it was gradually exchanged for (displaced by) the Aramaic.

The Semitic writing is "a younger, calligraphic remodeling of the ancient Hebrew" (Stade, *Hebr. Grammatik*, page 26). Several specimens of writing may be found in Rosen's essay: "Alte Handschriften des samaritanischen Pentateuch," *ZDMG.*, XVIII. (1864) pages 582-589.

From the foregoing account, we have purposely omitted the portions of an epitomized compilation of Deuteronomy brought to Europe in 1883 by the Jerusalem book-dealer W. M. Schapira. These are written, it is true, with letters very similar to those of the Moabite stone; but, as the writer of this article, who first saw the entire thing, said to the owner, it is an altogether modern production. The appearance of age has been skillfully given it by using the blank upper and lower edges of leather synagogue rolls as material for writing upon. Cf. my letter of August 31, addressed to the publisher of the *Times* (in the number for Sept. 4, 1883); my notice of Guthe's publication, named below, in *Theol. Lit.-Blatt*, No. 40; Franz Delitzsch's article, "Schapira's Pseudo-Deuteronomium," in the *Allgem. Ev.-Luther. Kirchenzeitung*, Nos. 36-39; H. Guthe, *Fragmente einer Lederhandschrift, enthaltend Mose's letzte Rede an die Kinder Israel, mitgetheilt und geprüeft*, Leipzig, 1883, pp. 94. In view of the fact that the pieces of skin (some

¹ Madden, p. 61 seqq.

² de Saulcy, Ewald, Derenbourg.

years since declared a forgery, by C. Schlottmann, upon the ground of communications made in correspondence by Schapira) and the "Moabítica"¹ were brought to Europe by the same dealer, we may refer merely to the most important literature respecting the latter. Const. Schlottmann, *ZDMG.*, vols. 26-28; H. Weser, *ib.* vols. 26, 28; Ad. Koch, *Moabitisch oder Selimisch?* Stuttgart, 1876, pp. 98; E. Kautzsch and A. Socin, *Die Aechtheit der Moabitischen Alterthümer geprüft*, Strassburg, 1876. pp. 191.

C. The oldest authenticated documents in respect of the Eastern or Aramaic development of the north-Semitic writing, are the old Aramaic seal inscriptions, which differ but a little from the ancient Hebrew. The main point in these gradual changes can be stated thus: Opening of the closed heads (𐤁, 𐤃, 𐤅, later also 𐤆), rounding of the angular forms.

The development proceeds very well, if we shall arrange the material at hand for critical examination in the following manner: The Assyrian clay tablets with conventions in the cuneiform character and Aramaic letters. The papyrus written by Aramæans in Egypt during the Persian domination, upon which final letters for 𐤁, 𐤃, 𐤅 are already distinguished. The Cilician coins of the fourth century [B. C.]. The stone of Carpentras (in the department of Vaucluse). The Nabatæan and the Palmyrene inscriptions. The inscription of 'Arâq el-Emir (half-way between Rabbath Ammon and Jericho), probably soon after 176 B. C. The inscription of the priestly family, the 𐤁𐤆𐤃𐤅 𐤇𐤁𐤏𐤓, on "the Tomb of St. James" (Valley of Kidron), presumably of the first century B. C. The word of Christ (Matt. v., 18), *ἵνα ἐν ἡ μία κεφαία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου*, has reference, doubtless, not to the ancient Hebrew characters, but to those of the Eastern development. The Kefr Bir'im inscriptions (seven and a half miles NNW. from Safed) which, according to Renan,² belong to the end of the second or the beginning of the third century after Christ, while Levy and Schlottmann maintain that they are older.

Out of this style of writing with its many ligatures, by the isolation of the letters and a tendency to calligraphy, the square character (כתב מרבע) has arisen.

D. The adoption of the Aramaic script on the part of the Jews, did not occur all at once, but by degrees. The oldest witness which attests the entrance of this script into Palestine, is the 'Arâq el-Emir inscription, consisting, unfortunately, of only five letters, 𐤏𐤃𐤕: it has the ancient Hebrew Yodh. The later inscription on the so-called "Tomb of St. James," already mentioned, shows only the Aramaic type of writing. Though all Hebrew coins, even those of Bar Cochba, have legends in the ancient Hebrew script, yet we may hardly hold that this is the act of a cultured patriotism which had knowledge of the old national script that had become obsolete, but we must conclude that the ancient script was then

¹ [The Berlin "Moabítica;" to be distinguished, of course, from the Moabite stone. Tr.].

² *Journal Asiat.*, 1864, Vol. IV., p. 531 seqq.; 1865, Vol. VI., p. 561 seqq.

quite generally known; for what is illegible can hardly command the patriotism of the ordinary man, and beside this the writing upon the coins was essentially that of the Samaritans whom the Jews so hated. The knowledge, nay more, the use, of the ancient script follows from the Mishna *Yadayim* iv., 5. Here also are to be noted two statements of Origen by way of citation which can scarcely be assigned to a later period. According to Montfaucon, *Hexaplorum Origenis quæ supersunt*, I., 86, he says that the Greeks use κρείος for the unpronounceable divine name, and then he continues: καὶ ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων 'Εβραϊκοῖς γράμμασι, ἀλλ' οὐχὶ τοῖς νῦν φασὶ γὰρ τὸν Ἑσδραν ἐτέροις χρήσασθαι μετὰ τὴν αἰχμαλωσίαν. And in respect to Ezek. ix., 4 (Montf. II., 282) he says that a baptized Jew told him: τὰ ἀρχαῖα στοιχεῖα ἐμπερὲς ἔχειν τὸ θαῦ τῷ τοῦ σταυροῦ χαρακτήρι. There is no indication whatever that the ancient script has been used by the Jews since the second century of the Christian era.

How is this complete disappearance to be explained? Only upon the hypothesis that earlier than this the Aramaic script (the square character) had come to be considered sacred, the ancient Hebrew profane. Even in the above-cited Mishna, it stands as an incontrovertible dogma that the Hebrew manuscripts of the Bible were only to be deemed sacred in case they were written in the square script (אשורית) with ink upon leather (עור), but not if the (ancient) Hebrew writing (כתב עברי) were employed. Whence the sacredness of this script? The view that Ezra brought the square writing with him from Assyria out of the exile—a view attested so early as the second century after Christ (Rabbi Jose, Rabbi Nathan)—is significant in this connection.¹ Even if Ezra did not bring the Aramaic script with him (it came without him, along with the Aramaic language), it is nevertheless most probable that he caused the Aramaic writing to be used in the numerous copies of the law which were made at his procurement. Inasmuch as the letters of the law came more and more to be regarded as divine, and the difference between the two types of writing constantly increased, at a later period such a change in the script would not have been possible.

E. From various statements in the Talmud (e. g., *Sabbath*, 103, 104), we perceive first, that the square writing employed in its time had long since attained a defined form, and second, that the character found in manuscripts and imprints corresponds with it.² This stability is explained by the peculiar respect entertained for the law, which was written with these letters.³ There is a diversity in the characters employed in the manuscripts of the Bible, but one that in no way makes against the correspondence just spoken of. By this diversity we are enabled to determine, often with certainty, as to the nationality of respective

¹ Jerusalem Talmud, *Megilla* i., 11 (Shitomir's edition, i., 9), fol. 71, col. b, l. 56 seqq.; Babylonian Talmud, *Sanhedrin*, 21, col. b.

² Cf. A. Berliner, *Beiträge zur hebr. Grammatik im Talmud und Midrasch*, Berlin, 1879, pp. 15-26.

³ Cf. my article "Massora," *PRE.* ix., 389, and the bibliography given therein, Remark 2.

manuscripts or of their transcribers; e. g., it is very easy to distinguish between Spanish and German codices of the Bible. To a far less extent are we able, from the characters used, to speak with assurance respecting the age of a manuscript; many statements in catalogues purporting to be absolute are purely suggestive, and may be in great measure incapable of proof.

As old witnesses regarding the state of the square script in the earlier centuries [of the Christian era], we may here name: the ten tomb inscriptions in Venosa, Lavello and Brindisi—of the first half of the ninth century—published by G. J. Ascoli;¹ and the codex of the prophets with the Babylonian punctuation—of the year 916.²

On the contrary we are not to take into account: first, the epitaph of the Mashta found in Aden; for, to the date "29 Seleuc.," we have to restore not only the order of thousands, but of hundreds also (1029 Seleuc. = 717 A. D.);³ second, very many "finds" of the Karaite, Abr. Firkowitsch, who died at Tschufutkale in the Crimea, 1874, viz., all epigraphs which are said to have been written earlier than the year 916, and almost, if not quite, all epitaphs which now bear date as of the fifth or even the fourth millenary, Jewish chronology (therefore before 1240 or even 240 after Christ). The epitaphs are collected in the ספר אנכי זכרון, published by A. Firkowitsch (Wilna, 1872). D. Chwolson has especially maintained the genuineness of the Firkowitsch finds.⁴ Cf. on the contrary, what the writer has observed concerning the numerous forgeries of Firkowitsch (also touching upon the history of the punctuation and the Massora) in *A. Firkowitsch und seine Entdeckungen. Ein Grabstein den hebr. Grabschriften der Krim*, Leipzig, 1876, pp. 44; *Theol. Litzg.*, 1878, No. 25, col. 619 seq.; *Die Dikduke ha-teamim des Ahron ben Moscheh ben Ascher*, Leipzig, 1879, Introduction; *ZDMG.* xxxiv. (1880), pages 163–168; *Lit. Centralblatt*, 1883, No. 25, cols. 878–880.

Concerning the peculiar embellishments of numerous letters, the so-called תגין or כתרים, cf. Talmud, *Menachoth*, 29, cols. a, b; *Sabbath*, 89, col. a; 105, col. b; ספר תגין, *Sepher Taghin, Liber coronularum* . . . edidit . . . J. J. L. Barges, Paris, 1886, pp. xxxi, 42, 55, 16mo.; J. Derenbourg, *Journal Asiatique*, 1867, Vol. IX., pages 242–251.

The literature relating to the punctuation I have given in the article "*Mas-sora*," [PRE.²] Vol. IX., page 390, Rem. 2, and page 393, Rem. 3.

¹ *Iscrizioni inedite o mal note, greche, latine, ebraiche, di antichi sepolcni giudaici del Napoli-tano, edite e illustrate*, Turin and Rome, 1860, pp. 120, 8 sun-print plates.

² *Prophetarum posteriorum codex Babylonicus Petropolitanus* . . . edidit Hermannus Strack, St. Petersburg and Leipzig, 1876.

³ Against Levy, Stade, Schlottman, and others.

⁴ *Achtzehn hebraische Grabschriften aus der Krim*, St. Petersburg, 1866, pp. 135, large 4to, 9 plates; and *Corpus inscriptionum Hebraicarum* (1882) [Title given in Bibliography]. Although the author in the second work concedes that Firkowitsch has forged much, still his point of view is wholly uncritical; and the invectives and charges vociferated against the undersigned do not conceal this from the learned.

Facsimiles of Hebrew manuscripts: The Paleographical Society. *Facsimiles of Ancient Manuscripts*. Oriental series. Edited by W. Wright, London; Part I., fol. 13, Hebrew Lexicon of Menachem ben Saruq, of the year 1091; fol. 14, ib. of the year 1189; fol. 15, Rashi, Comment. on the Talmud, 1190; Part II., fol. 30, Moses ben-Shem-Tob of Leon, Sepher ha-Mishkal, 1363-4, Algiers; Part III., fol. 40, Manuscript of the Bible; fol. 41, ib., Jan., 1347; Part IV., fol. 54, ib.; fol. 55, Al-Charisi, Tachkemoni, 1282; fol. 56, Jerusalem Talmud, 1288-9; Part V., fol. 68, Isaac ben-Joseph, Sepher Mitzvoth Katon (סמ"ק), 1401.¹ M. Steinschneider, *Catalogus codicum Hebræorum bibliothecæ Lugduno-Batavæ*, Leyden, 1858, 11 plates; *Die Handschriftenverzeichnisse der Kgl. Bibliothek zu Berlin*, Vol. II., *Verzeichniss der hebr. Handschriften*, Berlin, 1878, 3 plates with 27 specimens of writing; *Die hebr. Handschriften der K. Hof- und Staatsbibliothek in Muenchen*, Munich, 1875, Facsimile of the Talmud Manuscript No. 85. M. S. Zuckermannel gave a facsimile of each of the Erfurt and Vienna manuscripts of the Tosefta (Tosefta, Pasewalk, 1880. Supplement, Treves, 1882). Chwolson, *Corpus etc.* B. Stade, *Geschichte des Volkes Israel*, Berlin, 1881, seqq.

Copies of Hebrew epitaphs: Firkowitsch in אבני זכרון (imperfect); Chwolson in both his works already named; Ascoli, as cited above; The Paleographical Society, etc., Part II., fol. 29, Epitaph of the Mashta, ostensibly of the year 717-8, in reality later (see above). The practiced hand of Prof. Jul. Euting has given a detailed graphical exposition of the history of the Hebrew alphabet three times, in *Outlines of Hebrew Grammar*, by G. Bickell (translated by S. I. Curtiss), Leipzig, 1877; *The Hebrew Alphabet*, *The Paleogr. Soc.*, Part VII., London, 1882; Chwolson, *Corpus etc.*

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¹ The editors are disposed to hold that the codices used for folios 40 and 54 were written in the twelfth century. It is doubtful whether this is correct.

pp. 358, 398 (1st, Semitic Alphabets; 2d, Aryan Alphabets), particularly Vol. I., pages 268-283; A. Kirchhoff, *Studien zur Gesch. des griech. Alphabets*, 3d edition, Berlin, 1877, pp. 168 with illustrations.

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Wilh. Gesenius, *Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, page 137 seqq. [nearly antiquated]; J. G. Eichhorn, *Einleitung in das alte Testament*, 4th edition, §§ 63-78, 342-377, Göttingen, 1823, Vols. I. and II.; H. Hupfeld, "Kritische Beleuchtung einiger dunkeln und missverstandenen Stellen der alttestam. Textgeschichte," *Theol. Studien und Kritiken*, 1830, Nos. 2-4, and 1837, No. 3; *Ausführliche hebräische Grammatik* [not completed], Kassel, 1841, § 7 seqq.; Ad. Merx, article "Schreiber, Schreibkunst," in Schenkel's *Bibel-Lexikon*, V., 240-247; H. L. Strack, "Die bibl. und die massoretischen Handschriften zu Tschufutkale in der Krim," *Zeitschr. f. luth. Theologie und Kirche*, 1875, pages 585-624; B. Stade, *Lehrbuch der hebr. Grammatik*, Part I. [all], Leipzig, 1879, pages 22-24 [this also treats of other matters of literary interest]; C. Schlottmann, article "Schrift und Schriftzeichen," in Riehm's *Handwörterbuch des bibl. Alterthums*, Part XV. (1881), pages 1416-1431 (of great value); D. Chwolson, *Corpus Inscriptionum Semiticarum*, containing epitaphs from the Crimea and other epitaphs, in the early Hebrew square characters, as also specimens of the script from the ninth to the fifteenth century, St. Petersburg, 1882, 528 cols., folio, 4 photo-lithographs, 2 photo-type plates, and one in script (fails to accomplish its peculiar purpose, the defence of the Firkowitsch "finds;" but is valuable by reason of its specimens of writing and as a collection of much literary material that had else been scattered).

Leopold Löwe, *Graphische Requisiten und Erzeugnisse bei den Juden*, 2 parts, Leipzig, 1870, 1871 (alternate title: *Beiträge zur juedischen Alterthumskunde*, Vol. I.), pp. 243, 190. Contents: Material upon which they wrote; Materials and utensils for writing; Scribe; Records.—Noteworthy because of its careful use of the Jewish literature. For the names of the ancient Hebrew script compare moreover, the essay, כתב ליכונאה and כתב דעין, by Georg Hoffmann, *Ztschr. fuer die alttest. Wissensch.*, 1881, pages p. 334-338.

ŠUZUB THE BABYLONIAN AND ŠUZUB THE CHALDÆAN, KINGS OF BABYLON.

BY PROFESSOR C. P. TIELE,

Leyden, Holland.*

With pleasure I avail myself of the opportunity which has been offered to me to furnish a small contribution to the album which is to be presented to Dr. Leemans. I should be very loth not to take any part in the homage to the esteemed scholar, the friend of my father, who constantly honored me also with his hearty friendship.

I have not, indeed, any important discoveries to communicate, but a short historical-critical contribution to the history of the reign of Sennacherib may suffice.

In the inscriptions of this king, especially in the Taylor-Cylinder (Hexagon) Šuzub occurs several times as the name of an obstinate enemy. But it seems to be difficult to reconcile the various accounts concerning him.

First, in the course of his expedition against Marduk-bal-iddin, of Bît-Yakîn (fourth campaign) the king gains a victory over Šuzub, the Chaldæan, who dwelt in the marshy districts near the sea. Šuzub flees and disappears entirely (ul in namir ašaršu). A few years later (in the sixth campaign) when returning from his adventurous voyage to Nagitu, Sennacherib gains a victory over Šuzub, the Babylonian, who had taken advantage of the disorder and anarchy of the country (ina ešiti mati) to usurp the dominion of Šumer and Akkad, and with him his ally the king of Elam. Šuzub he takes prisoner, brings him in fetters to Nineveh and there shuts him up in the great gate (cf. the Tabl. in Smith's *Sennach.*, p. 105). The account in III. R. 4, that Šuzub fled and fell from his horse probably has reference to this capture. But again a few years later Šuzub still sits on the throne of Babylon, makes an alliance with Ummanmênanu of Elam, and Sennacherib directs against him his eighth campaign, which, according to the Assyrians, results in the defeat and the flight of the allied kings. The Taylor-Cylinder written in 691 B. C. (limu Bel-êmurani, governor of Kargamiš) is still ignorant of his imprisonment. Only the Bavian inscription, composed at a later time, speaks of a second expedition to Babylon (ina šani harraniya) in which the city is destroyed, and Šuzub is taken captive.

On the supposition that all these accounts refer to the same Šuzub, it was supposed that he had either escaped from his prison, or had received mercy at the

* See the note on "The Memorial Volume of Dr. Leemans," p. 243.

hands of Sennacherib. The first is improbability itself, the other is not in accordance with the disposition of the most unmerciful of the Assyrian kings, and if it had occurred it certainly would have been mentioned by him in order to show the ingratitude of Šuzub.

But even a careful comparison of these passages shows plainly that we have to do here, not with one Šuzub, but with two persons bearing the same name. The one is called (Tayl. III., 45 and v., 8) "the Chaldæan" (amēlu) Kal-dā-a-a (var.-da-a-a) or (Nebi-Yun. 28) mār m. Ga-hul, the other (Tayl. IV., 35) "a born Babylonian," tur-ka-dingir-ra-ki (or mār Bâbîli) which by no means is the same thing. The Chaldæan was originally ruler of a small State in Lower-Chaldæa, who in 699 had rebelled against the governor of Lachir, to whom he was subordinate, and then, after having been defeated by the Assyrian army, had fled to Elam. This is related twice, the second time a little more fully, in the Taylor-Cylinder (III., 45 seq., and v., 8-14). The repetition serves as an introduction to the account of his ascending the throne, and his war against Assyria, in alliance with Elam. The writer of the document from which III., 45 seq. is drawn, did not know whither he had gone; afterwards it appeared that he had taken refuge in Elam, but had fled thence to Babylon, where they crowned him as king. The other was a Babylonian by birth, who reigned at an earlier period. He is mentioned (besides Tayl. IV., 35) Tayl. v., 5, where it is related that the Babylonians, —evil devils,—had shut the gates of their city against the Assyrians after Šuzub had been carried off. Arki Šu-zu-bi is-si-ḫu can not mean: "nach dem Š. sich empört hatte" (Hörning), nor "after Š. was driven away." Smith, but only "after Š. had been carried off." Nasaḫu always, also Deluge II., 45 (where Haupt translates very freely: *Dibbara enterfesselt die Wirbelwinde*) has the meaning of "conveying, leading," either "conveying to," or "away from." This Š., therefore, is the Babylonian who was imprisoned in the gate at Nineveh. After this the account proceeds to the other Šuzub, the Chaldæan, describes his various vicissitudes, and then comes to its real subject, the eighth campaign of Sennacherib.

This distinction, grounded on an accurate interpretation of the historical texts of Sennacherib, is now, according to my judgment, made certain by the Babylonian Canon recently discovered, and by the fragment of the corresponding Chronicles, found at the same time. See Pinches in the Proceedings of the Soc. of Bibl. Archæology, May 6, 1884.

There, after Sennacherib's brother there follow first the king Nêrgal-uše zib, who reigned one year and six months (693-2), and whose name has been corrupted to Πηγερβήλος in the Ptol. Canon, and after him, during four years (692-689). Mušêzib-Marduk, who is identical with the Μεσημιορδάκις of the Canon of Ptolemaeus. Both names are compounded with Šuzubar (from êzibu). Probably they were both originally named simply Šuzub, one of the elliptical

proper names, so common among the Semites. It seems that the name also occurs in the inscription of Tema, recently discovered by Euting. On ascending the throne they changed this name into Nêrgal-ušêzib and Mušêzib-Marduk, but both continued to be called, with a certain amount of contempt, simply Šuzub by the Assyrians, who did not acknowledge their legitimacy, just as conversely Tiglath-pileser II. and Shalmaneser IV. were called Pulu and Urlûlâi by the Babylonians, for the same reasons.

That what the Babylonian Chronicles relate of the two kings, taking into consideration the different point of view of the Assyrians and the Babylonians, agrees very well with what the Assyrian sources tell us of the two Šuzubs, and that the chronology also admits of no other interpretation is certain, but cannot here be further elaborated.

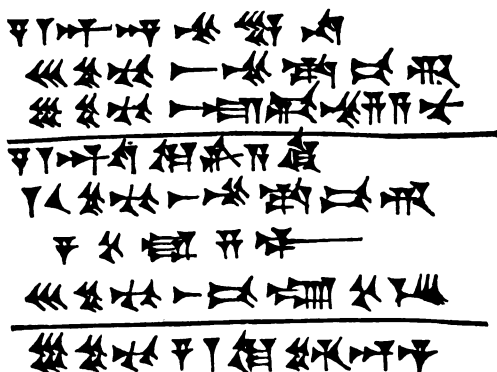
AN ASSYRIAN RECORD OF RECEIPTS OF TAXES.

BY THEO. G. PINCHES,

British Museum, London, England.

The short text given herewith is one of the tablets of the K. (Konymyik) collection in the British Museum, discovered by Sir A. H. Layard. It is inscribed on a small tablet, 2½ inches long by 1½ inch broad, six of the eight lines of writing it bears being upon the obverse, and continued, as is usual with tablets of this class, round the edge on the reverse. The style of the writing is Babylonian, and the reproduction here published gives a fair idea of the forms of the characters in the original.

K. 764.



TRANSCRIPTION.

Ša 𐎶𐎵𐎶 Aššur-šum-iddi-na:—
 šelašā zērî ina mu-da-bi-ri;
 šuššu zērî ina âl ga-mu-za-a-nu.

Ša 𐎶𐎵𐎶 Šamaš-di-ni-a-mur:—
 sibā zērî ina mu-da-bi-ri
 ša mât Ra-ša-pi;
 šelašā zērî ina bi-rit šadāni

Šuššu zērî ša 𐎶 Ki-šir 𐎶𐎵 Šur.

TRANSLATION.

From Aššur-šum-iddina:—
 30 of seed from the pasture;
 60 of seed from the city Gamuzanu.

From Šamaš-dîni-âmur:—

70 of seed from the pasture

of the land of Reseph;

30 of seed from the midst of the mountains.

60 of seed from Kišir-Šur.

Aššur-šum-iddina "Aššur has given a name."

Mudabiri, oblique case, after ina, of mudabiru, defectively written for mudabbiru, participle-noun from the Pu'ul (dubburu) of dabāru, Hebrew דָּבָר *to lead* (flocks and herds) *to pasture*. Whether mudabiru is the same as mudbaru or not is doubtful—mudbaru has probably the meaning of "desert" only. (Compare מִדְבָּר (1) *a pasture*, (2) *a desert*.)

Al Gamuzānu, probably "the city of cypresses." Compare the Heb. גִּמְזוֹן (= גִּמְזוֹן). Most likely near Reseph.

Šamaš-dîni-âmur, probably "I have seen the Sun of judgment" (= "I have seen the Sungod, the judge"). Šamaš was especially regarded by the Babylonians and Assyrians as "the judge."

Mât Rašāpi, רָשָׁפִי, Reseph, the well-known district of Palmyra (see Fried. Delitzsch, *Wo lag das Paradies?* p. 297).

Ina birit šadāni, "in the midst of the mountains," probably the district west of Aleppo. The character MAT-MEŠ may also be read mâtāti *countries*, but this meaning does not fit so well.

Kišir-Šur is probably for Kišir-Aššur, "Aššur's bond," the defective writing indicating either a vulgar pronunciation or a mistake of the scribe.

This interesting little text belongs, probably, to the time of Aššur-banī-apli, and is valuable in showing that the Assyrian dominion over the outlying provinces was at the time real. The three names quoted on the tablet can hardly be other than those of Assyrians; and far though they were from the centre, they had, like all the rest, also to submit to the visits of the tax-gatherer, who was, probably not, at times, over-welcome.

THE STUDY OF HEBREW AND THE DIALECTS.

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That the student of Hebrew who would go beyond the mechanical *kāṭāḥ* and search out the *rationale* and spirit of the language as well as learn the bare facts lying upon the surface, must also pay more or less attention to the other Semitic dialects, goes almost without saying. This claim of the sister tongues was accepted even when there was no deeper than a practical interest taken in Hebrew; but it has secured a scientific basis and recognition only in the philological methods of our own day and date. The historico-comparative method is now generally accepted as the correct principle of scientific research. The philosophy of this method consists in this, that it seeks to understand its science as a growth, as the resultant of historical factors and agencies, and does so largely with the assistance drawn from related and allied departments. Although applied most consistently and with the richest results to the natural sciences, it has been employed also with marked success to theological, historical, and other research. In philology this comparative method has, since the introduction of Sanskrit, and chiefly through its instrumentality, revolutionized the study of the languages and culture of the Indo-European nations, and has been the principle means of establishing modern comparative philological science. In the Semitic studies the dialects were appealed to even at an earlier date than was the case with the Indo-European; but this was done rather on the principle of *stat pro ratione voluntas*.¹ It is only within comparatively recent times that order and system was brought into this work, and even to the present day questions of method in this respect have not been settled, so that in regard to both the grammar and the lexicon of the Hebrew language Semitic scholars are not a unit as to the influence and voice which should be accorded to this or that dialect. In fact, the publication of Friedrich Delitzsch's "The Hebrew Language viewed in the Light of Assyrian Research" (1883), and his "Prolegomena" to a new Hebrew and Aramaic Lexicon (1886), has, as far as the lexicography of Hebrew is concerned, started anew questions of the deepest fundamental importance.

The study of the dialects by the thorough student of Hebrew is accordingly already demanded by the best scientific method of the day, and this demand is

¹ On the comparative method in general cf. Whitney, *Language and the Study of Language*, 1867, p. 240 seq.; Benfey, *Geschichte der Sprachwissenschaft*, 1869, p. 313 seq. *et passim*. The etymological adventures made by some of the Hebrew scholars of two and three centuries ago are as crude as those found in Cicero and other old writers, cf. Benfey, l. c. p. 149 seq.; p. 229 seq.

fully sustained and emphasized by an examination of the relation and connection sustained by the various dialects to the Hebrew. In this connection it is of prime importance to remember just what position this study should occupy in the Hebrew student's work. It is a fact beyond dispute, but yet one not always remembered or acted upon, that the first thing necessary for the student of Hebrew, or of any other language, is to acquire the facts of that language as they are given in its literature. Nothing is more fatal to a solid and lucid study of a language than to approach it with a preconceived notion as to its origin, character, or relation with other dialects and languages. The right method of learning a language intelligently and correctly is the synthetic and constructive, and the materials that should be employed in this process are not this or that philological hypothesis, or this or that related tongue. Thus the principle and first source from which to draw our knowledge of the Hebrew is the Hebrew itself. In both the grammar and the lexicon of Hebrew this principle has not been allowed full sway. It is one of the weaknesses of Ewald's grammatical system that he approaches the phenomena of the Hebrew language with certain fixed ideas of the character and growth of language in general and of the Hebrew in particular; while it is equally a fault in the antithesis set up against Ewald's ideas by Olshausen, that he first constructs, chiefly upon the basis of the Arabic, a scheme of a proto-Semitic grammar, and explains the Hebrew forms as developments from this, but it has the redeeming feature that, to a great extent at least, this reconstruction of primitive Semitic forms is the result of previous deductions on the basis of correct comparative work. On the other hand, it is the charm of the ever popular grammar of Gesenius that for the most part he takes the facts pure and simple as he finds them in the Sacred Records and seeks to explain them rationally with whatever help he can find in the Hebrew itself, or in the cognate tongues. It is the merit of the inductive method, which is now being adopted by nearly all the Hebrew teachers of the land, that it carries out with a rigor and a vigor hitherto unknown, the idea of making Hebrew its own interpreter, of collecting and systematically arranging the facts of the language, and then from these facts deducing the principles that underlie them. While in no wise despising the help drawn from the cognates or from philological science in general, it nevertheless seeks in all cases to draw first from the Hebrew itself the data for an intelligent conception of Hebrew grammar. While as a system and in its conception of the language it may bear a close resemblance to the ideas of Olshausen and Bickell, yet in the manner of reaching these conclusions it resembles mostly the ways of Gesenius.

In Hebrew lexicography, too, the self-interpreting principle has not always been faithfully observed, and here, probably more than in the grammar, have the dialects been allowed a primary where they should have had only a secondary voice. The temptations here were all the more dangerous to resist, both on account of the meagre material afforded for a full and methodical lexicon by the rem-

nants of the literature of the Hebrews preserved to us in the Old Testament, as also because the cognate tongues offer in this regard more complete and in many respects more satisfactory material than they do to the Hebrew grammarian. For a number of reasons the editors of the last two editions of Gesenius' *Handwörterbuch*, Professors Mühlau and Volck of Dorpat, Russia, have been singled out as the representatives of this false principle in Hebrew lexicography, although they have probably not been the chief of sinners in this regard.¹ These two editions more than any of their predecessors are under the spell of the Arabic school; and the principle of a biliteral basis of large classes of Hebrew roots with one general meaning out of which the various special meanings have been developed has been carried out to such an extent that impossibilities were attempted. The attack of the younger Delitzsch on this feature of the lexicon is in its main outlines certainly justifiable, although many of the etymologies which he proposes for Hebrew words on the basis of the Assyrian are equally unsatisfactory, at least in their present shape. But the principle he pronounces on p. 21 of his *Prolegomena* is certainly correct. There he says: "Hebrew lexicography must in the future also direct its chief attention, without swerving (*abschweifen*) to the other Semitic dialects, toward getting the meaning of the Hebrew and the Biblical-Aramaic words first of all from the Old Testament *usus loquendi*. Only when this has been done and found fruitless, has the time come for consulting the related languages." Delitzsch was not the first to enunciate this principle, but he was the first to give it such general application. His forthcoming Hebrew lexicon must yet show whether he has not, pendulum-like, swung to the other extreme and given to Assyrian privileges which he justly denies to Arabic.

The Hebrew has many *cruces* which even the Assyrian, now seemingly regarded by some as a panacea for all the ills that Hebrew grammar and lexicography are subject to, may not solve. Kautzsch's programme on the word צדק and Baudissin's on קדש are fair examples of the manner of determining the meaning of Old Testament words on the basis of a full and fair comparison of the words as found used by the Old Testament writers, without assigning to the etymology—true or imaginary—of the word the decisive voice in determining the signification. Indeed philology in general demonstrates, beyond any fair doubt, that the etymology of a word in itself, and even if this be based upon the most learned research in the related tongues, cannot settle the actual meaning of a word. This can be done only by the *usus loquendi* of a people, however important testimony as to this use may be offered by the dialects, especially in regard to ἀπαξ λεγόμενα and other rare words. Following only the etymology of a word as a

¹ Far more arbitrary, only in a somewhat different direction, have been Fuerst and his followers. Delitzsch, Sr., also in his *Jesurun*, 1838, took a very radical stand-point. His work was written as a Prolegomena to the concordance of Fuerst and "*contra Ewaldum et Gesenium*," (see title page).

guide, even if that etymology is the correct one, may lead the investigator to an altogether false idea. For an independent student of Hebrew a concordance is as necessary as a dictionary.

But among the secondary helps of the Hebrew student the dialects undoubtedly hold the first position, both in grammatical and in lexicographical research. No thorough student of a language is, of course, satisfied with the mere mechanical acquisition of the facts of the language as such; he aims to understand the genius, the character, the growth of the language, in other words, to understand it philosophically and intelligently as the expression of thought. It is one thing to be able to conjugate a verb and another thing to be able to determine what elements enter into the composition of each form of the verb and each conjugation, and how these elements combine to express the shape and shades of thought actually conveyed by them. It is only when a language can be intelligently analyzed, both as to its forms and as to the peculiarities of its syntax, that it can be said to be understood by the student.¹ In order to be able to do this in Hebrew, a greater or less knowledge of the related tongues is indispensable; and this for the simple reason that these tongues are so closely related that one will naturally throw a great deal of light upon the growth and character of the other; they all will combine to form a clear idea as to the peculiarities of the Semitic class of languages over against the Indo-European and the Turanian, and this knowledge of the whole class will throw a reflected light upon the nature of the individual members of this class and help to solve the enigmas suggested by an examination of its etymology and syntax. These tongues are all closely related and connected with one another and show the same general character and spirit; but the one or the other has developed more extensively and more consistently some one special feature of the whole class, while in a second dialect this feature may show itself only enough to perplex the student, who can relieve himself of his perplexity only by following out this feature in its more developed form in the related dialects. Thus the various Semitic dialects are supplementary and complementary to each other. Examples of where the Hebrew receives a flood of light from the related tongues will occur at once to those who have an acquaintance with these tongues. Gesenius, in his *Lehrgebäude* (1817) has, probably with a greater fullness than any other grammarian, compared the Hebrew forms with those of the other dialects, and while his work may at places require some changes, yet it as a whole stands without a rival and is simply indispensable to the accurate student of Hebrew. By other authors work of a similar kind has been done, though not as extensively. As far as the Semitic verb is concerned Wright's *Arabic Grammar* in two volumes (1875) offers much and good material for comparative purposes. Naturally the least progress has been made in comparative work in the

¹ On the difference between the practical and the philosophical study of a language, cf. Benfey, l. c. p. 1 seq.

syntax, as there are but few who venture to undertake the laborious task of writing a Hebrew syntax—laborious chiefly because but little material has as yet been collected for the work—although we have been promised three from competent hands, namely, from Stade and König, in Germany, and Harper, in America. But what can be done by the comparative method in syntax also, when elaborately carried out, can be seen from the excellent little volume of Driver on the Hebrew Tenses. Of the work done, and to be done, by this method in Hebrew lexicography, we have already spoken, and mention here only the fact that a wealth of material for this purpose is found in another work of Gesenius, namely in his *Thesaurus*, completed by Rödiger. The dialects, methodically and scientifically applied to the elucidation of Hebrew, are yet a mine full of rich treasures.

HEBREW SYNTAX.

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I.

A vernacular knowledge of any language has the immense advantage over a book knowledge of it, in the sure and intimate acquaintance with the *facts* and forms of speech; but it is certain that in a scientific and philosophical acquaintance with the *principles* of dead languages, modern scholars are greatly in advance of the ancients who spoke those tongues. The blunders and inaccuracies of Roman authors in treating the etymology and structure of Latin are often amusing; and a Greek grammar of the days of Homer or Demosthenes, if such there were, would be a literary curiosity in more senses than one. In like manner Hebraists of the present day have investigated the peculiarities of "the sacred tongue" with a thoroughness and a comprehensiveness unknown to any other age. Not even the Massorites, who possessed next to a living knowledge of Hebrew, and who have fixed its vocalization for all time, exhibit anything comparable to the minute analysis and searching comparison of forms and constructions that characterize the latest inquiries into Hebrew grammar. The department of syntax especially has hitherto been defectively treated, and students therefore have occasion to welcome the introduction into schools of Ewald's *Hebrew Syntax*, which the Messrs. Clark of Edinburgh made accessible to English readers by translating in 1879 that part of the learned German's *Ausführliches Lehrbuch*. We will not have space, in the two short papers which we propose to devote to the subject, to examine in detail the many important suggestions and elucidations of this comprehensive and ingenious book; we will therefore confine our attention to the doctrines and relations of the so-called *tenses*, especially the "Future" (or, as Ewald prefers to call it, the "Imperfect"); which is confessedly the most difficult and least satisfactory point in modern treatises on Hebrew grammar.

The author sets out with an admirable statement of the ground difference in these two verb-forms:

"The simplest distinction of time in an action is, that the speaker first of all merely separates between the two grand and opposite aspects under which every conceivable action may be regarded. Man has first acted, passed through an experience, and sees before him something that is finished, or has taken place; but this very fact reminds him of that which does not yet exist, that which is behind and is expected. The former, or positive side, is that of experience, objective contem-

plation of action; the latter or negative side, is the higher subjective side of human thought and inference" (p. 1). Here the basal distinction of the *objective* (or past), and the *subjective* (or future) is clearly and truthfully drawn. But when the author proceeds, as he does in the very next sentence, and thereafter throughout his discussion, to draw the division thus: "Hence, with reference to action, the speaker views everything as already *finished*, and thus *before* him, or as *unfinished* and non-existent, but possibly *becoming* and coming," we conceive that he has materially departed from his former line of separation; for a positive action is not necessarily finished, nor is a negative one in the process of becoming at all. The exact and essential distinction had already been indicated, namely, the objective fact, and the subjective conception. This, and not the other, namely, of complete or incomplete execution, we find to be the true key to the intricacies of Hebrew usage with regard to the verb-forms. When the author proceeds to remark (p. 3) that "the names 'Preterite' and 'Future' are unsuitable, and have merely been derived from modern languages," we do not quite agree with him; for it is certain, even according to his own basis and the passages which he meanwhile has himself cited, that these are often, if not predominantly, the actual meanings of the two forms. But when he adds, "We designate them *Perfect* and *Imperfect*, understanding these names, however, not in the narrow sense attached to them in Latin grammars, but in a quite general way," we entirely disagree with him, and that for two reasons: 1. These names do not indicate the primary and real distinction; which is not the degree of completeness in an act, but the point of view from which it is regarded by the speaker (backward or forward, outward or inward), as Ewald himself set out by defining; 2. They, just as much as "Praeter" and "Future," are borrowed from other languages, with which the Hebrew has comparatively little analogy; and they are hampered with the additional disadvantage that, as Ewald himself confesses in adopting them, they must be taken, not as ordinarily understood in grammar, but in a peculiar and "quite general," i. e., very indefinite, way. We gain nothing, but lose much, by such a substitution. In proposing a new nomenclature, if we must entirely cut loose from conventional names, let us call them at once the Objective and the Subjective forms of the verb, and then we shall say just what we mean, and hit the nail on the head, and the right nail, too.

We have but little criticism to make on Ewald's further specifications of the use of the Praeter, but when he says (p. 6), that in such expressions as "they almost consumed me" (Ps. CXIX., 87), it means "they would have killed me;" "one of the people almost lay with thy wife," as meaning "might have lien," etc., we demur; for in our judgment the intention of the verb-form being not so much to express a *perfect* act, or, as the French say, *un fait accompli*, but rather an objective one, the meaning is that these acts really did come near being effected, not by reason of an actual attempt, but because there was a direct opportunity

and provocation therefor. The danger or proximity (בְּמֵצֵט) was real, and not imaginary or even hypothetical; as it would have been represented had the Future been employed. It was not merely true that the calamity might *possibly* have occurred; but it was in fact imminently nigh. Nothing but the "almost" intervened. So we often say, "I almost fell," not meaning "I partly fell," or "I might have fallen," but "I came near falling," or "I was on the point of falling," by reason of some positive occurrence, which, however, did not include any actual *degree* of falling at all, although it did involve the *fact* of falling outright. That event was obviated, not by any subjective cause, but by an objective intervention. This last distinction is in harmony with our view of the essential distinction between the two Hebrew verb-forms.

Turning now to the second and more idiomatic of these, the so-called Future, Ewald's Imperfect, we shall note his two divisions of this latter idea, and then the subdivisions under them. We will take them up in his order: first as notations of *time*, i. e., tenses (pp. 7-13); and secondly as indications of *manner*, i. e., moods (pp. 14-25).

The equivalent of a *present tense* he evolves out of the notion of incipency still continued. As an illustration he cites הֵצֵאוּ (1 Sam. xvii., 8), which he translates "ye are marching out." But we would render the clause thus, "Why *should you come out*," etc. The purpose there is not to express the fact of marching, nor yet its mode, much less its time or degree; but simply to demand its reason or cause; and as this lay in the feelings of the enemy, the subjective verb-form is the appropriate one. Ewald goes on to compare מֵאֵין בָּאת (or its equivalent) with מֵאֵין תָּבֵא (or its equivalent) as interchangeable, both meaning "Whence comest thou?" But this obliterates a nice distinction intended by the two phrases; for in each instance the former denotes (besides the question as to the locality) the (objective) fact of a journey, while the latter indicates its (subjective) purpose. This is especially obvious from the first passage which he cites (Gen. xvi., 8), where they (in substance) occur together, and are clearly contrasted, "And he said, Hagar, Sarai's maid, from whence *hast thou come* (מֵאֵין בָּאת)?" and whither *wilt thou go* (וְאֵן תֵּלְכִי)?" This passage is singularly inappropriate as an instance of the *present tense*; for one part of the journey was past and the other future.

A similar fallacy inheres in the author's extension of this principle of equality to the exchange of the two tenses in the respective members of poetic parallelism. This is a very common occurrence. Ewald cites but two examples, remarking that the interchange is made "merely for the sake of variety;" and this is the common supposition. But we apprehend that such a view does injustice to the genius of the usage. A real difference is always meant, although perhaps not an essential one; and the prevalent practice of translators, who plane out the distinction by the convenient use of the English present tense, is a vicious one,

detrimental to the delicate shade of signification. Thus, in the first of the two examples, Prov. xi., 7, "In the death of a wicked man hope will perish (תִּאֲכָר), and the confidence of iniquities has [then] perished (אֲכָרָה)," the common idea is disappointment, but the former clause regards the sinner prospectively as counting upon the future, while the latter contemplates him retrospectively as now no longer to be counted upon. So in the second passage cited, Prov. xiv., 18, "Simple ones have [always] inherited (נָחֲלָה) folly, but cunning ones—they shall crown themselves with (יִכְתֹּרֶה) knowledge;" the contrast is with respect to character and success, the former clause under the figure of an inheritance (which points backward to the bequest), and the latter under that of coronation (pointing forward to a reign thus begun). In like manner, we think we could show that in every such supposed case of equation, there is a skillful shifting in the kaleidoscope of parallelism, not only by the variety of terms employed (which are studiously non-synonymous), but also in the tenses used to enhance their effect. It is a great pity that versions will go on perpetually confounding and obscuring what the original meant to be diverse and perspicuous. This scholastic artifice of introducing a present tense, which the language systematically ignores, has robbed Hebrew poetry of a subtle significance, and greatly stripped it of its terse beauty. But whether the distinction in question can be made palpable in a translation or not, it certainly lies on the face of the text; and plain English readers are entitled to be made aware of its existence, instead of having it effaced by the substitution of an intermediate present tense. The two verb-forms were evidently not employed by the sacred writer at random; and we see no other way of reproducing them so simple and truthful as by means of the corresponding tenses in English. These surely would not be the Perfect and the Imperfect, but some form of the Preterite and the Future or Conditional.

When Ewald goes on to argue that the Hebrew Future may "indicate what was becoming realized in the past," we still more emphatically object to his doctrine of its use, although we recognize the subjective principle to which he ascribes this usage, "animated description," "the fancy of the speaker." The poetical passages which he cites do not require or sustain this view. In Job iii., 3, "The day in which I was born" (אֲוִלַּדְי), is not "in which I was *to be* born," but is simply the usual conditional relative, when the fact is assumed. In Job iii., 11, "Why did I not die?" (אֲמָוִתִּי), is rather "Why should I not have died?" and, by the way, the second member does not carry on the question and the negative, but reads "From a womb I issued, and I should [then] have expired." Ewald's other poetical passages, Job xv., 7; Ps. cxxxix., 16, are merely additional instances of the Future in relative clauses and in additional statements. He admits that this construction is rare in prose, and confined to certain combinations, especially with the particles **כִּי**, **אֲזַ**, etc. To these has often been attributed a *conversive* force, but that explanation is unnecessary, although Ewald seems to favor it.

With **טָרַם** this sort of *attraction* is most striking. It is resolvable, however, by the ordinary influence of a relative clause; for this particle is really a noun, and its construction is elliptical, q. d., "there was a *not-yet* that it should," etc. Hence, like all other relative phrases, it is occasionally used with a past tense, when the fact is intended to be definitely and independently asserted. The construction of the verb with **אָ** usually exhibits nothing very peculiar; the particle simply marks exactness of time, whether past or future. We note here a curious fallacy respecting it into which Delitzsch has fallen in his commentary on Job xxxviii., 21 (Clark's edition, II., 318), where he cites Ewald here "on the Future joined with **אָ** regularly in the signification of the *Aorist*," and accordingly translates "thou knowest it, for then thou wast born (**תָּוֹלַדְךָ**)."
 Now to render the sense appropriate we need a Pluperfect, not an Aorist, "thou then hadst been born," for a child just born at the time would have known nothing. But this is not the force of the Future here. It is subjective, as ever, and therefore highly ironical, "For at that time thou *must* [on thy own presumption] have been born!" The sarcasm does not lie in **יָדַעְתָּ**, "thou knowest" (a preteritive, strictly *past ascertained*; like *oída* from *εἶδον*), which is simply declarative, as laying the basis for the demand of an answer. That **אָ** with a Future does not necessarily form an Aorist is plain from Ps. II., 5, where no one would think of rendering **יָרַבֵּךְ** "he spoke." See also Ps. xcvi., 12, etc. The conversive force of **אָ**, in the comparatively few cases where it occurs, seems to depend upon the fact that a corresponding tense (the Praeter) precedes, with which it is co-ordinated, imitating in this respect the law of **י** conversive, e. g., with a Future, Exod. xiv., 1; Num. xxi., 17; Deut. iv., 41; Josh. viii., 30; x., 12; 1 Kgs. viii., 1; but not with the Praeter, for Exod. xv., 15; Judg. v., 11, are not to the point. In the above passage of Job, however, this co-ordination is not found.

While upon this matter of **י** conversive, we wish to call attention to what we conceive to be an error in grammarians and translators, who neglect the above law of co-ordination in its use. Even with the Future tense, despite the distinctive pointing which it always then has, we find the verb often rendered as a Future still; and yet more frequently is the connection with the preceding Praeter disregarded. Some go so far indeed as to deny the necessity of this last condition altogether. But although it is obscure in some cases, we believe it is never entirely absent; and that if the reader will diligently search he will always find the antecedent Past tense, either expressed or implied. A remarkable example occurs in Ps. viii., where the first verb in verse 6 [English, 5] (**וַתַּחַסְרֶהוּ**) is co-ordinated parenthetically with **אָמַרְתִּי** implied before verse 5, as a part of the *oratio directa*, which is likewise resumed in the second member of verse 7 (**שָׁתָה**); while the intermediate verbs (**תַּעֲטֶרְהוּ** and **תַּמְשִׁילֶהוּ**) are co-ordinated with the *oratio obliqua* in verse 5. The observance of these connections adds variety to the language, and illustrates the bearing of the declarative (objective) statements

upon the *constitution* of man in creation, and of the dependent (subjective) ones upon his *position* in providence. Rare instances, we admit, may be cited in which there is no appearance whatever of a Praeter antecedent in co-ordination with a converted Future; but these are due to the highly elliptical nature of the Hebrew language, which allows constructions of its laws difficult to make appreciable in English. For example, in Hosea VIII., we have a converted future (וַיֹּאכְלוּ) immediately following a simple future (יִזְבְּחוּ), "They will sacrifice flesh, and have eaten." But it should be noticed that an incomplete clause (זִבְחֵי הַבְּהֵמָה) "the sacrifices of my holocausts," precedes, which is put forward as an absolute statement (like a *nominative independent*), and is therefore regarded as equivalent to a Praeter tense. We may therefore resolve the construction, by filling up the sentence thus, "[They have taken] the sacrifices of my holocausts, [which] they [are pleased to] sacrifice [as] flesh; and they have eaten [them]." This brings out the crime of these formalists, who went through the routine of worship perfunctorily, sacrificing the victims merely *as* flesh, and eating them accordingly; even when these should have been wholly consumed as a burnt-offering. Other instances may similarly be resolved on the principle of an elliptical or undeveloped *protasis*, as is often the case with simple ו consecutive. They do not, therefore, invalidate the law of co-ordination.

It would be a curious and interesting question why the Hebrew alone of all the Semitic family exhibits this feature of ו conversive. Perhaps it would be found to be because it adheres more closely than any of its sisters to the distinctive use of the two tenses. The Aramaean, for example, which was its nearest neighbor and most intimately allied to it historically—for Laban spoke Aramaean (Gen. xxxi., 47), and that was probably the vernacular of Abraham himself (cf. Deut. xxvi., 5, where Jacob is called an Aramaean by descent)—has no trace of it; and this is very lax in its constructions of the verb, going so far—at least in its later forms—as to construct a new Praeter out of the Participle.

MICAH, I., 5.

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The true reading of this prophetic word has been preserved in more than one ancient version, and after Houbigant¹ a few have substituted it for that of the Massoretic text.² But there are still commentators of note who do not follow it in their explanation of Micah,³ or even pass it by without mention,⁴ and the corrupt *textus receptus* serves as a proof-text in the history of the religion of Israel. It does not seem to be superfluous, therefore, once more to treat the critical problem ἀνωθεν, and, if possible, reach some permanent conclusion concerning it by a careful consideration of its pros and its cons.

After Micah has depicted the appearance of Jahwe in its fearful effects (1., 3, 4) he continues as follows, according to the Massoretic text:

בַּפֶּשַׁע יַעֲקֹב כָּל־זֹאת
וּבַחֲטָאוֹת בֵּית יִשְׂרָאֵל
מִי פֶשַׁע יַעֲקֹב הָלֹא שְׁמֵרוֹן
וּמִי כְמוֹת יְהוּדָה הָלֹא יְרוּשָׁלַם

The meaning is clear: Jahwe comes to exercise judgment over his people; the apostasy of Jacob and the sin of Israel cause his wrath. In the second member the first word has been regarded, certainly erroneously, as plural,⁵ and therefore it was written with wāw. חַטָּאת corresponds to פֶּשַׁע, and this was the reading of the LXX. among others. But otherwise the first half of the verse is perfectly clear. The Synonyms "Jacob" and "House of Israel," are used to designate the nation as a whole, and thus including the two kingdoms. In the second half, when they are named separately, each with its capital, Jacob stands for the northern kingdom, but the southern must be designated by its own proper name, Judah. The question: "Who is the apostasy of Jacob? Is it not Samaria!" is logically not strictly justifiable, because Samaria was not itself "the apostasy" of Northern Israel. But psychologically it is easily explained and justified. For Micah, the countryman, the sin of his people is concentrated in the capital and its corrupt aristocracy, and what he regards as certain in respect to Jerusalem, he also applies unhesitatingly to Samaria.

¹ *Notae Crit.* in V. T. *libros* II., 570 seq.

² J. A. Dathe, *Proph. Minores* ed., p. 211. T. Roorda, *Comment.* in *Vol. Michae*, pp. 11-14. T. K. Cheyne, *Micah* (1882) pp. 18, 19.

³ Among others, Hartmann, Justi, van der Palm.

⁴ Among others, Ewald, Bunsen, Caspari, Umbreit, Hitzig-Steiner, Kell.

⁵ E. g., by R. Smend (1875), *Moses apud Prophetas*, p. 55 seq., 57, 61. C. J. Bredenkamp, *Gesetz und Propheten* (1881), p. 187.

⁶ Of course, in connection with the reading כְּמוֹת in the fourth member, concerning which I shall speak presently.

There remains the fourth member, which we desire especially to treat: "And who [are] the high places of Judah? Are they not Jerusalem!" Let us suppose for an instant that an entirely unanimous tradition bears witness for these words. Even then we should decide that Micah could not have written thus. In the first place, we have the parallel of Jerusalem and the high places of Judah, in the plural—a mistake in the form which surprises us, at least in the case of this prophet. But in the second place, the idea itself, the identification of those high places with Jerusalem strikes us as much more strange. Even though the capital had its *bamôth*,¹ yet it had fewer of them than any other city in Judea, because it had the temple, which is opposed to the *bamôth*, and in whose interest these were put away by Josiah² if not before this by Hezekiah.³ To make Jerusalem responsible for that which took place outside of its walls, and in opposition to its wishes—this certainly could not occur to Micah. The relation of the members of the verse furnishes a further difficulty. Just as the third corresponds to the first, so also the fourth must refer to the second. But then it ought to read: "and who is the sin of Judah? Is it not Jerusalem!" There is really no one who denies this. But it is thought that the prophet has purposely expressed this idea in another form, and so enriched it with a new element. Hitzig expresses this as follows: "Die Fortsetzung sollte eigentlich lauten: *und wer die Sünden Israels u.s.w. Statt dessen benennt Micha diese Sünden; über das Präd. hinaus eilt er zum Subj., welches er als Präd. eines neuen Subj. erscheinen lässt.*" Thus: the worship of the high places proceeding from Jerusalem, and = the sin of Judah! How strange the first must have sounded to his contemporaries we have already remarked. But now the second: Is it possible that Micah has identified the *bamôth* with the sin of his people? That would have been formidable enough even for the Deuteronomist and for the Redactor of the Book of Kings, but for Micah it is inconceivable. He does not name the *bamôth* once. It is true, he expects that Jahwe in the future shall put away from the midst of his people not only the horses and chariots, the fortified cities and the forts, but also the graven images, the *maççebas* and the *asherahs*.⁴ But who warrants us to seek these things only in the *bamôth*,⁵ and even if we were warranted in this, to take for granted that in their use the prophet saw *the sin* of Judah? He himself forbids us this. The perverting of justice, murder, corruption of judges, priests and prophets—these constitute, in his own words, "the apostasy of Jacob, and the sin of Israel," against which, filled with the spirit of Jahwe, he must prophesy.⁶ No one who interprets him by his own words can permit the *bamôth* in chap. i., 5, to stand. But also the tradition obliges us to take them away. They belong to the official text, established in the second century after Christ. It is true, a few MSS. have

¹ 2 Kgs. xxiii., 8. ² 2 Kgs. xxii. ³ 2 Kgs. xviii., 4; cf. verse 22 and Isa. xxxvi., 7. ⁴ Chap. v., 9-13. ⁵ Compare rather 2 Kgs. xxiii., 4, 6, 7, 11. ⁶ Chap. iii., 8, cf. verses 9-11, and 1 seq.

חטאת for כמות,¹ but this can hardly be any thing else but a correction, either involuntary, or carefully weighed, and at any rate perfectly justifiable. For Symmachus² rendered τὰ ἰψηλά, and two centuries later Jerome *excelsa*.³ Neither is there any indication of a Talmudic variant. But opposed to the manuscript which was followed by the Palestinian scribes, we have the much older one whose reading is given by the LXX. With some unessential variations all the Greek Codices read: καὶ τὴς ἡ ἀμαρτία οἴκου Ἰούδα; also the descendants of the LXX. as far as we can consult them, defend this reading.⁴ But above all it is confirmed both by the Peshitto, and by the Targum, whose free translation (איפא חטו רבית) (יהודה הלא ירושלם) can be based only on חטאת בית יהודה. The last testimony especially seems to be very noteworthy, and when taken in connection with the other considerations, decisive. He who depends upon *authority* for the establishment of the text, has in truth no choice.

But, it is objected, even in this case the *textus receptus* deserves the preference. For: "probabilis prae ceteris ea est lectio, quae reliquarum ansam dedisse vel etiam earum elementa in se continere videtur."⁵ Undoubtedly, but also this highest canon of textual criticism must be applied with discrimination. The possibility that כמות was changed to חטאת on account of the parallelism I have already granted. But כמות can just as easily have arisen from חטאת. First, an accident may have taken place; בית יהודה may have been changed to "במת,"⁶ and when this had taken place חטאת had to yield. But another supposition is more probable, namely, that a congenial spirit to the Deuteronomist added "bamôth" in *margin* to "the sin of the house of Judah," and a later copyist inserted this, to him, correct explanation, and then omitted בית for the sake of euphony. The one possibility seems to stand opposed to the other; but only as long as it is thought possible, (which we have seen can not be supposed), that Micah wrote כמות יהודה. He who has been convinced by the foregoing that these words do not furnish a correct sense can not regard them as original, and must acknowledge the true reading to have been: ומי חטאת בית יהודה הלא ירושלם

¹ See Kennicott.

² According to a marginal note in the *Versio Syr. Hexapla*; cf. *Origenis Hexapl.*, ed. II., 988. The version of Aquilla and of Theodotion have not come down to us, probably because they did not depart from the LXX.

³ Roorda (p. 12), names him among the witnesses for the reading חטאת. Unjustly, as *excelsa* in the reading of all the MSS. of the Vulgate, and is expressly cited by Jerome as the reading of the Hebrew as opposed to that of the LXX. See his *Comment. in Michaeam* (Opp. ed. Vollers. T. VI., 483).

⁴ *Vetus Lat.* (Sabatier. T. II.: 944. *Fragm. Vers. Antehier.* Ed. Ranke, II., p. 16) *Arm.*, *Syr.*, *Hexapl.*, *Arab.* (cf. Rysse in *Tal. W. V.*: 102 seq.).

⁵ Tischendorf in *Proll. ad. Ed. N. T. Tam. majorem*, p. xxxiii, coll. xlii, seq.

⁶ Just as, on the other hand, Vollers (*Tal. W. IV.*: 3) supposes that בית is a mistake for כמות and that ἀμαρτία was subsequently added by the translator, from the preceding. His meritorious work on the *Dodekapropheton der Alexandriner*, would have gained in value, both here and elsewhere, if he had examined the "plus und minus des Alexandriner" and his "Varianten" at the same time, and so had presented them to the reader.

ON THE TEXT OF PSALMS XIV. AND LIII.

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A study of parallel texts might, I believe, throw much light on questions of Old Testament criticism.

I offer the following suggestions on the origin of the variations in Pss. XIV. and LIII. in the hope that other students may be induced to follow out or to controvert the views here suggested.

I omit the headings and superscriptions as not belonging to the original texts. All other variations as they exist in the Massoretic texts will be seen in the following table :

Ps. XIV.	Ps. LIII.
אמר נבל בלבו.. אין אלהים	עֵל
השחיתו התעיבו עליה.. אין עשה-טוב	אלהים
יהוה משמים השקיף.. על בני אדם	
לראות היש משכיל.. דרש את אלהים	
הכל סר	כלו סג
יחדו נאלחו	
אין עשה טוב	
אין גם אחד	
הלא ידעו	
כל פעלי און	(omit כל)
אכלי עמי	
אכלו לחם	
יהוה לא קראו	
שם פחדו פחד	
כי אלהים ברר צדיק	לא היה פחד
עצמת חנך [חנף. LXX.] הבישתה עצת עני תבישו	כי אלהים פור
כי יהוה מחסהו	עצמת חנך [חנף. LXX.] הבישתה עצת עני תבישו
	כי אלהים מאסם

The Psalm begins with an elegiac movement of four pentameters of accented syllables, after which it breaks into a rapid movement expressive of indignation. This movement consists chiefly of triplets and is continued to the end of the Psalm.

The words הלא ידעו were, I believe, originally אל לא ידעו, a copyist having been misled by similarity of sound (cf. Ps. LXXXV., 7, where the LXX. evidently read אל לא for הלא). If this emendation be admitted the rhythm is

improved and we observe a remarkable alternation in the Divine Names, אֱלֹהִים and יְהוָה occurring alternately *three times* before and three times after the name אֱלֹ. This adaptation of Divine Names may, of course, be the work of a reviser, but it should be compared with the name יְהוָה, אֱלֹהִים, אֱלֹ in Ps. L., 1.

A point, however, of much greater interest is the text which underlies the strange variation in the last three lines of our Psalm.

The common theory of a later Psalmist adapting the words of an existing Psalm to some special needs of his own time cannot possibly account for the variations in Ps. LIII.

It requires, indeed, a large credulity to believe that an inspired writer should have altered בָּרַר into פָּאָר, omitted the word corresponding to צָדִיק, changed עֲצָת *counsel* into עֲצֻמוֹת *bones*! עֵנִי into חָנָךְ, besides other changes of similar sounding letters and all to destroy all possibility of rhythm and, in the end, to get such a sense as this:— “For God hath scattered the bones of him that encampeth against thee; thou hast put them to shame, because God hath rejected them.” (RV.) !

A writer would scarcely speak of an enemy whose bones had been scattered as afterwards “put to shame” and “rejected.”

But, apart from this, we have a better text suggested by the LXX., which evidently read חֲנֹף *hypocrite* instead of חָנָךְ *him that encampeth against thee*.

But though the text in Ps. LIII. is in confusion, we cannot, therefore, assume that the parallel passage in Ps. XIV. represents the original text.

כִּי in one clause doubtless corresponds to כִּי in the other; so that we are not justified in translating

“for God is in the generation of the righteous”.....

“because the Lord is his refuge.”

Again, who are they that are addressed in the disconnected words “The counsel of the poor ye put to shame”?

There is then a strong *a priori* probability in favor of a common text from which these two texts diverged.

Towards the construction of such a text I offer the following suggestions:

A verb is needed where בָּרַר now stands. The parallel text (LIII.) suggests פָּאָר. Now the Chaldee בָּרַר (Dan. iv., 11) signifies *to scatter* and is only another form of פָּאָר.

If any one should object that בָּרַר is *Chaldee*, I suggest בָּיַר which is another synonym of פָּאָר (see Ps. LXVIII., 31) and which might easily have been mistaken for בָּרַר and then pointed בָּרַר.

Again, instead of צָדִיק which unfortunately has no equivalent in the parallel text of Ps. LIII., I suggest עֲרִיץ, making indeed the same correction which all critical scholars agree to make in the text of Isa. XLIX., 24, where עֲרִיק is undoubtedly a very old mistake for עֲרִיץ.

Again, on comparing the parallel texts, עֵצָה is more likely to be a correction than עֲצַמַת; consequently I retain the latter, but point it עֲצַמַת¹ "weighty counsels."

Of the three readings עֲנִי (Ps. XIV.), חֲנֹךְ (Ps. LIII.) and חֲנָף (LXX. on Ps. LIII.) I prefer the latter. So the whole passage, as I propose to restore it, would run,

כִּי הַבֹּיֹז עָרִיץ
עֲצַמַת חֲנָף הִבִּישׁ
כִּי "מֵאָסָם

i. e., "For God hath scattered the proud,
The weighty counsel of the hypocrite he hath put to shame,
For the Lord hath despised them."

The historical allusion being probably to the frustration of the counsel of Ahithophel (2 Sam. xv.).

¹ See Isa. xli., 21, "bring hither your weighty counsels עֲצַמֹתֵיכֶם saith the king of Jacob."

MORE PHœNICIAN INSCRIPTIONS IN NEW YORK.

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The principal purpose in presenting the following Cesnola inscriptions here is to correct mistakes of various sorts, which appear in former publications. Sometimes fragments of the same object have been separated, as if belonging to different objects, some have been incorrectly read, and one, at least, had not been read or deciphered at all. The labors of other decipherers, however, are not to be undervalued. When Rödiger and Schröder tried their hands at them, the problem was more difficult than after they left them.

Former publications of these inscriptions, to which reference is here made, have been made, in whole or in part, and with various degrees of correctness, by Ceccaldi, in the *Revue Archæologique*, at various times from 1869-1871; by Rödiger, in *Monatsbericht der Königlich-Preussischen Akademie der Wissenschaften zu Berlin*, May, 1870, pp. 264-272; by Schröder, in the same for May, 1872, pp. 330-341; By W. Hayes Ward (a few omitted by Schröder) in *Proceedings of the American Oriental Society*, May, 1874, p. lxxxv; by di Cesnola, in *Cyprus*, Appendix, pp. 441, 442, and plates 9-12; and by Renan, in *Corpus Inscriptionum Semiticarum*, Tom I., Pars Prima, p. 44 seq., and Tabulæ V.-VIII.

In citing these publications, I give only the author's name and the number by which he designates the object. Ceccaldi I have not cited, as his work was scarcely that of a decipherer.

Two, and perhaps three, inscriptions formerly published I have omitted. One is Schröder's No. 9, or Rödiger's XLIX. d., which I do not remember ever to have seen in the collection, and which does not appear in Cesnola's *Cyprus*. Renan gives it as his own No. 24, from a squeeze by Ceccaldi. It reads.... אשמנל...., being identical in matter with parts of other inscriptions; as of Ward's No. 3, Cesnola's No. 10. The other is Rödiger's "Cit[iensis] XLIX. b, which Renan gives as his own No. 26, copying it from a squeeze taken by Ceccaldi, and remarking its absence from the present collection, as well as from Schröder's and Cesnola's publications. Schröder (pp. 333, 334) had remarked already, in 1872, that he could not find it, though he had searched for it diligently, for days, among all Cesnola's Phœnician objects in *Cyprus*. Schröder shows (it will also be seen below) that in several instances Rödiger published two, or even three, different copies of the same inscription, supposing them to be of different objects. This one reads.... מלקרת'...., which is to be found on other and actual inscriptions. The third is Rödiger's XLIX. n, which Renan gives as his own No. 38,

from a drawing by Ceccaldi. It reads קלם.... as there given. The numbers here used to designate the inscriptions are those which the objects now bear in the museum.

The following are the inscriptions. They are all from the temple of Eshmun-melqarth, near Citium, and are votive inscriptions. The additions in brackets are only made where the missing matter seemed obvious.

II. (Schröder, 2; Cesnola, 4; Renan, 15.) Marble fragment. Two lines, obscure and fragmentary.

....יתן • חננב[על]....
....א[ש] [נדר] על בן נא....

".... Hananba'al (i. e., Hannibal) gave.... which he vowed in behalf of [his] s[on]...."

III. a. (Rödiger, xlix. a.; Schröder, 7; Cesnola, 14; Renan, 16, a.)

III. b. (Rödiger xliii. and xlv.; Schröder, 3; Cesnola, 1; Renan, 16, b.)

Parts of the same inscription, though not continuous. On the rim of a marble bowl.

.... (a.) ... מלכיתן (b.) [יתן] עבד [א]דני לאשמנמלקורת

"....so]n of Melekyathon.... my Lord's servant gave to my Lord, to Eshmun-Melq[arth]." The first part doubtless belongs to the date sometime in the reign of Pumiyathon son of Melekyathon, king of Citium and Idalium. In the second part, instead of "my Lord's servant," may be read the proper name 'Ebedadoni. The full legend of this inscription may be gathered from inscription No. I, the longest in the collection, which was published in HEBRAICA Vol. I., p. 25.

IV. (Ward, 2; Cesnola, 11; Renan, 19.) On the straight rim of a marble dish. Letters of very fine strokes.

.... מלך כתי ואדיל....
".... king of Citium and Ida[lium]...."

Part of the date of a votive inscription.

V. a. (Rödiger, xliii. and xlvii.; Schröder, 4; Cesnola, 3; Renan, 23.)

V. b. (Cesnola, 12 (?) Renan, 17, a. and b.)

V. c. (Schröder, 20; Cesnola, 13; Renan, 20.)

All are parts of the same inscription, but not continuous, except that V. b. is in two continuous pieces. On rim of marble dish.

.... (a.) ... [בימ]ר ו ו ו לירח (b.) ... למלך מלכיתן (c.) ... ואדיל מנח
"[In the day] 19 of the month...[in the year] 4 (?) of king Melek[yathon king of Citium] and Idalium, an offering...."

The number of the year is uncertain, but it was 4 or more.

VI. (Rödiger xlv.; Schröder, 5; Renan, 22.) On rim of heavy marble bowl.

.... יתן מלך כרסים • ל....
".... the royal interpreter gave to"

VII. (Renan, 39.) Fine letters on edge of marble bowl, much obscured, but perfectly legible.

.... עבד[מל]קרת לאדני לאשמנמל[קרת]

"....[Ebed-]melqarth to his Lord, to Eshmun[-melqarth....]"

VIII. (Rödiger, xlii.; Ward, 3; Cesnola, 10; Renan, 23.) On rim of gypsum bowl or vase.

.... לאדני לאשמנמל[קרת]

".... to his Lord, to Eshmunmel[qarth]"

IX. (Rödiger, xlviii.; Schröder, 6; Renan, 18.) On rim of marble bowl.

.... למלך מלכיתן מלך

".... [of ki]ng Melekyathon, ki[ng of Citium and Idalium]"

Part of the date of a votive inscription.

X. (Rödiger, part only, xlix. l.; Schröder, 15 and 21; Ward, 1; Cesnola, 21 and 30; Renan 25.) On rim of marble bowl.

.... לאשמנמל[קרת] יבדך

".... to Eshmunmel[qarth. May he bless."

End of a votive inscription.

XI. (Rödiger, xlix. c.; Schröder, 8, Cesnola, 15; Renan, 27.) On rim of marble bowl.

.... לאשמנמל[קרת] יבדך

".... to Eshmunmel[qarth. May he ble[ss]."

XII. (Rödiger, xlix. o.; Schröder, 17; Cesnola, 16; Renan, 34.) On rim of marble bowl.

.... נדר צלם

".... vowed an image"

XIII. (Rödiger, xlix. k.; Schröder, 14; Cesnola, 23; Renan, 37.) On convex outer surface of marble bowl. Two lines. (The bowl may have been the same of which No. XII. is a fragment.)

.... א

.... לא

The first line, perhaps "L[ord]," or the beginning of a proper name; the second, "to [his] L[ord]," or "to E[shmunmelqarth]."

XIV. (Rödiger, xlix. i.; Schröder, 13; Cesnola, 20; Renan, 29.) On rim of marble bowl.

.... מל אן

".... this image (or, fictile object)"

XV. a. (Rödiger, xlix. h. q. f.; Schröder, 11; Cesnola, 19; Renan, 31.)

XV. b. (Rödiger xlix. m.; Schröder, 18; Cesnola, 17; Renan, 35.) Parts of the same inscription, but not continuous. On rim of marble bowl.

... אש יתן....(a.) [עבדמלקרת בן א (b.)]

"..... which [Eb'edmelqar]th son of A.... gave....."

XVI. (Renan, 30.) On rim of gypsum vase or bowl.

.... מנח[ת ז אש]

".... an offe]ring this, which"

XVII. (Rödiger, xlix. e.; Schröder, 10; Cesnola, 6; Renan, 32.) On rim of blue marble bowl. The last letter partly broken off, and uncertain.

מקאחת

Uncertain.

XVIII. (Rödiger, xlix. g.; Schröder, 12; Cesnola, 5; Renan, 33.) On rim of marble bowl, and apparently the end of an inscription.

ח ת

preceded by a letter which may be ר, ד, ב, or ק. Wholly uncertain, but probably of similar purport to XVII.

XIX. (Rödiger, xlix. p.; Schröder, 18; Cesnola, 17; Renan, 28.) On rim of fine marble bowl.

.... לאש[מנמלוקרת]

".... to Esh]munmel[qarth"

XX. "Schröder, 19; Cesnola, 22; Renan, 36.) On a splinter from the rim of a fine marble bowl.

.... בן

Probably,

".... son"

NOTES FOR BEGINNERS.

BY WILLIAM R. HARPER.

II.

The Origin of Long Vowels in Hebrew.—In the study of etymological forms, we must start with the fact, *for it is a fact*, that all vowel-sounds of whatever quantity, character, or value, can be traced back to one of the three short vowels ä , ĭ , ŭ . In the case of every long vowel, therefore, we must ask the questions:—(1) From what original (short) vowel has this vowel come? (2) What influence was exerted to make it long? It is taken for granted that a vowel which was originally short would have remained short, had there not been some reason for its change. All long vowels, therefore, may be classified under four heads:—

1. Those which have arisen from the contraction of two distinct vowels; here belong

- (a) \hat{a} (= $a+a$), as in קָם = $q\hat{a}m$ = $q\check{a}-\check{a}m$ for $q\check{a}-w\check{a}m$; so also שָׂת = $\check{s}\hat{a}th$ for $\check{s}\check{a}-y\check{a}th$.
- (b) \hat{i} (= $i+y$ or $y+i$), as in יֵשֵׁן = $y\hat{i}-\check{s}\check{a}n$ = $y\check{y}-\check{s}\check{a}n$, and יָקִים = $y\hat{a}-q\hat{i}m$ = $y\check{a}q-y\check{i}m$ for $y\check{a}q-w\check{i}m$.
- (c) \hat{u} (= $u+w$ or $w+u$) as in הוֹסֵר = $h\hat{u}-\check{s}\check{a}r$ = $h\check{u}w-\check{s}\check{a}r$, and תָּשׁוּב = $t\hat{a}-\check{s}\check{u}bh$ $t\check{a}\check{s}-w\check{u}bh$.
- (d) \hat{e} (= $a+i$ or y), as in בֵּין = $b\hat{e}n$ = $b\check{a}y(\check{y})n$; פָּנִי = $p\hat{a}n\acute{e}$ = $p\check{a}n\check{y}$; תֵּיטִיב = $t\hat{e}-t\check{i}bh$ = $t\check{a}y-t\check{i}bh$; עֵשֶׂה = $^a\hat{e}$ = $^a\check{s}\check{a}y$.
- (e) \hat{o} (= $a+u$ or w), as in יֹם = $y\hat{o}m$ = $y\check{a}wm$; הוֹלִיד = $h\hat{o}-l\check{i}dh$ (= $h\check{a}w-l\check{i}dh$).

In an exhaustive treatment there must also be included under this class the comparatively rare é (e) which, like é , everywhere comes from a contraction of ay .*

As the result of *contraction*, therefore, arise a very large number of the Hebrew long vowels. This is a principle common to all languages.

2. A second class includes those which have become long, as being characteristic of a nominal form; here belong

- (a) \hat{a} (from an original \check{a}) as in נָבַח = $g\check{a}nn\hat{a}bh$, כָּתַב $k\hat{a}t\hat{a}bh$.
- (b) \hat{i} (from an original \check{y}) as in יָמִין = $y\hat{a}-m\hat{i}n$ = $y\check{a}-m\check{i}n$; חָסִיד = $h\check{a}-\check{s}\hat{i}dh$ = $h\check{a}-\check{s}\check{i}dh$.
- (c) \hat{u} (from an original \check{u}) as in קָטַל = $q\hat{a}-t\hat{u}l$ = $q\check{a}-t\check{u}l$; כָּרוּב = $k\hat{a}r\hat{u}bh$ = $k\check{u}-r\check{u}bh$, or $k\check{y}-r\check{u}bh$.

* This vowel, indicated for the sake of distinction, by an italicized e , is found (a) in לִי־יִמְרֵךְ Imperfects and Imperatives before the fem. plur. term. יָמֵךְ , and after the analogy of these forms, also as the separating vowel in similar יִמְרֵךְ and יִמְרֵךְ forms; (b) in forms of plural nouns before the suffixes ־וֹ and ־וֹ .

(d) ô (obscured from â, which is from an original ă) as in קָטַל (קָטַל) = qā-ṭôl = qā-ṭâl = qā-ṭāl; קָדַשׁ = qā-dhōš = qā-dhâš = qā-dhāš; קָטַל (קָטַל) = qô-ṭêl = qâ-ṭîl = qā-ṭîl.

It will be worth our while here to note carefully the origin of the forms of the Qāl Inf. abs. and Part. act., viz., קָטַל, קָטַל, or, as they are often, but improperly, written, קָטַל, קָטַל.

The original stem-form, after the loss of the final ă, is qā-ṭāl; to get a *noun-form*, which shall serve as an infinitive, the ultimate ă is lengthened *characteristically* to â. Subsequently, because of certain euphonic laws in force every where in Hebrew, the penultimate ă is heightened to ā, the â is obscured to ô. Compare, now, the corresponding forms in Arabic and Assyrian qāṭāl and qā-ṭâl(u), which are, indeed, identical with the ground-form of קָטַל.

Starting again with the stem qā-ṭāl, by a *characteristic* lengthening of the penultimate ă, there was obtained a second nominal form qâ-ṭāl, which served as a participle. Here again by the working of the laws of heightening and obscuration qâ-ṭāl becomes (through qâ-ṭîl) qô-ṭêl. With the intermediate form qâ-ṭîl compare the Arabic and Assyrian participles, which have precisely this form.

It is to be remembered that vowels which became long as being *characteristic* of a nominal form belong to the primitive Semitic; that is to say, these vowels arose before the Arabic, Assyrian and other Semitic languages had become separate tongues. We do not mean to say that every instance of each of these formations was in existence before these languages had become separate; but that the use of a long (unchangeable) vowel to mark a nominal form originated in the so-called primitive Semitic tongue, and that all instances of this in these languages have arisen in accordance with this original usage. A distinction something like this is seen in קָבַר the verb and קָבַר the noun; in נָקַט the verb and נָקַט the noun (participle).

By the principle of *lengthening* (which is the change of ă to â, ĩ to î, ŭ to û, not that of ă to ā, ĩ to ē, ŭ to o) we may therefore explain a very large number of long vowels in Hebrew, the lengthening, in these cases, being understood to *characterize* the nominal form.

3. The third class includes those which have been *lengthened* (not *heightened*) in compensation. The cases are few and doubtful. As examples may be cited קָטַר for קָטַר, קָמַשׁ for קָמַשׁ. Under ordinary circumstances a vowel is *heightened* in compensation for the loss of a consonant, but in a few cases real lengthening takes place. Forms also like נָקַם, which = năqām = năq-wām = nă-qām, contain a vowel lengthened in compensation for the loss of ך. This class, however, needs no further notice.

4. The fourth class includes those vowels which have become long through the operation of that great euphonic law, the law of the tone; here belong

- (a) *ā* (always from an original *ā* and standing directly before or under the tone*) as in דָּבָר from dā-bhār; אֶחָלֶת from 'ā-khāl-tā; יְשָׁה from yāb-bā-šāth; מִקּוֹם from māq-wām.
- (b) *ē* (from *ī*, and standing directly before or under the tone), as in בֵּן from bīn (for בְּנִי); לֶבֶב from lī-bhābh; זֶקֶן from zā-qīn; סֵפֶר from sēphr; יֵשֶׁב from yī-šībh (for yīw-šībh).
- (c) *ō* (from *ū*, and standing directly before or under the tone) as in קֹטֵל from q'ūl; כָּל from k'āl; גֹּרֶשׁ from gūr-rāš; חֹשֶׁךְ from hūšk.
- (d) *é* (always from an original *ā*, and standing directly before or under the tone†) as in אַחֲרַי from 'ā-hādh; עֶרֶב from 'ārb; נֶעְשָׂה from nā-'sāy; הִקְרָאנָה from hīq-rā-nā.

The vowels of this class have arisen by heightening, not lengthening. The term *heightening* is a technical one; the change is an artificial increment, or strengthening, brought about by the introduction of a foreign element, viz., an *a*-sound (cf. the *guna* in Sanskrit). The original vowel in these cases is therefore increased, *heightened* (e. g., *ī* to *ē*, *ū* to *ō*), and not merely prolonged, *lengthened* (e. g., *ī* to *ī*, *ū* to *ū*). These vowels may be described more distinctly as follows:—

(1) They are *tone-long*; i. e., their length is due to the tone or accent of the word. They are long because of their proximity to this tone.

(2) They are *artificially* long; i. e., they are not long by nature, or by origin. They *were* short, and would now be short but for the tone. Contracted long vowels and characteristically long vowels are so *by nature*, tone-long vowels are so *by position*.

(3) They are *euphonically* long; i. e., they are long merely for the sake of euphony. The heightened form has no meaning. It sounds better, and hence it is preferred.

(4) They are *changeable*; i. e. if the tone, to which they are indebted for their very existence, should be moved, they no longer have any reason for existence and so must suffer change.

(5) They are, for the most part, *tonic* and *pretonic*; i. e., they must stand with the tone or before it. The most important euphonic law of the Hebrew language, connected with this, may be stated thus: A short vowel standing directly‡ before or under the tone must be heightened.

It is to be noted in connection with this very brief and general statement of the law, (a) that heightened vowels occur sometimes in the antepretonic, and likewise

* This *ā* stands rarely two syllables before the tone, as in הָאָרֶם, where, however, it is protected by Methegh; and, sometimes, in the post-tone syllable, as in קֶטֶלֶת.

† As in the case of tone-long *a*, this vowel occurs rarely two syllables before the tone, as in הִקְרָא, where, also like *a* it is maintained by means of Methegh.

‡ That is, without an intervening consonant.

in the post-tone syllable; and (b) that, within certain rigid limitations a short vowel is allowed to stand in a tone-syllable. All cases, however, of either of these seeming variations from the general law are capable of satisfactory explanation.

By the principle of heightening, therefore, we may explain a large number of long vowels; and this principle, like that of contraction and lengthening, is one common to all languages.

Repetition of Words.—We frequently find a word repeated in Hebrew, e. g.:

- 1) Gen. xvii., 2 בְּמֵאדָּ מְאֹד *in high degree, high degree*;
1 Sam. ii., 3 גְּבוּהָהּ גְּבוּהָהּ *proudly, proudly*.
- 2) Gen. vii., 2 שִׁבְעָה שִׁבְעָה *seven by seven*;
Exod. xvii., 16 מִדֹּר דֹּר *from generation to generation*.
- 3) Gen. xiv., 10 בְּאֵרַת בְּאֵרַת *many wells*;
2 Kgs. iii., 16 גְּבִים גְּבִים *many ditches*.
- 4) Gen. xv., 18 הַנָּהָר הַגָּדֹל הַנָּהָר *the great river, the river Euphrates*.

From the study of these cases, it will be noted that different ideas are conveyed by the repetition. In the first cases cited (cf. also Gen. x., 21; xxii., 20) the idea is that of *emphasis* or *intensity*. In the second class (cf. also Gen. xxxii., 17; Exod. xvi., 5; xxiii., 30; xxv., 35; xxxvi., 4), there is indicated the idea of *distribution, entirety*. In the third class the idea indicated is that of *multitude*. The fourth class (cf. also Gen. xxv., 30; xxxv., 14) is quite different from the preceding classes. Here the noun is repeated in order to make it possible for a new idea to be added without rendering the construction a faulty one.

A Noun in the Construct Relation with a Clause.—This construction may at first trouble the beginner. Note the following examples:

Exod. vi., 28 בְּיוֹם דִּבֶּר יְהוָה *On the day (that) Jehovah spake*.

1 Sam. xxv., 15 יְמֵי הַתְּהַלֵּכְנָה אִתָּם *the days we walked with them*.

Ps. lvi., 4 יוֹם אֵירָא *the day I fear*.

Cf. also Gen. xxxix., 20; xl., 3; Exod. iv., 13; 1 Sam. iii., 13; 1 Kgs. xxi., 19.

It will be seen (a) that the clause is a relative one, though the relative may be omitted; (b) the noun which stands thus is one expressing a general idea of *place, time, or manner*.

➔CONTRIBUTED NOTES.➔

Some Hebrew Lines.—It was my good fortune to take a volume in my hands in which I found the lines I give below. They are, I think, very beautiful, and may interest you as well as the readers of *HEBRAICA*.

לא דברי מליצה
 לא שירה כתבתי;
 אך ישנתי ואקיצה
 ומחלומי נעצבתי
 וברוחי נדכיתי
 ואאנח אנחה
 ואשיחנה בקנטרסי
 וירח לי רוחה:

Read and accentuated as it would be by the Jews of Central and Eastern Europe, the meter reminds one of the lesser Sapphic, and indeed of the Sapphic stanza as employed by Horace.

Excepting the last word in the seventh line, the language is classical. I append a paraphrase:—

No word of wisdom,
 No song have I written.
 But I have slept, and then awoke,
 And am by my dream, with dim dread possessed;
 And in spirit am I broken,
 And with sorrow sorely pressed.
 Then I sighed it to this leaflet,
 And relief did then release me.

B. BERENSON.

Harvard College, Dec. 22, 1885.

The Memorial Volume of Dr. Leemans.—A unique and valuable collection of articles on biblical, Assyriological and other antiquarian topics has lately made its appearance in Europe, from which I have selected one or two for translation for *HEBRAICA*. It seemed to be desirable to publish an English translation of them not only because the articles which I have translated are in the Hollandish language, understood by only a few of our Semitic scholars in America, but also because there are only a very few copies of the collection in the country. The occasion of publishing the collection was the celebration of the fiftieth anniversary of the appointment of Dr. C. Leemans as Director of the Archæological Museum of Leyden, Holland. A circular was sent to the various Oriental and other scholars of Europe asking for a short contribution on some topic on which they had made recent original investigations. The articles thus obtained were collected in one volume, only a limited number of which was printed, and dedicated and formally presented to Dr. Leemans on December 3, 1885.

ABEL H. HINZINGA.

The Emendation of 1 Sam. XVI., 20.—You will permit a reader of your valuable quarterly, who, while not disputing for a moment the scholarship of Dr. John P. Peters, of Philadelphia, must positively take exception to some of his assumptions, and notably to one advanced in the number of *HÉBRAICA* for April, 1886. In a note under the name "Hebrew use of Numbers," Dr. Peters directs attention to the biblical use of certain numbers for certain words; as, for instance, "five" for "few," etc. But his suggestion concerning 1 Sam. XVI., 20, where for *חמור* he would substitute *חמשה* would seem to lack any authority. For, while the Hebrew construction of the verse which begins

..... *יִקַּח יְשִׁי הַמּוֹר לָחֶם*

is certainly very peculiar, if not incorrect, I can perceive no warrant for the change, other than a mere conjecture; nor do the commentators consulted on this point appear to favor any such substitution.

I know full well that Dr. Peters is not one of those who are given to flimsy, ridiculous, and even destructive ideas about the sacred text, so common now-a-days. It is, therefore, in a spirit actuated by high regard for his abilities that I humbly disagree with him on the matter in question.

Philadelphia, Pa., May 7, 1886.

HENRY S. MORAIS.

An Assyrian Precative in Dan. II., 20.—In reading my Hebrew Bible yesterday, for a wonder I found an error of the press. A. Hahn's 8vo edition, Lipsiae, 1833, in Dan. II., 4, has *לְעֵלְמִין* for *לְעֵלְטִין*. I mention it that others may not be puzzled by it as I was.

Then in verse 20 of the same chapter I was delighted to find an Assyrian—or if you prefer it, a Babylonian—Precative mood, which is formed by prefixing *lu* or *li* to any one of the forms of the Aorist. (Prof. A. H. Sayce's *Assyrian Grammar*, p. 66.) The form in Dan. II., 20 is *לְחֹנָא*.

Prof. Gesenius says of it in his *Lexicon* (Boston, 1844, p. 252, col. 2 Note.) "In the formation of the future of this verb there occurs this singularity, that in the third person singular and plural is found the prefix *ל* where we should expect the preformative *'*; and this with the regular and usual signification of the future or subjunctive." Then he refers to this passage among others and adds "forms of the same kind are found in the Targums. From all this it appears that the forms are not Infinitives, as is sometimes supposed, but that in such examples either the *ל* is put for the *nun* of the Syrians, or else these forms have arisen out of the Hebrew usage which began to put *לְקַטֵּל* instead of *יְקַטֵּל*."

The learned professor, had he lived to see the light shed on the Hebrew by the cuneiform inscriptions, would have found a far better and perfectly simple explanation of the form which perplexed him. Prof. A. H. Sayce says in his "Lectures on the Assyrian language and syllabary," p. 91, "The precative is generally used only in the third person; occasionally, however, it is found in the first and once or twice in the second." The third person singular precative of *sakanu* is *liiskun*, and here we have *lehevæe* with precisely the precative meaning. "Let the name of God be blessed from eternity to eternity," or literally, "Let it be that the name of God be blessed," etc.

It is a beautiful illustration of the help afforded by the Assyrian to the right understanding of the Hebrew scriptures.

THOMAS LAURIE.

Providence, Dec. 14, 1885.

♦EDITORIAL♦NOTES.♦

Hebrew in College.—For several years there has been a steadily increasing demand for Hebrew instruction in the College. There has never existed a really good reason why such instruction should not be offered. Those especially interested have been the professors of Hebrew and the Old Testament in the theological seminaries. For the sake of the strictly biblical work, which is crowded out by the necessity of giving time to the study of the language, for the sake of the linguistic study itself, which has suffered greatly from the lack of time given it and from the lack of interest which necessarily accompanies the unfavorable circumstances under which it has been pursued, a strong plea has been made for the introduction of Hebrew into the College curriculum as an elective. The results of the agitation made in this line already begin to show themselves. Within five years, it may safely be predicted, every first-rank institution in the land will have made provision for the study of Hebrew. With such instruction already offered in Harvard, Yale, Johns Hopkins, Columbia, Princeton and others, Brown, Dartmouth, Williams, Rochester, Ann Arbor and the colleges of equal rank cannot afford much longer to delay making similar provision.

The Summer Schools of Hebrew.—At this date, July 20th, the Philadelphia School of Hebrew is past, the Chicago School is approaching its close, and the New England School is just opening. Thus far, the Schools of 1886 are in very many respects ahead of those of 1885.

It was supposed by many, and the supposition was a well-grounded one, that after one or two years the interest in such Schools would die out. The facts in the case seem to indicate the very opposite. Satisfactory as was the first session of the Philadelphia School, the second session, just closed, in point of numbers, interest and results accomplished, far exceeded it. Of the six sessions of the Chicago School, the one now in session is, by all, conceded to be the most encouraging. It is too early to speak definitely concerning the New England School. Its outlook, however, as well as that of the two remaining Schools (Chautauqua and Southern) is much better than last year.

It is sometimes suggested that there are too many Schools; that it would be better to consolidate them. There would be some advantages, it must be confessed, in such a plan. But when we consider that only by means of a School in a given section of the country, can that section be interested in this particular work, that not the least among the results accomplished by the Schools is the bringing together of the teachers, and the mutual profit which they thereby obtain, that in this work, everything else being equal, the greatest good will be accomplished by reaching the largest possible number of students, it may be doubted whether the consolidation of the Schools would not practically defeat the very ends sought for in the work of the Institute of Hebrew.

There is a measure of disappointment when the attendance in any school falls below fifty. It should be remembered, however, that with the establish-

ment of each new school, the territory of each school already established is narrowed. Five schools with an attendance of fifty each will accomplish far more than one with an attendance of one hundred. Nor is the success of the work to be measured by the results directly manifesting themselves. A public sentiment is being created in the several sections in which schools are established, which in time will do much toward bringing about the ends directly sought in the work of these schools. Were it not for the extreme difficulty of obtaining means with which to carry on the work, it is certain that still other schools might be inaugurated with great advantage.

And further, are there not many institutions in the country fully equipped with instructors, the number of whose students does not reach fifty? There is no reason why we should not have a hundred or more students in each of our Summer Schools; but so long as fifty can be brought together for work in a line which has hitherto been so neglected, there is real ground for encouragement. What we need is, not a less number, but a greater number of schools, and the indications are that the number will increase.

Professors of Hebrew.—In the several numbers of the present volume of *HEBRAICA*, there have been published the names of the various professors of Hebrew (and kindred subjects) in this country, in Britain and on the continent. It is, perhaps, too much to hope that in these lists no mistakes have been made and no names omitted. They furnish, however, a comparatively accurate idea of the number of men engaged in this department of study. A careful study of these lists is not without profit. Many of the names have become very familiar to all Bible-students. Others, now unknown to many, will become famous in the years to come. From one stand-point, we may be surprised that so many men are engaged in a department which to the world seems narrow and unproductive. But when we compare the number with the vastly greater number at work in nearly every other line of scientific and theological study, and when we consider the magnitude of the department and the extreme practical importance of many of the questions which must be settled in it, we must at once feel that there is room for many more workers.

Those engaged in Semitic work should find in the examination of these lists much encouragement. With so large a number of men at work in a given line, surely valuable results may be expected.

Assyrian Manual.—When this number of *HEBRAICA* reaches its readers, the *Assyrian Manual* by Prof. D. G. Lyon, published by the American Publication Society of Hebrew, will be ready for delivery to purchasers. The distinguishing feature of this work is that it makes transliterated Assyrian inscriptions the basis on which the beginner is to build. While making it possible, by reading largely in transliterated texts, to gain a good knowledge of Assyrian grammar and the lexicon, without the task of memorizing the cuneiform signs, the *Assyrian Manual* also supplies ample means for acquiring the signs and for practice in reading texts in the original. The book will prove a welcome aid to those Hebrew students who for linguistic or theological reasons desire to make the acquaintance of a great literature cotemporaneous with the Jewish, and presenting many of the most interesting points of contact with the Old Testament.

→BOOK:NOTICES←

A REVIEW OF THE HEBREW TEXT OF EZECHIEL.*

This book breaks new ground. It flows in rich land, but sometimes throws up an unprofitable subsoil over the productive upper layers. It is the first systematic attempt made on the basis of the best critical material available, and with a learned acumen found only in few gifted scholars, to restore the Hebrew text of Ezechiel as far as possible to its original form. It is a critical text of the prophet, the author attempting, as he himself repeatedly states, to edit this text in the same manner and method in which thorough classical scholars edit Latin and Greek authors. It is thus an attempt to solve the most difficult problem of lower or textual criticism in the case of one of the greater prophets, and thus to apply to practice what the theoretical discussions of European and American scholars, especially since the publication of the revised translation of the Old Testament, have proved a *pium desiderium*. What New Testament scholars have in the last century, and especially in the last three decades, done for the text of the New Testament, that now is to be attempted in the case of the Old also, and Cornill is the first to step forward with the results of his studies.

Starting out from the hypothesis of Lagarde, maintained with a great deal of learning in his "Remarks on the Greek Translation of Proverbs" in 1863, "that our Hebrew manuscripts of the Old Testament are based upon a single copy, the corrections of whose errors in writing they also copy as corrections, and whose accidental incompleteness they have adopted," Cornill expects little or no help for the restoration of the primitive from the Hebrew MSS., especially as this Hebrew prototype manuscript dates back probably only to the times of Hadrian, all the more importance must therefore be attached to the earlier and other critical helps; in the first place, to the Septuagint, which represents a text three hundred and fifty years earlier than the Massoretic archetype, and in the second place, to the Targums, the Peshitto and the Vulgate. As the leading stress is laid upon the Septuagint, and the value of this aid can be estimated and utilized only when the acknowledged corrupt form of the Greek translation is sifted, weighed and corrected, the greater portion of the Prolegomena of 175 pages is devoted to the discussion of the Septuagint as a critical help to restore the original text of Ezechiel. This discussion covers pages 13-109, and it must be pronounced probably the fullest and most satisfactory, though rather sanguine, treatment of the troublesome problem. The whole Prolegomena are indeed a model of industry and of patient and painstaking detailed investigation. In studying them we were impressed by the fact that Cornill has done nearly all of this work with literary aids which are also at the disposal of scholars on this side of the Atlantic. With the exception of the treatment of the Ethiopic translation made from the Septua-

* DAS BUCH DES PROPHETEN EZECHIEL, herausgegeben von Lic., Dr. Carl Heinrich Cornill, A. O. Professor der Theologie in Marburg. Leipzig: J. C. Hinrich. 8vo, pp. xii, 515.

gint. we do not think that any portion of his argumentation is based upon manuscript authority. In America the problem of textual criticism and the correction of the Massoretic text has been discussed in its whole length and breadth. The manner of Cornill's research shows that American scholars have also tools at hand with which to engage in similar work.

On the basis of these critical aids Cornill has then given us what in his judgment is a text as near as possible to the original as this came from the hands of the prophet himself. The text of *Ezekiel* has always been acknowledged to be of a troublesome character, and Cornill has made wide use of his critical pruning-knife. His changes and departures from the Massoretic text are exceedingly many, and but comparatively few verses have been left in the traditional shape. Thus, e. g., in chapter I. only verses 19 and 28 are left unchanged; in chapter II., only verses 1 and 7; in chapter IV., only verses 1, 2, 15, 16, 17; in chapter V., only verses 1, 3, 10; in chapter XIX., only verses 3, 4, 6; in chapter XXV., only verses 1, 2, 4, 5, 11. Sometimes a chapter undergoes fewer alterations, as, e. g., chapter III., where verses 3, 4, 7, 8, 10, 11, 17, 22, 23, 24 and 26 are left intact. We think, though, that on the average at least from twenty to twenty-five changes are made in every chapter, so that the forty-seven chapters of *Ezekiel* will show up more than one thousand departures from the received text. Many of the changes are quite radical, e. g., chapter I., 1 is considered a gloss, as are also some verses in nearly every chapter, e. g., VIII., 8; X., 1, 5, 8-18 (entire); XI., 11, 12; XII., 10 (almost the entire verse); XVI., 21, 27, 42; XX., 29; XXII., 8; XXIII., 26; XXXII., 25; XL., 12, 40, 41, and others. These are all inclosed in brackets and at once recognized. It must be remembered that these are rejected on subjective grounds alone, and against the unanimous voice of the critical apparatus. Where omissions are made on the basis of this or that ancient authority, or changes are made which are sanctioned by even one of these authorities, no special note is made of it in the text, and the difference in the reading can be learned only by a comparison of the traditional text with the proposed revision. Occasionally an entirely new arrangement of the verses or sections of verses is made. Thus, e. g., in chapter VII., the following is the order: 1, 2, 6 (part), 7 (part), 8, 9, 5, 6 (part), 10, 7 (part), 11, 12, etc.; in chapter XLI. the following order is found: 1, 2, 3, 4, 5 (part), 6 (part), 5 (part), 7 (part), 6 (part), 7 (part), 9, 11, 8, 10, 12 (part), 15, 12 (part), 13, etc.

As to the merits of the result it may be difficult to judge. We certainly have a smoother and an easier text than the traditional; but have we one that is more historical and correct? In many respects most assuredly, but just so assuredly not in all. Cornill presupposes that *Ezekiel* of a necessity wrote a model and classical Hebrew; and on the score of style, and it seems to us on the basis of modern and not ancient rhetoric, he allows himself to make alterations, and especially omissions, that do not seem warranted by a cautious criticism. We were especially astonished at the number of omissions made from the Massoretic text; and in the first six chapters, which we examined especially with a view to this feature, we are inclined to think that Cornill reduces the bulk of the *Ezekiel* text by one-twelfth or one-fifteenth. The additions made to the text, marked by asterisks, are comparatively rare, and never embrace more than one or two words. The result is that Cornill's text is considerably shorter than the traditional; and with our knowledge of the origin and history of the Massoretic text we do not think this entirely justified. We are convinced that Cornill has

omitted matter on the ground of style and for the purpose of securing clearness, which the great prophet himself penned. This is but one ground on which we object to the multitude of changes made. Other reasons could also be urged. But notwithstanding this we cordially welcome this work. Its purpose is excellent and its method good, only it seems to us not cautious and careful enough. But as the critical apparatus is complete, the reader has the means at hand to control the alterations and correct wherever necessary. We are glad to hear that the author proposes to publish the text of Isaiah and Jeremiah in a similar manner.

GEORGE H. SCHODDE.

A NEW COMMENTARY UPON THE BOOK OF JOB.*

The Book of Job, which in regard to its linguistical structure as well as in regard to its contents is one of the most difficult in the whole Hebrew Bible, has found a new and, let us say it right here in the beginning, a fully competent commentator in the erudite Dr. Szold, who is a rabbi in one of the Jewish congregations of Baltimore. Our only desire, here, is to call the attention of Bible students to this excellent commentary. In his introduction the author treats upon many interesting points. He discusses the questions, What is the real purport of the Book of Job? Is it based upon real historical facts, or is it only a didactic poem, the fundamental story of which is but a parable? To what class of literature is the book to be assigned? At what time was it written? Is it originally the production of a Hebrew writer, or is it a translation from the work of an elder non-Hebrew author? and so forth. As to the purport of the book, Dr. Szold comes to the conclusion that it is not a so-called Theodicy, as has been and still is commonly supposed; that it is not a vindication of Divine Providence; not an attempt to solve the ancient riddle, Why is the way of the wicked happy, and vice versa? Its purpose, according to Szold, is rather to demonstrate that and how a truly God-fearing man remains steadfast and firm in his piety amidst all tribulations. A metaphysical problem is not to be solved by the Book of Job, but its aim and intent are to give an important moral lesson. The running commentary to the book itself is very lucid and instructive, and many difficult and dark passages are made clear by it. That here and there explanations should have been given, to which we might not so readily consent, is certainly to be expected. But at any rate, Szold's exegetical labors command fullest consideration. With the previous exegetical literature on Job the author is familiar. He is not polemical, yet it soon becomes evident that he has studied the commentaries of Delitzsch, Ewald, Hitzig, Schlottmann, Dillmann, etc., as well as those of the elder and later Jewish commentators, Rashi, Ibn Ezra, the Qimhides, Moses ben Nahman, Luzzatto, Malbim, and others.

Szold's commentary is written from beginning to end in neo-hebraic language. But the language is flowing and easy. Bible-students who have had not much practice in reading Hebrew post-biblical or neo-hebraic books, can be assured that they will find the study of Szold's commentary easy enough and at the same time highly profitable, after having devoted some hours to the same. The excellent typographical execution of the book deserves our special appreciation.

B. FELSENTHAL.

*THE BOOK OF JOB WITH A NEW COMMENTARY. By Benjamin Szold. Baltimore: H. F. Siemers, 1886. Pages xxiv and 498.

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